

# HOSEA.

## THE ARGUMENT.

**A**fter that the ten tribes had fallen away from God by the wicked and subtil counsel of Ieroboam the sonne of Nebat, and in stede of his true service commanded by his worde worshipped him according to their owne fantasies and traditions of men, giving them selues to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grew euer worse and worse, and stil abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to cōdemne them of their ingratitude: and where as they thought them selues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God wolde take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained stil in their vices & wickednes, & derided the Prophetes, & contemned Gods iudgements. And because they shoulde nether be discouraged with threatnings onely, nor yet flatter them selues with the sweetenes of Gods promises, he setteth before them the two principal partes of the Law, which are the promises of saluation, and the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome onely they shoulde haue true deliuerance: and for the seconde, he vseth threatnings and menaces to bring them from their wicked maners and vices, & this is the chief scope of all the Prophetes, either by Gods promises to allure them to be godlie, els by threatnings of his iudgements to feare them fro vice: & albeit that the whole Law conteine these two pointes, yet the Prophetes moreouer note peculiarly bothe the time of Gods iudgements and the maner.

### CHAP. I.

*1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.*



He worde of the Lord that came vnto Hosea the sonne of Beerí, in the dayes <sup>a</sup> of Vzziah, Iotham, Ahaz, & Hezekiah <sup>b</sup> Kings of Iudah, & in <sup>c</sup> dayes of Ieroboam the sonne of Ioash King of Israél.

<sup>2</sup> At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Go, & take vnto thee a wife of fornications, and children of fornicatiōs: for the land hath committed great whoredome, departing fro the Lord.

<sup>3</sup> So he went, and toke <sup>d</sup> Gómer, the daughter of Diblaim, which conceived and bare him a sonne.

<sup>4</sup> And the Lord said vnto him, Call his name <sup>e</sup> Izreel: for yet a litle, and I wil visite the blood of Izreel vpon the house <sup>f</sup> of Iehú, and wil cause to cease the kingdome of the house of Israél.

<sup>5</sup> And at that day wil I also breake <sup>g</sup> bow of Israél in the valley of Izreel.

<sup>6</sup> She conceived yet againe, & bare a daughter, and God said vnto him, Call her name <sup>h</sup> Lo-ruhámah: for I wil no more haue pitié vpon the house of Israél: but I wil vter

ly <sup>i</sup> take them away.

<sup>7</sup> Yet I wil haue mercie vpon the house of Iudah, and wil <sup>k</sup> saue them by the Lord their God, and wil not saue the by bowe, nor by sworde nor by battel, by horses, nor by horsemen.

<sup>8</sup> Now when she had wained Lo-ruhámah, she conceived, and bare a sonne.

<sup>9</sup> Then said God, Call his name <sup>l</sup> Lo-ammi: for ye are not my people: therefore wil I not be yours.

<sup>10</sup> Yet the number of the <sup>m</sup> children of Israél shalbe as the sand of the sea, which cá not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shal be said vnto them, <sup>n</sup> Ye are the sonnes of the liuing God.

<sup>11</sup> Then shal the children of Iudah, and the children of Israél be <sup>o</sup> gathered together, and appoint them selues one head, & they shal come vp out of the land: for great is the <sup>p</sup> day of Izreel.

<sup>n</sup> To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head bothe of the Iewes and Gentiles. <sup>o</sup> The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle.

### CHAP. II.

*1 The people is called to repentance. 2 He sheweth their idolatrie and threateneth them except they repent.*

<sup>1</sup> Say vnto your <sup>a</sup> brethren, Ammi, and to your sisters, Ruhámah,

<sup>2</sup> Plead with your <sup>b</sup> mother: plead with her: for she is not my wife, nether am I her housband: but let her take away her fornications out of her sight, and her adulteries <sup>c</sup> from betwene her breastes.

haue mercie. <sup>b</sup> God sheweth, that the faulte was not in him but in their synagoge, and their idolatries, that he forsoke them, Isa 50.1. <sup>c</sup> Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16.25.

<sup>i</sup> For the Iſra- elites neuer re- turned, after ſ they were taken captiues by the Assy- rians.

<sup>k</sup> For after their captiui- tie he restored the miraculou ſly by ſ mea- nes of Cyrus, Ezr. 1.1.

<sup>l</sup> That is, not my people.

<sup>m</sup> Because thei thought that God coulde not haue bene true in his promes except he had preſerued the, he declareth, ſ though they were deſtroied yet the true Iſ- raelites, w are the ſonnes of the promes, ſhulde be with out number, ſ ſtand bothe of the Iewes, and the Gen- tiles, Rom. 9.26.

<sup>o</sup> The calamitie and deſtruction of Izreel ſhalbe ſo great, that to reſtore them ſhalbe as a miracle.

<sup>a</sup> Seeing, that I haue promiſed you deliue- rance, it remai- neth that you encourage one another to im- brace the ſame, conſiderig that ye are my people on w home I wil

<sup>c</sup> Meaning, that their idol- atrie was ſo great, that they were not aſhamed, but boated of

## Spiritual whoredome.

## Hoséa. Spiritual mariage.

<sup>d</sup> For though this people be as an harlot for their idolatries, yet he had left them with their apparel and dowrie and certaine signes of his fauour, but if they continued still, he wolde utterly destroy them.

<sup>e</sup> When I broght her out of Egypt, Ezek 16. 4.

<sup>f</sup> That is, bargardes and be gotten in adulterie.

<sup>g</sup> Meaning the idoles which they serued & by whome they thought they had welth and abundance.

<sup>h</sup> I wil punish thee that thou ymaiest trye whether thing idoles can helpe thee, & bring thee into such streynes, that thou shalt haue no lust to play the wanton.

<sup>i</sup> This he speaketh of y faithfull, which are truly conuer- ted, and also sheweth the vse and profite of Gods rods.

<sup>k</sup> This declar- eth y idolaters defraude God of his honour whē they attribute his benefites to their idoles.

<sup>l</sup> Signifying y God wil take away his benefites, whē man by his ingrati- rude doeth abuse them.

<sup>m</sup> That is, all her seruice, ce- remonies and inuitions whe- reby she wor- shipped her idoles.

<sup>n</sup> I wil punish her for her ido- latrye.

<sup>o</sup> By shewing how harlots trimme them selues to please others, he declareth how the superstitious idolaters set a great price in decking them selues on their holie dayes.

<sup>p</sup> By my benefites in offering her grace and mercie, euen in y place where she shal thinke her self destitute of all helpe and comfort.

<sup>q</sup> Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Iosh 7. 18. and is called the dore of hope, because it was a departing from death, and an entrie into life.

<sup>r</sup> She shal then praise God as she did when she was deliuered out of Egypt.

<sup>s</sup> That is, mine husband, knowing that I am ioyned to thee by an inuoluable couenant.

<sup>t</sup> That is, my masters which name was applied to their idoles.

<sup>4</sup> Left I strippe her naked, & set her as in y day that she was borne, & make her as a wilderness, & leaue her like a drye land, and slaye her for thirst.

<sup>5</sup> And I wil haue no pitie vpon her children: for they be the children of fornications.

<sup>6</sup> For their mother hath played the har- lot: she that conceived them, hath done shamefully: for she said, I wil go after my s louers that giue me my bread & my wa- ter, my woll and my flaxe, mine oyle and my drinke.

<sup>7</sup> Therefore beholde, I wil stoppe<sup>h</sup> thy way with thornes, & make an hedge, y she shal not finde her paths.

<sup>8</sup> Though she followe after her louers, yet shal she not come at them: though she seke them, yet shal she not finde them: then shal she say, I wil go & returne to my first hous- band: for at y time was I better then now.

<sup>9</sup> Now she did not know that I<sup>k</sup> gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.

<sup>10</sup> Therefore wil I returne, and take away<sup>l</sup> my corne in the time thereof, and my wine in the season thereof, and wil recouer my woll and my flaxe<sup>lent</sup>, to couer her shame.

<sup>11</sup> And now wil I discouer her<sup>m</sup> lewdnes in the sight of her louers, and no man shal deliuer her out of mine hand.

<sup>12</sup> I wil also cause all her myrth to cease, her feast dayes, her newe moones, & her Sab- baths, and all her solemne feasts.

<sup>13</sup> And I wil destroy her vines and her figs trees, whereof she hath said, These are my rewardes that my louers haue giue me: & I wil make them as a forest, and the wilde beasts shal eat them.

<sup>14</sup> And I wil visit vpon her the dayes<sup>n</sup> of Baalim, wherein she burnt incense to the: and she decked her self with her<sup>o</sup> earings and her iewels, & she followed her louers, and forgate me, saith the Lord.

<sup>15</sup> Therefore beholde, I wil<sup>p</sup> allure her, & bring her into the wilderness, and speake friendly vnto her.

<sup>16</sup> And I wil giue her her vineyardes from thence, and the valley<sup>q</sup> of Achôr for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

<sup>17</sup> And at that day, saith the Lord, thou shalt call me<sup>r</sup> Ishi, and shalt call me no- more<sup>t</sup> Baalim.

<sup>17</sup> For I wil take away the names of Baalim out of her mouth, and they shal be no more remembered by their<sup>u</sup> names.

<sup>18</sup> And in that day wil I make a couenant for them, with the<sup>x</sup> wilde beasts, and with the foule of the heauen, and with that that crepeth vpon the earth: and I wil breake the bowe, and the sworde and the battel out of the earth, & wil make them to slepe safely.

<sup>19</sup> And I wil marie thee vnto me for euer: yea, I wil marie thee vnto me in righteouf- nes, and in iudgement, and in mercie and in compassion.

<sup>20</sup> I wil euen marie thee vnto me in y faith- fulnes, and thou shalt know the Lord.

<sup>21</sup> And in that day I wil heare, saith the Lord, I wil euen heare<sup>z</sup> the heauens, and they shal heare the earth,

<sup>22</sup> And the earth shal heare the corne, and the wine, and the oyle, and they shal heare Izreel.

<sup>23</sup> And I wil sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, & I wil say to the which were not my people, \* Thou art my people. And they shal say, Thou art my God.

<sup>u</sup> No idola- tric shal once come to their mouth, but they shal ser- ue me purely according to my worde.

<sup>x</sup> Meaning, y he wil so blec- se them that all creatures shal fauour them.

<sup>y</sup> With a co- uenāt that ne- uer shal be bro- ken.

<sup>z</sup> Then shal the heauen de- sire raine for y earth which shal bring forth for the vse of man.

Rom. 9. 15.  
1. pet. 2. 10.

### CHAP. III.

<sup>1</sup> The Lewes shalbe cast of for their idolatrie. <sup>2</sup> After- wardes they shal returne to the Lord.

<sup>1</sup> Then said the Lord to me, <sup>a</sup> Go yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the childre of Israél: yet they looked to other gods, & bloued the wine bottels.

<sup>2</sup> So I boght her to me for fiftene<sup>b</sup> pieces of siluer, and for an homer of barlie and an halfe homer of barlie.

<sup>3</sup> And I said vnto her, Thou shalt abide with<sup>d</sup> me manie dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I wil be so vnto thee.

<sup>4</sup> For the children of Israél shal<sup>e</sup> remaine manie dayes without a King and without a prince, and without an offering, & with- out an image, & without an Ephod and without Teraphim.

<sup>5</sup> Afterwarde shal the children of Israél conuert, and seke the Lord their God, and s David their King, & shal feare the Lord, and his goodnes in the latter dayes.

<sup>a</sup> Herein the Prophet repre- senteth y per- sone of God, which loued his Church be- fore he called her, & did not withdrawe the same when he gaue her selfe to idoles.

<sup>b</sup> That is, gaue them selues wholly to pleasures, and coulde not take vp, as they y are giuen to drunkenness.

<sup>c</sup> Yet I loued her & payed a smale portion for her, lest she perceiuing the greatnes of my lous, shulde haue abused me and not bene vnder Iustice: for fiftene pie- ces of siluer were but half the price of a sleaue, Exod. 21. 32.

<sup>d</sup> I wil trie thee a long time as in thy widowehode whether thou wilt be mine or no.

<sup>e</sup> Meaning, not onely all the time of their captiuitie, but also vnto Christ.

<sup>f</sup> That is, they shulde neither haue pollicie nor religion, and their idoles also wherein they put their confidence, shulde be destroyed.

<sup>g</sup> This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, P sal. 72. 38.

### CHAP. IIII.

<sup>1</sup> A complaint against the people, and the Priests of Israél.

<sup>1</sup> Heare

**H**Eare the worde of the Lord, ye children of Israël: for the Lord <sup>a</sup> hathe a cōtrouersie with y<sup>e</sup> inhabitants of the lād because there is no trueth, nor mercie nor knowledge of God in the land.

<sup>2</sup> By swearing, and lying, and killing, and stealing, and whoring they breake out, and <sup>b</sup> blood toucheth blood.

<sup>3</sup> Therefore shal the land mourne, and euerie one that dwelleth therein, shal be cut of, with the beasts in the field, and with the foules of the heauē, and also the fishes of the sea shal be taken away.

<sup>4</sup> Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

<sup>5</sup> Therefore shalt thou fall in the <sup>d</sup> day, and the Prophet shal fall with thee in y<sup>e</sup> night, and I wil destroye thy mother.

<sup>6</sup> My people are destroyed for lacke of knowledge: because <sup>e</sup> thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seing <sup>f</sup> thou hast forgotten the Law of thy God, I wil also forget thy children.

<sup>7</sup> As they were <sup>h</sup> increased, so they sinned against me: therefore wil I change their glorie into shame.

<sup>8</sup> They eat vp the sinnes of my people, & lift vp their mindes in their iniquitie.

<sup>9</sup> And there shal be like people, like <sup>k</sup> Priest: for I wil visit their wayes vpon them, & rewarde them their desires.

<sup>10</sup> For they shal eat, and not haue ynough: they shal <sup>l</sup> commit adulterie, and shal not increase, because they haue left of to take hede to the Lord.

<sup>11</sup> Whoredome, and wine, and newe wine take away <sup>m</sup> their heart.

<sup>12</sup> My <sup>n</sup> people aske cōsuel at their stockes, and their staffe teacheth them: for the <sup>o</sup> spirit of fornications hathe caused them to erre, and they haue gone a whoring from vnder their God.

<sup>13</sup> They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hillies vnder the oaks, and the poplar tre, and the elme, because the shadowe thereof is good: therefore your daughters shal be <sup>p</sup> harlottes, and your spouses shal be whores.

<sup>14</sup> I wil not <sup>q</sup> visite your daughters when they are harlots, nor your spouses when they are whores: for thei them selues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shal fall.

<sup>15</sup> Thogh thou, Israël, playe the harlot, yet let not Iudáh sinne: come not ye vnto Gilgál, nether go ye vp to <sup>r</sup> Beth-áuen, nor sweare, The Lord liueth.

<sup>16</sup> For Israël is rebellious as an vnruilie heifer. Now the Lord wil fede them as a <sup>s</sup> lambe in a large place.

<sup>17</sup> Ephráim is ioyned to idoles: let him alone.

<sup>18</sup> Their drunkennes stinketh: they haue committed whoredome: their rulers loue to <sup>t</sup> say with shame, Bring ye.

<sup>19</sup> The winde hathe <sup>u</sup> bounde the vp in her wings, and they shal be ashamed of their sacrifices.

is, the house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped. <sup>u</sup> God wil so disperfe them that they shal not remaine in anie certeine place. <sup>x</sup> They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them. <sup>y</sup> To carie them suddenly away.

## CHAP. V

<sup>1</sup> Against the Priests and rulers of Israel. <sup>2</sup> The hope of man is in vaine.

<sup>1</sup> O Ye Priests, heare this, and hearken Oye, o house of Israël, & giue ye eare, o house of the King: for iudgement is toward you, because you haue bene a <sup>a</sup> snare on Mizpáh, & a net spred vpon Tabór.

<sup>2</sup> Yet they were profounde, to decline to <sup>b</sup> slaughter, thogh I haue bene a <sup>c</sup> rebuker of them all.

<sup>3</sup> I knowe <sup>d</sup> Ephráim, and Israël is not hid from me: for now, o Ephráim thou art become an harlot, & Israël is defiled.

<sup>4</sup> Thei wil not giue their mindes to turne vnto their God: for y<sup>e</sup> spirit of fornication is in the middes of them, & they haue not knowen the Lord.

<sup>5</sup> And the <sup>e</sup> pride of Israël doeth testifie to his face: therefore shal Israël and Ephráim fall in their iniquitie: Iudáh also shal fall with them.

<sup>6</sup> They shal go with their shepe, and with their bullockes to seke the Lord: but they shal not finde him: for he hathe withdrawe him self from them.

<sup>7</sup> They haue trasgressed against the Lord: for they haue begotten <sup>f</sup> strange children: now shal <sup>g</sup> a moneth deuoure them w<sup>th</sup> their porcions.

<sup>8</sup> Blowe ye the trumpet in Gibeáh, & the shauime in Ramáh: crye out at Beth-áuen, after thee, o <sup>h</sup> Beniamín.

<sup>9</sup> Ephráim shal be desolate in y<sup>e</sup> day of rebuke: among the tribes of Israël haue I caused to <sup>i</sup> knowe the trueth.

<sup>10</sup> The princes of Iudáh were like the that <sup>k</sup> remoue the bondes: therefore wil I powre out my wrath vpon them like water.

<sup>11</sup> Ephráim is oppressed, & broken in iudgement, because he willingly walked after the <sup>l</sup> commandement.

<sup>1</sup> By the successe thei shal knowe that I haue surely determined this. <sup>k</sup> Thei haue turned vp side downe all political order, and all manner of religion.

<sup>1</sup> To wit, after King Ieroboams cōmandement & did not rather follow God.

Xxx.iiii.

<sup>r</sup> God cōplained that Iudáh is infected, and wil lesh them to learne by their example to recturne in time. <sup>s</sup> For albeit the Lord had honored this place in time past by his presence, yet because it was abused by their idolatrie, he wolde not that his people shulde reforme thether. <sup>t</sup> He calleth Beth-el, that

is, the house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped. <sup>u</sup> God wil so disperfe them that they shal not remaine in anie certeine place. <sup>x</sup> They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them. <sup>y</sup> To carie them suddenly away.

<sup>a</sup> The Priests & princes caught the poore people in their snares as the fowlers did the birds, in these two high mountaines.

<sup>b</sup> Notwithstanding they seemed to be giuen altogether to holiness, & to sacrifices, where he calleth slaughter in contempt.

<sup>c</sup> Thogh I admonished them continually by my Prophets.

<sup>d</sup> They boasted them selves not onely to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe.

<sup>e</sup> Meaning, their contemning of all admonitions.

<sup>f</sup> That is their children are degenerate, so y<sup>e</sup> there is no hope in them.

<sup>g</sup> Their destruction is not farre off.

<sup>h</sup> That is, all Israël cōprehended vnder this parte, signifying y<sup>e</sup> the Lords

plagues shulde pursue thei<sup>r</sup> place to place till they were destroyed.

# The Lord woundeth & healeth. Hoféa. A cake not turned.

- 12 Therefore wil I be vnto Ephráim as a moth, and to the house of Iudáh as a rottenness.
- 13 Whé Ephráim sawe his sickenes, and Iudáh his wounde, then went Ephráim vnto Affhúr, & sent vnto King Iaréb: yet colde he not heale you, nor cure you of your wounde.
- 14 For I wil be vnto Ephráim as a lion, and as a lions whelp to the house of Iudáh: I *even* I wil spoyle, and go away: I wil take away, and none shal rescue it.
- 15 I wil go, & returne to my place, til they acknowledge their faute, and seke me: in their afflictio they wil seke me diligently.

## CHAP. VI.

*1 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.*

- C**ome, & let vs <sup>a</sup> returne to the Lord: for he hath spoiled, and he wil heale vs: he hath wounded vs, and he wil binde vs vp.
- 2 After two dayes wil <sup>b</sup> he reuiue vs, & in the thirde day he wil raise vs vp, and we shal liue in his sight.
- 3 Then shal we haue knowledge, and endeour our selues to knowe the Lord: his going forth is prepared as the morning, and he shal come vnto vs as the raine, & as the latter raine vnto the earth.
- 4 O Ephráim, what shal I do vnto thee! <sup>d</sup> Iudáh, how shal I entreat thee! for <sup>e</sup> your goodnes is as a morning cloude, and as the morning dewe it goeth away.
- 5 Therefore haue I <sup>d</sup> cut downe by <sup>f</sup> Prophets: I haue flaine them by the wordes of my mouth, and <sup>e</sup> thy iudgements were as the light that goeth forth.
- 6 For I desired <sup>f</sup> mercie, & not sacrifice, & the knowledge of God more then burnt offrings.
- 7 But thei like <sup>g</sup> men haue transgressed <sup>f</sup> y<sup>e</sup> couenant: there haue they trespassed against me.
- 8 <sup>h</sup> Gileád is a citie of them that worke iniquitie, & <sup>h</sup> polluted with blood.
- 9 And as theues waite for a mā, so the companie of Priests murder in the way by cōsent: for they worke meschief.
- 10 I haue sene vilenie in the house of Israél: there is the whoredome of Ephráim: Israél is defiled.
- 11 Yea, Iudáh hath set a <sup>i</sup> plant for thee, whiles I wolde returne the captiuitie of my people.
- 1 That is, doeth imitate thine idolatrie and hath taken graffes of thy trees.*

## CHAP. VII.

*1 Of the vices & wantonnes of the people. 12 Of their punishment.*

**W**hen I wolde haue healed Israél, the iniquitie of Ephráim was discovered, & the wickednes of Samaria:

- for they haue delt falsely: and <sup>a</sup> the thefe cometh in, & the robber spoyleth without.
- 2 And they consider not in their hearts, *that* I remēber all their wickednes: now their owne inuencions haue beset them about: they are in my sight.
- 3 They make <sup>b</sup> King glad with their wickednes, and the princes with their lies.
- 4 Thei are all adulterers, & as a verie ouē heated by the baker, which ceaseth frō raising vp, & from kneding the dōwe vntil it be leauened.
- 5 *This is the day* <sup>d</sup> of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scornors.
- 6 For thei haue made readie their heart like an ouen whiles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fyre.
- 7 They are all hote as an ouen, and haue deuoured their Iudges: all their Kings are fallen: there is none among them that callet vnto me.
- 8 Ephráim hath <sup>e</sup> mixt him self amōg the people. Ephráim is as a cake on the herth not turned.
- 9 Strangers haue deuoured his strength, & he knoweth it not: yea, <sup>g</sup> graye heeres are here and there vpon him, yet he knoweth not.
- 10 And the pride of Israél testifieth to his face, and they do not returne to the Lord their God, nor seke him for all this.
- 11 Ephráim also is like a doue deceived, without heart: they call to Egypt: they go to Affhúr.
- 12 *But whē they shal go,* I wil spred my net vpon them, & drawe them downe as the foules of the heauen: I wil chastise the as their congregation hath heard.
- 13 *Wo vnto them: for they haue fled away from me: destruction shal be vnto them,* because they haue transgressed against me: though I haue <sup>k</sup> redeemed them, yet they haue spoken lies against me.
- 14 And they haue not cryed vnto me with their hearts, <sup>l</sup> when they howled vpō their beds: <sup>m</sup> they assemble them selues for corne, & wine, and thei rebell against me.
- 15 Though I haue bounde, and strengthened their arme, yet do they imagine mischief against me.
- 16 Thei returne, *but* not to <sup>n</sup> y<sup>e</sup> most high: thei are like a deceitful bow: their prices shal fall by the sword, for the rage <sup>n</sup> of their tongues: this shal be their derision in the land of Egypt.

## CHAP. VIII.

*1 The destruction of Iudáh and Israél, because of their idolatrie.*

<sup>a</sup> Meaning, <sup>f</sup> there was no one kinde of vice among them, but that they were subiect to all wickednes, bothe secret & open.

<sup>b</sup> Thei esteeme their wicked King Ieroboā above God, & seke but how to flatter, and please him.

<sup>c</sup> He comparerh the rage of the people to a burning ouen which <sup>f</sup> baker heateth still til his dōwe be leauened, and raised.

<sup>d</sup> They vsed all riot & excess in their feasts & solemnities, whereby their King was overcome with surfeit, & brought into diseases, and delisted in flatteries.

<sup>e</sup> By their occasion God hath the deprived them of all good rulers.

<sup>f</sup> That is, he conuerteth the religion of the Gentiles, yet is but as a cake baked on <sup>g</sup> one side, & rawe on <sup>h</sup> other, that is, neither thorough hote nor through cold, but partly a lewe, and partly a Gentile.

<sup>g</sup> Which are a token of his manifold afflictions.

<sup>h</sup> That is, without all iudgement, as they that can not tel whether it is better to cleaue onely to God, or to seke the helpe of man.

<sup>i</sup> According to my curies made to the whole congregation of Israél.

<sup>k</sup> That is, diuers times redeemed them, and deliuered them from death.

<sup>l</sup> When they were in affliction, & cryed out for paine, they sought not vnto me for helpe.

<sup>m</sup> They onely seke their owne comoditie and welth, and passe not for me their God.

<sup>n</sup> Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 29.



<sup>a</sup> God incourageth the Prophet to signify the speedie coming of the enemy against Israël, which was once the people of God.  
<sup>b</sup> They shall cry like hypocrites, but not from the heart, as their deeds declare.  
<sup>c</sup> That is, Ieroboam, by whom they fight their owne liberties, and not to obey my will.

<sup>d</sup> That is vpon iudgement and godlie life.  
<sup>e</sup> Meaning, the calfe was inuented by the felues, and of their fathers in the wilderness.  
<sup>f</sup> Shewing that their religion hath but a shewe, and in it self is but vanitie.

<sup>g</sup> They neuer cease but runne to and fro to sicke helpe.  
<sup>h</sup> That is, for the tribute to the King and the princes shall lay vpon them: which means the Lord vseth to bring them to repentance.  
<sup>i</sup> Thus the idolaters counte the worde of God as a rage in respect of their owne inuentions.  
<sup>k</sup> Saying that they offer it to the Lord, but he accepteth no seruice, & he him self hath not appointed.

Chap IX.  
<sup>a</sup> For though all other people shulde escape, yet thou shalt be punished.  
<sup>b</sup> Thou hast committed idolatrie in hope of rewarde, & to haue thy barnes filled.  
<sup>c</sup> Iere. 44. 17. as an harlot that had rather liue by playng whore then to be interteined of her owne household.  
<sup>d</sup> These outward things thou seekest, shalbe taken from thee.

**S**ome as an eggle against the House of the Lord, because they haue transgressed my couenant, & trespassed against my Law.

1 Israël shal b crye vnto me, My God, we knowe thee.

2 Israël hath cast of the thig that is good: the enemy shal pursue him.

3 They haue set vp a King, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shal they be destroyed.

4 Thy calfe, o Samaria, hath cast thee off: mine anger is kindled against them: how long wil they be without innocencie!

5 For it came euen from Israël: the workman made it, therefore it is not God: but the calfe of Samaria shalbe broken in pieces.

6 For they haue sown the winde, & they shal reape the whirlwinde: it hath no stalk: the budde shal bring forth no meale: if so be it bring forth, the strangers shal deuoure it.

7 Israël is deuoured, now shal they be among the Gentiles as a vessel wherein is no pleasure.

8 For they are gone vp to Asshur: they are as a wilde ass alone by him self: Ephraim hath hired louers.

9 Yet though they haue hired among the nations, now wil I gather them, and they shal sorowe a litle, for the burde of the King, & the princes.

10 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

11 I haue writen to them the great things of my Law: but they were counted as a strange thing.

12 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now wil he remember their iniquitie, and visite their sinnes: they shal returne to Egypt.

13 For Israël hath forgotten his maker, & buylderh temples, and Iudáh hath increased strong cities. but I wil send a fyre vpon his cities, and it shal deuoure the palaces thereof.

#### CHAP. IX.

*Of the hunger and captiuitie of Israël.*

**R**eioyce not, o Israël for ioye as other people: for thou hast gone a whoring from thy God: thou hast loued a rewarde vpon euery corne floore.

2 The floore, and the wine presse shal not fede them, and the new wine shal faile in her.

3 They wil not dwell in the Lords land, but Ephraim wil returne to Egypt, & they wil eat vncleane things in Asshur.

4 They shal not offer wine to the Lord, neither shal their sacrifices be pleasant vnto him: but they shalbe vnto the as the bread of mourners: all that eat thereof, shalbe polluted: for their bread for their soules shal not come into the House of the Lord.

5 What wil ye do then in the soléne day, and in the day of the feast of the Lord?

6 For lo, they are gone from destruction: but Egypt shal gather them vp, and Memphis shal burye them: the nettles shal possess the pleasant places of their siluer, & the thorne shalbe in their tabernacles.

7 The daies of visitacion are come: the daies of recompense are come: Israël shal knowe it: the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchmen of Ephraim shulde be with my God: but the Prophet is the snare of a fouler in all his waies, & hatred in y House of his God.

9 They are depely set: they are corrupt as in the daies of Gibeah: therefore he wil remeber their iniquitie, he wil visite their sinnes.

10 I founde Israël like grapes in the wilderness: I sawe your fathers as the first ripe in the fig tre at her first time: but they went to Baal-Peór, and separated them selues vnto that shame, and their abominacions were according to m their louers.

11 Ephraim their glorie shal flee away like a birde: fro the birth and from the wombe, and from the conception.

12 Though they bring vp their children, yet I wil depriue them from being men: yea, wo to them, when I departe from them.

13 Ephraim, as I sawe, is as a tre in Tyrus planted in a cottage: but Ephraim shal bring forth his children to the murderer.

14 O Lord, giue them: what wilt thou giue them? giue them a baren wombe & drye breasts.

15 All their wickednes is in Gilgal: for there do I hate them: for the wickednes of their inuencions, I wil cast them out of mine House: I wil loue them no more: all their princes are rebelles.

16 Ephraim is smitten, their roote is dried vp: they can bring no frute: yea, though they bring forth, yet wil I slaie euen the dearest of their bodie.

17 My God wil cast the away, because they did not obey him: and they shal wander among the nations.

ke them baren, rather then that this great slaughter shulde come vpon their children. q The chief cause of their destruction is that they commit idolatrie and corrupt my religion in Gilgal.

#### CHAP. X.

*Against Israël and his idoles. 14 His destruction for the same.*

Yyy.i.

<sup>d</sup> All their doings bothe touching pollicie and religio shalbe reiected as things polluted.

<sup>e</sup> The meat offering which they offered for them selues.

<sup>f</sup> When y Lord shal take away all occasions of seruing him, which shalbe the moste grievous point of your captiuitie, when you shal see your selues cut of fro God.

<sup>g</sup> Though they thinke to escape by fleeing y destruction that is at hand, yet shal they be destroyed in y place whether they flee for socour.

<sup>h</sup> Then they shal knowe y they were deluded by them who chaledged to them selues robe their Prophetes & spiritual men.

<sup>i</sup> The Prophetes dauntie is to bring men to God and not to be a snare to pul them from God.

<sup>k</sup> This people is so rooted in their wickednes, y Gibeah which was like to Sodóm, was neuer more corrupt, lud. 19. 22.

<sup>l</sup> Meaning, y he so esteemed the and delited in them.

<sup>m</sup> They were as abominable vnto me, as their louers y idoles.

<sup>n</sup> Signifying y God wold destroy their childre by these sundry meanes, and so consume them by litle and litle.

<sup>o</sup> As they kept tender plantes in their houses in Tyrus to preferre them fro the colde ayre of y sea, so was Ephraim at the first vnto me, but now I wil giue him to the slaughter.

<sup>p</sup> The Prophet King the great plague of God toward Ephraim, praeth to God to ma-

# The calfe of Israél.

# Hofea. God did beare Israél.

<sup>a</sup> Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednes, so that <sup>b</sup> correction which shulde haue brought the to obedience, did but viter their stubbernes. <sup>c</sup> As thei were riche and had abundance. <sup>d</sup> To wit, from God. <sup>e</sup> The day shal come <sup>f</sup> God shal take away their King, & then they shal fele the frute of their finnes, and how they trusted in him in vaine, 2. King 17. 6. <sup>g</sup> In promising to be faithful toward God. <sup>h</sup> Thus their in segretye and fidelitie which they pretended, was nothing but bitterness and grief. <sup>i</sup> When <sup>j</sup> Calfe shalbe carried away. <sup>k</sup> Chemarims were certeine idolatrous priests, & did weare blacke apparel in their sacrifices and cryed with a loude voice: which superstition Eliáh deided, 1. King 18. 27. read. 2. King 23. 5. <sup>l</sup> This he speaketh in concept of Beth-él, read Chap. 4. 25. <sup>m</sup> 1. 4. 2. 19. <sup>n</sup> Luk. 23. 30. <sup>o</sup> reuel. 6. 16. <sup>p</sup> 9. 8. <sup>q</sup> In those daies wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale coulde not be good in executing Gods iudgements, seeing thine owne dedes were as wicked as theirs. <sup>r</sup> To wit, to fight, or the Israelites remained in thair stubbernes fro that time. <sup>s</sup> The Israelites were not moued by their example to cease from their finnes. <sup>t</sup> That is, when they haue gathered all their strength together. <sup>u</sup> Wherein is pleasure, as in plowing is labour and paine. <sup>v</sup> I will lay my yoke vpon her fat necke. <sup>w</sup> Read Ierem 4. 4. <sup>x</sup> That is, Shalmanazzar in the destruction of that cite spared neither kinde nor age.

Israél is a <sup>a</sup> emptie vine, yet hathe it brought forth the frute vnto it self, & according to the multitude of the frute thereof he hathe increased the altars: according to the <sup>b</sup> goodnes of their land they haue made faire images.

Their heart is <sup>c</sup> deuided: now shal they be founde faultie: he shal breake downe their altars: he shal destroye their images. For now they shal say, We haue no <sup>d</sup> King because we feared not the Lord: and what shulde a King do to vs?

They haue spoken wordes, swearing falsely in making <sup>e</sup> a couenant: thus <sup>f</sup> iudgement groweth as wormewood in the furrowes of the field.

The inhabitants of Samaria shal <sup>g</sup> feare because of the calfe of Beth-áuen: for the people thereof shal mourne ouer it, & the <sup>h</sup> Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

It shalbe also brought to Asshúr, for a present vnto King Iaréb: Ephraím shal receiue shame, & Israél shalbe ashamed of his owne counsell.

Of Samaria, the King thereof is destroyed, as the some vpon the water.

The hie places also of <sup>i</sup> Auen shalbe destroyed, <sup>en</sup> the sinne of Israél: the thorne and the thistle shal growe vpon their altars, and they shal say to the mountaines, <sup>k</sup> Couer vs, and to the hilles, Fall vpon vs.

O Israél, thou hast <sup>l</sup> sinned from the daies of Gibeáh: there they <sup>m</sup> stode: the battell in Gibeáh against the children of iniquitie did not <sup>n</sup> touche them.

It is my desire <sup>o</sup> that I shulde chastise them, & the people shalbe gathered against them, when they shal gather them selues in their two <sup>p</sup> furrowes.

And Ephraím is <sup>q</sup> as an heiffer vsed to delite <sup>r</sup> in threshing: but I wil passe by her <sup>s</sup> faire necke: I wil make Ephraím to ride: Iudáh shal plowe, and Iakób shal breake his cloddes.

Sowe to your selues in righteousness: reape after the measure of mercie: <sup>t</sup> breake vp your fallowe groundes: for <sup>u</sup> it is time to seke the Lord, til he come & raine righteousness vpon you.

But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaté the frute of lies: because <sup>v</sup> y didest trust in thine owne waies, & in the multitude of thy strong men,

Therefore shal a tumult arise among thy people & all thy munitions shalbe destroyed, as <sup>w</sup> Shalmán destroyed Beth-arbel in the day of battell: the mother with the child.

Because they are so desperate, I wil delite to destroy them. <sup>x</sup> That is, when they haue gathered all their strength together. <sup>y</sup> Wherein is pleasure, as in plowing is labour and paine. <sup>z</sup> I will lay my yoke vpon her fat necke. <sup>aa</sup> Read Ierem 4. 4. <sup>ab</sup> That is, Shalmanazzar in the destruction of that cite spared neither kinde nor age.

dren was dashed in pieces.

So shal Beth-él do vnto you, because of your malicious wickednes: in a morning shal the King of Israél be destroyed.

## CHAP. XI.

The benefites of the Lord toward Israél. <sup>s</sup> Their ingratitude against him.

When Israél <sup>a</sup> was a childe, then I loued him, and called my sonne out of Egypt.

They called them, but they <sup>b</sup> went thus fro them: thei sacrificed vnto Baalim, & burnt incense to images.

I led Ephraím also, <sup>c</sup> as one shulde beare them in his armes: but thei knewe not that I healed them.

I led them with cordes <sup>d</sup> of a man, <sup>en</sup> with bandes of loue, and I was to them, as he that taketh of the yoke from their iawes, and I laied the meat vnto them.

He shal no more returne into the land of Egypt: but Asshúr shalbe his <sup>f</sup> King, because thei refused to conuert.

And the sword shal fall on his cities, & shal consume his barres, and deuoure the, because of their owne counsells.

And my people are bent to rebellion against me: though <sup>g</sup> they called them to the most hie, yet none at all wolde exalt him.

How shal I giue thee vp, Ephraím? how shal I deliuer thee, Israél? how shal I make thee, as <sup>h</sup> Admah? how shal I set thee, as Zebóim? mine heart is turned within me: <sup>i</sup> my repentings are rouled together.

I wil not execute the fiercenes of my wrath: I wil not returne to destroy Ephraím: for I am God, and not man, the holy one in the middes of thee, & I wil not <sup>j</sup> entre into the cite.

They shal walke after the Lord: he shal roare like a lyon: when he shal roare, then the children of the West shal feare.

Thei shal feare as a sparowe out of Egypt, and as a doue out of the land of Asshúr, and I wil place them in their houses, saith the Lord.

Ephraím cōpasseth me about with lies, and the house of Israél with deceit: but Iudáh yet ruleth <sup>k</sup> with God, and is faithful with the Sainctes.

## CHAP. XII.

He admonisheth by Iakóbis example to trust in God, and not in man.

Ephraím is fed <sup>a</sup> with the winde, & foloweth after the Eastwinde: he encreaseth daiely lies and destruction, and they do make a couenant with Asshúr, & <sup>b</sup> oyle is caryed into Egypt.

The Lord hathe also a controuersie with <sup>c</sup> Iudáh, & wil visite Iakób, according to his waies: according to his workes, wil he recompense him.

He toke his brother <sup>d</sup> by the hele in the wombe

<sup>a</sup> Whiles <sup>b</sup> Israelites were in Egypt and did not promiske my wrath by their malice and ingratitude. <sup>c</sup> They rebelled and went a contrary way when the Prophetes called them to repentance. <sup>d</sup> That is, friendly and not as beasts or seruantes. <sup>e</sup> Seeing they contemne all this kindenes, they shalbe led captiue into Assyria. <sup>f</sup> To wit, the Prophetes. <sup>g</sup> God considereth with him selfe and that with a certein grief how to punish them. <sup>h</sup> Which were two of the cities that were destroyed with Sodom, & Deu. 29. 23. <sup>i</sup> Meaning, that his loue where with he first loued the, made him beneuolent and assurance what to do: and herein appeareth his fatherlie affection, that his mercie toward his shal overcome his iudgements, as he declarereth in <sup>j</sup> next verse. <sup>k</sup> I to consume thee, but wil caue thee to yelde and so receiue thee to mercie: & this is ment of the small number who shal walke after the Lord. <sup>l</sup> The Egyptians and Assyrians, shal be afraid whē the Lord maintaineth his people. <sup>m</sup> Gouerneth their state according to Gods wordes, & doerly not degenerate. <sup>n</sup> Chap. XII. <sup>o</sup> That is, flattereth him self with vaine confidence. <sup>p</sup> Meaning, presents to get friendship. <sup>q</sup> Which in these pointes was like to Ephraím, but not in idolatries.

d Seing that God did thus preferre Iakob, their ingratitude was the more to be abhorred.  
e Read Genes.

f God founde Iakob as he lay sleeping in Beth el, Gene. 28, 12, and so spake with him there, that the frute of that speache appertained to the whole body of the people, whereof we are.

g As for Ephraim he is more like the wicked Canaanites the godlie Abraham or Iakob.

h Thus y wicked measure Gods fauour by outward prosperitie, & like hypocrites can not abide that anye shulde reprove their doings.  
i Seing thou wilt not acknowledge my benefites, I wil bring thee againe to dwell in tentes as in the feast of the Tabernacles, which thou dost know conuenient.

k The people thought y no man durst haue spoken against Gilead, y holie place, and yet the Prophet saith, that all their religion was but vanitie. l If you boast of your riches and nobilitie, ye sene to reproche your father who was a poore fugitive and seruant.  
m Meaning, Moises, whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnes.

wombe, & by his strength he had power with God,

4 And had power ouer the Angel, & preuailed: he wept and prayed vnto him: f he founde him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is him self his memorial.

6 Therefore turne thou to thy God: kepe mercie and iudgement, and hope stil in thy God.

7 He is Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstāding I am riche, I haue founde me out riches in all my labours: they shal finde none iniquitie in me, h that were wickednes.

9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in the dayes of the solemne feast.

10 I haue also spoken by the Prophetes, & I haue multiplied visiōs, & vsed similitudes by the ministerie of the Prophetes.

11 Is there iniquitie in Gilead: surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the field.

12 And Iakob fled into the countrey of Arām, and Israel serued for a wife, and for a wife he kept shepe.

13 And by a m Prophet the Lord broght Israel out of Egypt, and by a Prophet was he refused.

14 But Ephraim prouoked him with his plaies: therefore shal his blood be powred vpō him, and his reproche shal his Lord rewarde him.

land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie lyon, & as a leoparde in the waye of Asshur.

8 I wil mete the, as a beare that is robbed of her whelpes, and I wil breake the calle of their heart, and there wil I deuoure them like a lyon: the wilde beast shal teare them.

9 O Israel, f one hath destroyed thee, but in me is thine helpe.

10 I am: where is thy King, that shulde helpe thee in all thy cities? & thy iudges, of whome thou saidest, Giue me a King and princes?

11 I gaue thee a King in mine angre, and I toke him away in my wrath.

12 The iniquitie of Ephraim is bounde vp: his sinne is hid.

13 The sorowes of a traouailing woman shal come vpon him: he is an vnwise sonne, els wolde he not stand stil at the time, euen at the breaking forth of the children.

14 I wil redeme them from the power of the graue: I wil deliuer them fro death: o death, I wil be thy death: o graue, I wil be thy destruction: l repentance is hid from mine eyes.

15 Though he grewe vp among his brethren, an East winde shal come, euen the winde of the Lord shal come vp from the wilderness, and drye vp his veine, and his fountaine shalbe dryed vp: he shal spoyle the treasure of all pleasant vessels.

16 Samaria shalbe desolate: for she hath rebelled against her God: they shal fall by the sworde: their infants shalbe dashed in pieces, and their women with child shalbe ript.

f Thy destruction is certaine, & my benefites toward thee declare that it cometh not of me: therefore thine owne malice, idolatrie and vaine confidence in men makes thee be cause thereof.

g I am alone, I am i, 17.

h It is surely laid vp to be punished, as Ierem. 17, 1.

i But wolde come out of the wombe, y is, out of this danger wherein he is, and not rare to be stifled.

k Meaning, y no power shal resist God whē he wil deliuer him, but euen in death wil he giue the life.

l Because they wil not turne to me, I wil not chage my purpose.

CHAP. XIII.

1 The abomination of Israel, 2 And cause of their destruction.

1 When Ephraim spake, there was a trembling: he exalted him self in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their silver, & idoles accordig to their owne vnderstanding: they were all the worke of y craftsme: they say one to another whiles, thei sacrifice a dā, Let the kisse y calues.

3 Therefore they shalbe as the morning cloude, & as the morning dew y passeth away, as y chaffe that is driuē with a whirle winde out of the floore, & as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God: fro the lād of Egypt, & thou shalt know no God but me: for there is no Sauiour beside me.

5 I did knowe thee in the wilderness, in the

a He sheweth the excellencie & autoritie that this tribe had aboue all the rest.  
b He made a King of his tribe.  
c The Ephraimites are not farre from destruction, and haue lost their autoritie.  
d The false prophetes persuaded the idolaters to offer their children after y exāple of Abraham, & helsheweth on they wolde exhorde one another to y same & to kisse, and worship the calues w were their idoles.  
e He calleth them to repentance & reprove their ingratitude.

CHAP. XIII.

1 The destruction of Samaria. 3 He exhorteth Israel to turne to God, who requireth praise and thanks.

1 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

2 Take vnto you wordes, and turne to the Lord, and say vnto him, b Take away all iniquitie, and receiue vs graciously: so wil we render the calues of our lippes.

3 Asshur shal not saue vs, nether wil we ride vpō horses, nether wil we say anie more to the worke of our hands, Te are our gods: for in thee the fatherles findeth mercie.

4 I wil heale their rebellio: I wil loue the frely: for mine anger is turned away fro hē.

5 I wil be as the dew vnto Israel: he shal growe as the lillie and fasten his rootes as the trees of Lebanon.

6 His branches shal spreade, and his beautie shalbe as the olue tre, and his smell as Lebanon.

a He exhorteth them to repentance, to auide all these plagues, willing them to declare by wordes their obedience and repentance.

b He sheweth them how they ought to confesse their sinnes.

c Declaring, y this is the true sacrifice, that the faithfull cā offer, euen thankes & praise, Ebr 13, 15.  
d We wil leaue of all vaine confidence and pride.  
e He declareth how ready God is to receiue them that do repent.

# Famine & warre.

# Ioél. The drought.

<sup>f</sup> Whosoever  
ioyne the fel-  
ues to this peo-  
ple, shal be blef-  
sed.

<sup>g</sup> God sheweth  
how proper he  
is to heare his,  
when they re-  
pent, and to  
offer him selfe,  
as a protectiō,  
& sauegard vnto  
them, as a  
most sufficient  
fruite & profite.

They that dwell vnder his <sup>f</sup> shadowe, shal  
returne: they shal reuiue as the corne, and  
flourish as the vine: the sent thereof shalbe  
as the wine of Lebanon.

<sup>8</sup> Ephraim shal say, What haue I to do anie  
more with idoles? I <sup>8</sup> haue heard him, &  
looked vpon him: I am like a grene fyre tre:

vpon me is thy fruite found.

<sup>9</sup> Who is <sup>h</sup> wise, and he shal vnderstand  
these things: and prudent, & he shal knowe  
them: for the wayes of the Lord are righ-  
teous, and the iuste shal walke in them: but  
the wicked shal fall therein.

<sup>h</sup> Signifying,  
that the true  
wildome and  
knowledge co-  
sisteth in this,  
euen to reffe-  
re vpon God.

## IOEL.

### THE ARGUMENT.

**T**He Prophet Ioél first rebuketh them of Iudah, that being now punished with a great plague of  
famine, remaine stil obstinat. Secondly he threateneth greater plagues, because they grewe daily  
to a more hardenes of heart, & rebellion against God notwithstanding his punishments. Thirdly he  
exhorteth them to repentance, shewing that it muste be earnest, and procede from the heart because  
they had grievously offended God. And so doing, he promisseth, that God wil be merciful, & not for-  
get his cōuenant that he made with their fathers: but wil send his Christ who shal gather the scat-  
tered shepe, and restore them to life, and libertie, thogh they seemed to be dead.

### CHAP. I.

<sup>1</sup> A prophesie against the Iewes. <sup>2</sup> He exhorteth the  
people to prayer, and fasting for the miserie that was  
at hand.

**T**HE worde of the Lord  
that came to Ioél the son  
ne of Petruél.  
Heare ye this, <sup>o</sup> Elders,  
and hearken ye all inha-  
bitants of the land, whe-  
ther <sup>b</sup> fuche a thing hath  
bene in your dayes, or yet in the dayes of  
your fathers.

<sup>a</sup> Signifying,  
the Princes,  
the Priests,  
and the gover-  
ners.

<sup>b</sup> He calleth  
the Iewes to  
the considera-  
tion of Gods  
iudgements,  
who had now  
plagued the  
frutes of the  
grounde for  
the space of  
fourre yere,  
which was for  
their finnes, &  
to call them  
to repentan-  
ce.

<sup>c</sup> Meaning,  
that the occa-  
sion of their  
excesse and  
drunkennes  
was taken a-  
way.

<sup>d</sup> This was  
another pla-  
gue where-  
with God had  
punished the,  
when he stir-  
red vp the Af-  
fyrians against  
them.

<sup>e</sup> Mourne grie-  
uouly as a  
woman, which  
hath loſt her  
houſband, to  
whome ſhe ha-  
th bene mar-  
ried in her  
youth.

<sup>f</sup> The tokens  
of Gods wrath  
did appeare in  
his Temple in  
ſo muche, as Gods ſeruiſe was left of.

<sup>3</sup> Tell you your children of it, and let your  
children ſhewe to their children, and their  
children to another generacion.

<sup>4</sup> That which is left of the palmer wor-  
me, hath the graſshopper eaten, and the  
reſidue of the graſshopper hath the can-  
ker worme eaten, and the reſidue of the  
canker worme hath the caterpillar eaten.

<sup>5</sup> Awake ye <sup>c</sup> drunkardes, and wepe, and  
houle all ye drinkers of wine, because of <sup>y</sup>  
new wine: for it shalbe pulled from your  
mouth.

<sup>6</sup> Yea, <sup>d</sup> a nation cometh vpon my land,  
mightie, and without number, whose teeth  
are like the teeth of a lyon, and he hath the  
iawes of a great lyon.

<sup>7</sup> He maketh my vine waſte, and pil-  
leth of the barke of my figtre: he maketh it bare,  
and caſteth it downe: the branches thereof  
are made white.

<sup>8</sup> Mourne like a virgine girded with ſacke-  
cloth for the houſband of <sup>e</sup> her youth.

<sup>9</sup> The meat offering, and the drinke offering  
is <sup>f</sup> cut of from the Houſe of the Lord:  
the Priests the Lords miniſters mourne.

<sup>10</sup> The field is waſted: the land mourneth:

for the corne is deſtroyed: <sup>s</sup> the new wine  
is dried vp, and the oyle is decayed.

<sup>11</sup> Be ye aſhamed, <sup>o</sup> houſbande men: hou-  
le, <sup>o</sup> ye vine dreſſers for the wheat, and for  
the barley, because the harueſt of the field  
is periſhed.

<sup>12</sup> The vine is dried vp, and the figtre is  
decayed: the pomegranate tre and the pal-  
me tre, and the apple tre, euen all the trees  
of the field are withered: ſurely the ioy is  
withered away from the ſonnes of men.

<sup>13</sup> <sup>h</sup> Girde your ſelues & lament, ye Priests:  
houle ye miniſters of the altar: come, and  
lye all night in ſackcloth, ye miniſters of  
my God: for the meat offering, and the  
drinke offering is taken away from the  
Houſe of your God.

<sup>g</sup> All comfort  
and ſubſtance  
for nourith-  
ment is taken  
away.

<sup>h</sup> He ſheweth  
y<sup>e</sup> the only me-  
ans to auoide  
Gods wrath, &  
to haue all  
things reſto-  
red is vnai-  
ned repentan-  
ce.

<sup>14</sup> Sanctifie you a faſt: call a ſolemne af-  
ſemble: gather the Elders, and all the in-  
habitants of the land into the Houſe of  
the Lord your God, and crye vnto the  
Lord,

<sup>15</sup> Alas: for the day, for the <sup>i</sup> day of the  
Lord is at hand, and it cometh as a deſtru-  
ction from the Almighty.

<sup>i</sup> We ſee by  
theſe great pla-  
gues that vnto  
deſtruction is  
at hand.

<sup>16</sup> Is not the meat cut of before our eyes?  
and ioye, and gladnes from the Houſe of  
our God?

<sup>17</sup> The ſede is rotten vnder their cloddes:  
the garners are deſtroyed: the barnes are  
broken downe, for the corne is withered.

<sup>18</sup> How did the beaſtes mourne: the herdes  
of cattel pine away, because they haue  
no paſture, and the flockes of ſhepe are  
deſtroyed.

<sup>19</sup> O Lord, to thee wil I crye: for the fyre  
hath deuoured the paſtures of the wil-  
dernes, and the flame hath burnt vp all  
the trees of the field.

<sup>20</sup> The beaſtes of the field crye alſo vnto  
thee: for the riuers of waters are dried vp,  
and

**k** That is, and the <sup>k</sup>fyre hath deuoured the pastures of the wilderness.

## CHAP. II.

*He prophesieth of the coming and crueltie of their enemies. 13 An exhortacion to moue them to conuert. 14 The loue of God towards his people.*

**a** He sheweth the great iudgements of God which are at hand except they repent. **b** Of affliction and trouble.

**c** Meaning the Assyrians.

**d** The enemies destroy our plentiful country wherefore he cometh.

**e** They shalbe pale and blacke for feare, as Nahum 2.10.

**f** For none shal be able to resist them.

**g** Read Isa. 13. 10. Ezek 32. 7. chap. 31. & 35. 15. Math. 24. 29. **h** The Lord shal stirre vp the Assyrians to execute his iudgements. *Jerem. 50. 7. amos. 5. 18. seph. 1. 5.* **i** Mortifie your affections and serue God w<sup>th</sup> purenes of heart and not w<sup>th</sup> ceremonies. **k** He speaketh this to stirre vp their foolishnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth read Iere. 18. 3.

**B** Lowe<sup>a</sup> the trumpet in Zi<sup>o</sup>n, & shout in mine holie Mountaine: let all the inhabitants of the land tremble: for <sup>y</sup> daie of the Lord is come: for it is at hand.

**A** <sup>b</sup> daie of darkenes, & of blackenes, a daie of cloudes, and obscuritie, as the morning spreade vpon the mountaines, so is there a <sup>c</sup> great people, and a mightie: there was none like it from the beginning, neither shal be anie more after it, vnto the yerres of manie generations.

**A** fyre deuoureth before him, & behinde him a flame burneth vp: the land is as the garden of <sup>d</sup> Eden before him, and behinde him a desolate wilderness, so that nothing shal escape him.

**The** beholding of him is like the sight of horses, and like the horse men, so shal they runne.

**Like** the noyce of charrets in the toppes of the mountaines shal they leape, like the noyce of a flame of fyre that deuoureth the stubble, and as a mightie people prepared to the battel.

**Before** his face shal the people tremble: all faces <sup>e</sup> shal gather blackenes.

**They** shal runne like strong men, and go vp to the wall like men of warre, and euery man shal go forward in his waies, & they shal not staie in their paths.

**Nether** shal one <sup>f</sup> thrust another, but euery one shal walke in his path: & when they fall vpon the sworde, they shal not be wounded.

**They** shal runne to and fro in the citie: they shal runne vpon the wall: they shal clime vp vpon the houses, & enter in at the windowes like the thief.

**The** earth shal tremble before him, the heavens shal shake, the <sup>g</sup> sunne & the moone shalbe darke, and the starres shal withdrawe their shining,

**And** the Lord shal <sup>h</sup> utter his voyce before his hoste: for his hoste is verie great: for he is strong that doeth his worke: \* for the daie of the Lord is great and very terrible, and who can abyde it!

**Therefore** also now the Lord faith, Turne you vnto me with all your heart, & with fasting, and with weping, and with mourning,

**And** <sup>i</sup> rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and merciful, slowe to angre, and of great kindenes, and repenteth him of the euil.

**Who** knoweth, if he wil <sup>k</sup> retorne and re-

pent and leaue a blessing behinde him, <sup>en</sup>e a meat offering, and a drinke offering vnto the Lord your God?

**Blow** the trumpet in Zi<sup>o</sup>n, sanctifie a fast, call a solemne assemblie.

**Gather** the people: sanctifie the congregation, gather the Elders: assemble the <sup>l</sup> children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

**Let** the Priests, the ministers of the Lord wepe betwene <sup>y</sup> porche & the altar, and let <sup>th</sup>e say, Spare thy people, <sup>o</sup> Lord, and giue not thine heritage into reproche that the heathen shulde rule ouer them.

\* Wherefore shulde <sup>th</sup>e saie among the people, Where is their God?

**Then** wil the Lord be <sup>m</sup> ielouse ouer his land and spare his people.

**Yea**, the Lord wil answer and saie vnto his people, Beholde, I wil send you corne, and wine, and oyle, & you shalbe satisfied therewith: and I wil nomore make you a reproche among the heathen,

**But** I wil remoue farreof from you the <sup>n</sup> Northren armie, and I wil driue him into a land, barren and desolate with his face towarde the <sup>o</sup> East sea, and his end to <sup>y</sup> vmoost sea, and his stinke shal come vp, & his corruption shal ascend, because he hath exalted him self to do <sup>th</sup>is.

**Fear** not, <sup>o</sup> land, but be glad and reioyce: for the Lord wil do great things.

**Be** not afraid, ye beastes of the field: for <sup>y</sup> pastures of the wilderness are grene: for the tre beareth her frute: the figtre and the vine do giue their force.

**Be** glad <sup>th</sup>e, ye children of Zi<sup>o</sup>n, and reioyce in the Lord your God: for he hath giuen you the rayne of brightcousnes, \* and he wil cause to come downe for you the raine, *eu*en the first raine, and the later raine in the first moneth.

**And** the barnes shalbe ful of wheat, and the presses shal abounde with wine and oyle.

**And** I wil render you the yerres that the grasshopper hath eaten, the canker worme and the caterpillar and the palmer worme, my great hoste which I sent among you.

**So** you shal eat and be satisfied & praise the Name of the Lord your God, that hath delt marueilously with you: and my people shal neuer be ashamed.

**Ye** shal also knowe, that I am in the middes of Israél, and that I am the Lord your God and none other, and my people shal neuer be ashamed.

**And** afterwarde wil I power <sup>q</sup> out my Spirit vpon all flesh: and your sonnes and your daughters shal prophetic: your olde

Yyy.iii.

**I** That as all haue sinned, so all maie the we forthe signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their owne finnes.

*Psal. 79. 10.* **m** If they repent, he sheweth that God wil preserve & defende them with a moste ardent affection.

**n** That is, the Assyrians your enemies.

**o** Called the salt sea, or Persian sea: meaning <sup>y</sup> though his armie were so great, <sup>y</sup> filled all fro this sea to the sea called mediterraneum, yet he wolde scatter them.

**p** That is, such as shulde come by iuste measure & as was wont to be sent whe God was reconciled with <sup>th</sup>e.

*Leu. 26. 4. deut. 31. 14.*

**q** That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospell was abundantly giuen to <sup>y</sup> Church, *Ira. 44. 3 ad 2. 17. ioh. 7. 38.*

## The day of the Lord.

## Ioél. The haruest ripe.

<sup>f</sup> As they had visions, and dreames in old time, so shal they now haue clearer reuelations.

<sup>g</sup> He warneth faithful what terrible things shulde come, to the intent that they shulde not looke for continual quietnes in this worlde, & yet in all these troubles he wolde preferre them.

<sup>e</sup> The order of nature shal seme to be changed for so horrible afflictions

that shal be in the worlde, Isa. 13. to ezek 32. 7. chap. 3. 15 mat. 24. 29. u Gods iudgements are for the destruction of the infidels, and to moue the godlie to call vpon the Name of God, who wil giue them saluation. x Meaning hereby the Gentiles, Rom. 10. 13.

men shal dreame & dreames, & your yong men shal se visions,

29 And also vpon the seruants, and vpon the maides in those daies wil I powre my Spirit.

30 And I wil shewe wonders in the heauens and in the earth: blood and fyre, and pillars of smoke.

31 The sunne shalbe turned into darkenes, & the moone into blood, before the great and terrible daie of the Lord come.

32 But whosoeuer shal call vpon the Name of the Lord, shal be sau'd: for in mount Ziön, and in Ierusalém shal be deliuerance, as the Lord hathe said, and in the remnant, whome the Lord shal call.

### CHAP. III.

*Of the iudgement of God against the enemies of his people.*

<sup>f</sup> Or beholde, in those daies and in y<sup>e</sup> cime, whē I shal bring againe the captiuitie of Iudáh and Ierusalém,

2 I wil also gather all natiōs, and wil bring them downe into the valleie of Iehoshaphát, and wil plead with the there for my people, and for mine heritage Israél, whome thei haue scattered amōg the nations, and parted my land.

3 And thei haue cast lottes for my people, & haue giuen the childe for the harlot, & solde the girle for wine, that they might drinke.

4 Yea, & what haue you to do with me, o Tyrus & Zidón and all the coastes of Palestina? wil ye render mee a recompense? and if ye recompense me, swiftly & speedely, wil I render your recompense vpon your head:

5 For ye haue taken my siluer and my gold, and haue caryed into your temples my goodlie & pleasant things.

6 The children also of Iudáh and the children of Ierusalém haue you solde vnto y<sup>e</sup> Grecians, that ye might send them farre from their border.

7 Beholde, I wil raise them out of the place where ye haue solde them, and wil render your rewarde vpon your owne head,

8 And I wil sell your sonnes and your daughters into the hand of the children

of Iudáh, and thei shal sell them to the Sabeans, to a people farre off: for the Lord himself hathe spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe nere & come vp.

10 Breake your plowshares into swordes, and your sheeths into speares: let the weakes saie, I am strong.

11 Assemble your selues, and come all ye heathen and gather your selues together rounde about: there shal y<sup>e</sup> Lord cast downe thy mightie men.

12 Let the heathen be wakened, and come vp to the valleie of Iehoshaphát: for there wil I sit to iudge all the heathen rounde about.

13 Put in your sheeths, for the haruest is ripe: come, get you downe, for y<sup>e</sup> winepresse is full: yea, the winepresses runne ouer, for their wickednes is great.

14 O multitude, o multitude, come into the valleie of threshing: for the daie of the Lord is nere in the valleie of threshing.

15 The sunne and moone shalbe darkened, and the starres shal withdrawe their light.

16 The Lord also shal roare out of Ziön, and vtter his voice from Ierusalém, & the heauens, and the earth shal shake, but the Lord wil be the hope of his people, and y<sup>e</sup> strength of the children of Israél.

17 So shal ye knowe that I am y<sup>e</sup> Lord your God dwelling in Ziön, mine holie Mountaine: then shal Ierusalém be holy, & there shal no strangers go thorow her any more.

18 And in that daie shal the mountaines droppe downe newe wine, and the hilles shal flowe with milke, and all the riuers of Iudáh shal runne with waters, and a fountaine shal come forth of the House of the Lord, and shal watter the valleie of Shittim.

19 Egypt shalbe waste, and Edóm shalbe a desolate wildernes, for the iniuries of the children of Iudáh, because thei haue shed innocent blood in their land.

20 But Iudáh shal dwell for euer, and Ierusalém from generacion to generacion.

21 For I wil cleanse their blood, that I haue not cleansed, and the Lord wil dwell in Ziön.

<sup>f</sup> For afterwards God solde the by Nebuchad nezar, and Alexander the great, for the louches bare to his people, and there by they were comforted as though y<sup>e</sup> price had bene theirs.

<sup>g</sup> Whē I shal execute my iudgements against mine enemies, I wil cause euerie one to be ready, and to prepare their weapons to destroy one another, for my Church sake.

<sup>h</sup> Thus he shal encourage the enemies when their wickednes is full ripe to destroy one another, which he calleth the valley of Gods iudgement.

<sup>i</sup> God assureth his against all troubles, that when he destroyeth his enemies, his children shalbe deliuered.

<sup>k</sup> The strangers shal no more destroy his Church: if thei do, it is the people & by their finnes make the breache for the enemy.

<sup>l</sup> He promyseth to his Church abundance of graces, read Ezek 47. 1. which shulde water and comfort moste barren places, Amos. 9. 13.

<sup>m</sup> The malicious enemies shal haue no parte of this grace.

<sup>n</sup> He had suffered his Church hitherto to lye in their filthines, but now he promyseth to cleanse them and to make them pure vnto him.

<sup>a</sup> When I shal deliuer my Church, & reddeh of the Iewes, and of the Gentiles.

<sup>b</sup> It appereth that he alludeth to that great victorie of Iehoshaphát, when as God without mans helpe destroyed the enemies, 2. Kin. 20. 26 also he hath respect to this worde, Iehoshaphát, & significth pleading or iudgement, because God wolde iudge the enemies of his Church as he did there.

<sup>c</sup> That which the enemy gate for the sale of my people, he bestowed it vpon harlots and drinke.

<sup>d</sup> He raketh y<sup>e</sup> cause of his Church in hand against y<sup>e</sup> enemy, as though the iniurie were done to him self.

<sup>e</sup> Haue I done you wrong, that ye wil render me the like?

# AMOS.

## THE ARGUMENT.

**A**mong many other Prophetes that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred vp Amos, who was an herdsman or shepherd of a poore towne, and gaue him bothe knowledge and constancie to reprove all estates and degrees, and to denounce Gods horribile iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had lued as it were in ignorance of God in respect of them, but for their sinnes wil punish them, that they coulde looke for nothing, but an horrible destruction, except they turned to the Lord by vsfained repentance. And finally, he comforteth the godlie with hope of the comming of the Messiah, by whome they shoulde haue persue deliuerance and saluacion.

### CHAP. I.

**1** The time of the prophesie of Amos. **3** The worde of the Lord against Damascus. **6** The Philistims, Tyrus, Iudaea and Ammon.

**a** Which was a towne six miles from Ierusalem in Iudaea, but he prophesied in Israel.

**b** In his daies the kingdome of Israel did molle their selfe.

**c** Which, as Iosephus writeth, was whē Vzziah whē he haue viurped the Priests office, and therefore was smitten with the leprosie.

**d** Whatsoever is fruitful and pleasant in Israel, shall shortly perith.

**e** He sheweth first that all the people round about shoulde be destroyed, for their manifold sinnes: which are ment by three and foure which make seuen, because the Israelites shoulde the more deeply consider Gods iudgements toward them.

**f** If the Syrians shall not be spared for committing this crueltie against one citie, it is not possible for Israel shoulde escape punishment which hath committed so many & grievous sinnes against God & man.

**g** The antiquitie of their buyldings shall not auoide my iudgements, read Ier. 49. 27.

**h** Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

**T**He wordes of Amos, who was among the herdmen at Tecoa, which he sawe vpon Israel, in the daies of Vzziah King of Iudah, and in the daies of Jeroboam the sonne of Ioash King of Israel, two yere before the earth quake.

**2** And he said, The Lord shall roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepherds shall perish, and the top of Carmel shall wither.

**3** Thus saith the Lord, For three transgressions of Damascus, and for foure I will not turne to it, because they haue threshed Gilead with threshing instruments of yro.

**4** Therefore will I send a fyre into the house of Hazael, and it shall deuoure the palaces of Ben-hadad.

**5** I will breake also the barres of Damascus, and cut off the inhabitant of Biceath Auen: and him that holdeth the scepter out of Beth-eden, & the people of Aram shall go into captiuitie vnto Kir, saith the Lord.

**6** Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they carried away prisoners the whole captiuitie to shut them vp in Edom.

**7** Therefore will I send a fyre vpon the walles of Azzah, and it shall deuoure the palaces thereof.

**8** And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

**9** Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remem-

bred the brotherlie couenant.

**10** Therefore will I send a fyre vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

**11** Thus saith the Lord, For three transgressions of Edom, and for foure I will not turne to it, because he did pursue his brother with the sworde, and did cast of all pitie, and his anger spoiled him euermore, and his wrath watched him alway.

**12** Therefore will I send a fyre vpon Teman, and it shall deuoure the palaces of Bozrah.

**13** Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they haue ript vp the women with childe of Gilead, they might enlarge their border.

**14** Therefore will I kindle a fyre in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the daie of battel, & with a tempest in the day of the whirlewinde.

**15** And their King shall go into captiuitie, he and his princes together, saith the Lord.

**k** For Esau (of whome came the Edomites) and Iakob were brethren: therefore they ought to haue admonished them of their brotherlie friendship, & not to haue provoked them to hatred.

**l** His corruption, his compassions. He was a continual enemy vnto him.

**m** He noteth the great crueltie of the Ammonites that spared not the women, but most tyrannously tormented them, and yet Ammonites came of Lot who was of the household of Abraham.

### CHAP. II.

Against Moab, Iudah, and Israel.

**T**hus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the King of Edom into lime.

**2** Therefore will I send a fyre vpon Moab, and it shall deuoure the palaces of Kerioth, & Moab shall dye with tumult, with shouting, & with the sounde of a trumpet.

**3** And I will cut off the Iudge out of the middest thereof, & will slay all the princes thereof with him, saith the Lord.

**4** Thus saith the Lord, For three transgressions of Iudah, & for foure, I will not turne to it, because they haue cast away the Law of the Lord, & haue not kept his commandments, & their lies caused them to erre after the which their fathers haue walked.

**5** Therefore will I send a fyre vpon Iudah, & it shall deuoure the palaces of Ierusalem.

**6** Thus saith the Lord, For three transgressions of Israel, & for foure, I will not turne to it, because they sold the righteous for Yyy. iii.

**a** For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead: & declared their barbarous rage, seeing they wolde reuenge them selves of the dead.

**b** Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lordes will, might not thinke to escape.

**c** It he spare not Iudah vnto whome his promises were made, much more he wil not spare this degenerate kingdome.



## Prophecie not.

<sup>a</sup> They esteemed most vile bribes more then mens liues.  
<sup>e</sup> Whē thei haue spoiled him & throwē him to y<sup>e</sup> ground, they gape for his liue.  
<sup>f</sup> Thinking by these ceremonies, that is, by sacrificing, and being nere mine altar, they may excuse all their other wickednes.  
<sup>g</sup> They spoile others and offer thereof vnto God, thinking that he wil dispense with them, when he is made partaker of their iniquitie.  
<sup>h</sup> The destruction of their enemies & his mercie toward them shulde haue caused their heartes to melt for loue toward him.  
<sup>i</sup> Ye contemned my benefites & abused my graces & craftely went about to stop y<sup>e</sup> mouthes of my Prophetes.  
<sup>k</sup> You haue weariēd me with your sinnes, Isa. 1. 14.  
<sup>l</sup> None shalbe deliuered by any meanes. Chap. 11.  
<sup>a</sup> I haue onely chosen you to be mine amōg all other people, & yet you haue forsaken me.  
<sup>b</sup> Hereby the Prophet signifieth y<sup>e</sup> he speakech not of him selfe, but as God guideth and moueth him, & is called y<sup>e</sup> agreement betwene God and his Prophetes.  
<sup>c</sup> Wil God threaten by his Prophetes, except there be some great occasiō?  
<sup>d</sup> Can any thing come without Gods prouidence?  
<sup>e</sup> Shal his threatnings be in vayne?  
<sup>f</sup> Shal the Prophetes threat Gods iudgements and the people not be afraied?  
<sup>g</sup> Doeth anie aduersitie come without Gods appointment? Isa. 45.

silver and the poore for <sup>d</sup> shoes.  
 7 Thei gape ouer the head of the poore, in the dust of the earth, and peruert y<sup>e</sup> waies of the meke: and a man and his father wil go in to a maid to dishonour mine holie Name.  
 8 And thei lie downe vpon clothes laid to pledge by euerie altar: and thei drinke the wine of the condemned in the House of their God.  
 9 Yet destroyed I the <sup>b</sup> Amorite before the, whose height was like the height of the cedres, and he was strong as the oaks: notwithstanding I destroyed his frute from aboue, and his roote from beneath.  
 10 Also I brought you vp frō the land of Egypt, and led you fourtie yeres thorow the wilderness, to possesse the land of the Amorite.  
 11 And I raised vp of your sonnes for Prophetes, and of your yong men for Nazarites. Is it not euen thus, o ye childrē of Israël, saith the Lord?  
 12 But ye gaue the Nazarites wine to drinke, and commāded the Prophetes, saying, Prophecie not.  
 13 Beholde, I <sup>k</sup> am pressed vnder you as a cart is pressed that is ful of sheaues.  
 14 Therefore the flight shal perish frō the swift, and the strong shal not strengthen his force, nether shal the mightie saue his life.  
 15 Nor he that handleth the bowe, shal stand, and he that is swift of fote, shal not escape, nether shal he that rideth the horse, saue his life.  
 16 And he that is of mightie courage amōg the strōg men, shal flee away naked in that day, saith the Lord.

### CHAP. III.

*He reproveth the house of Israël of ingratitude. 11 For the which God wil punish them.*

<sup>H</sup> Eare this worde that the Lord pronounceth against you, o children of Israël, enē against the whole familie which I brought vp frō the land of Egypt, saying,  
 2 You <sup>a</sup> onely haue I knowen of all the families of the earth: therefore I wil visite you for all your iniquities.  
 3 Can two walke together except thei be agreed?  
 4 Wil a lion roare in the forest, when he hath no pray? or wil a lions whelp crye out of his denne, if he haue taken nothing?  
 5 Can a birde fall in a snare vpon y<sup>e</sup> earth, where no fouler is? or wil he take vp the snare from the earth, and haue taken nothing at all?  
 6 Or shal a trumpet be blown in the citie, and the people be not afraied? or shal there be euil in a citie, and the Lord haue not done it?  
 7 Surely the Lord God wil do nothing,

## Amós. Bring, let vs drinke.

but he reuileth his secret vnto his seruāts the Prophetes.  
 8 The lion hath roared: who wil not be afraied? the Lord God hath spoken: who can but prophesie?  
 9 Proclame in the palaces at Ashdōd, & in the palaces in the land of Egypt, and say, Assemble your selues vpō the mountaines of Samaria: so beholde the great tumultes in the middes thereof, and the oppressed in the middes thereof.  
 10 For thei knowe not to do right, saith the Lord: thei store vp violence, and robbrie in their palaces.  
 11 Therefore thus saith the Lord God, An aduersarie shal come euen rounde about the countrei, and shal bring downe thy strength from thee, and thy palaces shal be spoiled.  
 12 Thus saith the Lord, As the shepherd taketh <sup>m</sup> out of the mouth of the lion two legges, or a piece of an eare: so shal the children of Israël be taken out that dwell in Samaria in the corner of a bed, and in <sup>n</sup> Damascus, as in a couche.  
 13 Heare, and testifie in the house of Iakōb, saith the Lord God, the God of hostes.  
 14 Surely in the day that I shal visite the transgressions of Israël vpon him, I wil also visit the altars of Beth-él, & the hornes of the altar shal be broken of, and fall to the grounde.  
 15 And I wil smite the winter house with the sommer house, and the houses of yorie shal perish, and the great houses shal be consumed, saith the Lord

### CHAP. IIII.

*Against the gouernours of Samaria.*

<sup>H</sup> Eare this worde, ye <sup>a</sup> kine of Bashān that are in the mountaine of Samaria: which oppresse the poore, and destroy the nedie, & thei say to their masters, <sup>b</sup> Bring, and let vs drinke.  
 2 The Lord God hath sworn by his hornes, that lo, the daies shal come vpō you, that he wil take you away with thornes, & your posteritie with fish hokes.  
 3 And ye shal go out at the breaches euerie <sup>c</sup> howe forward: and ye shal cast your selues out of the palace, saith the Lord.  
 4 Come to <sup>d</sup> Beth-él, and transgresse: to Gilgāl, and multiplie transgression, & bring your sacrifices in the morning, & your tithes after thre yeres.  
 5 And after a thakes giuing <sup>e</sup> of leauē, publish and proclame the fre offerings: for this liketh you, o ye children of Israël, saith the Lord God.  
 6 Therefore haue I giuen you <sup>h</sup> clennes of teeth in all your cities, and scarcenes of

<sup>b</sup> God dealeth not with the Israelites as he doeth with other people: for he euer warreth them because of his plagues by his Prophetes.  
<sup>i</sup> Because the people euer murmured against the Prophetes, he sheweth that Gods Spirit moued the to speake as thei did.  
<sup>k</sup> He calleth the strangers, as the Philistines & Egyptians to witness of Gods iudgements against the Israelites for their crueltie & oppression.  
<sup>l</sup> The frute of their crueltie and their appearance by their great riches: which they haue in their houses.  
<sup>m</sup> When the lion hath satiated his hunger, y<sup>e</sup> shepherd findeth a legge or a tip of an eare to shewe that the shepe hath bene worried.  
<sup>n</sup> Where they thought to haue had a sure holde, and to haue bene in safetie.  
<sup>a</sup> Thus he calleth the princes and gouernours, w<sup>h</sup> being ouerwhelmed with the great abundance of Gods benefites, forgate God, & therefore he calleth them by the name of beastes & not of men.  
<sup>b</sup> They increase such as haue authority ouer y<sup>e</sup> people to pawle them, so that they may haue profite by it.  
<sup>c</sup> He alludeth to filters which carthe fill, by hokes and thornes.  
<sup>d</sup> He speaketh this in contempt of the which reformed to these places, thinking y<sup>e</sup> their great deuotiō and good intētiō had bene sufficient to haue bounde God vnto the.  
<sup>e</sup> Read Deut 14. 28. <sup>f</sup> As Leu. 7. 13. <sup>g</sup> You onely delite in these outward ceremonies & haue none other respect. <sup>h</sup> That is, lacke of bread and meat.

bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine frō you, when there were yet three moneths to the haruest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or thre cities wandered vnto one citie to drinke water, but thei were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, & mildew: your great gardens & your vineyardes, & your fig trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of Egypt: your yong men haue I slayne with the sword, and haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrowe Sodóm and Gomoráh: & ye were as asyre brande pluckt out of the burnig: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I do vnto thee, ó Israël: and because I wil do this vnto thee, prepare to mete thy God, ó Israël.

13 For lo, he that formeth the moutaines, & createth the winde, and declareth vnto mā what is his thought: which maketh the morning darkenes, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

#### CHAP. V.

##### A lamentation for the captiuitie of Israël.

1 Here ye this worde, which I lift vp vpon you, euen a lamentacion of the house of Israël.

2 The virgine Israël is fallen, and shal no more rise: she is left vpon her land, & there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shal leaue an hundredth: and that which went forth by an hundredth, shal leaue ten to the house of Israël.

4 For thus saith the Lord vnto the house of Israël, Seke ye me, and ye shal liue.

5 But seke not Beth-él, nor enter into Gilgál, and go not to Beer-sheba: for Gilgál shal go into captiuitie, and Beth-él shal come to naught.

6 Sike the Lord, and ye shal liue, left he breake out like fyre in the house of Ioséph and deuoure it, & there be none to quenche it in Beth-él.

7 They turne iudgemēt to wormewood,

and leaue of righteousnes in the earth.

8 He maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darcke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shal come against the fortresse.

10 They haue hated him, that rebuked in the gate: and they abhorre him that speaketh vprightly.

11 For as much then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue buyt houses of hewen stone, but ye shal not dwell in them: ye haue planted pleasant vineyardes, but ye shal not drinke wine of them.

12 For I knowe your manifold transgressions, and your mightie sinnes: they afflict the iust, thei take rewardes, & thei oppresse the poore in the gate.

13 Therefore the prudent shal kepe silence in that time, for it is an euil time.

14 Seke good and not euil, that ye may liue: and the Lord God of hostes shal be with you, as you haue spoken.

15 Hate the euil, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes wil be merciful vnto the remnant of Ioséph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shal be in all streetes: and they shal say in all the hie waies, Alas, alas: and thei shal call the housbādmā to lamentacion, & suche as can mourne, to mourning.

17 And in all the vines shal be lamentacion: for I wil passe through thee, saith the Lord.

18 Wo vnto you, that desire the day of the Lord: what haue you to do with it? the day of the Lord is darkened and not light.

19 As if a man did flee from a lyon, and a beare met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shal not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

21 I hate & abhorre your feast daies, and I wil not smel in your solemne assemblies.

22 Thogh ye offer me burnt offrings and meat offrings, I wil not accept them: neither wil I regarde the peace offering of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I wil not heare the melodie of thy viols)

24 And let iudgemēt runne downe as waters, and righteousnes as a mightie riuer.

25 Haue ye offred vnto me sacrifices & of-

e He deserveth  
both the power  
of God, Job.  
9.9.

f Thei hate the  
Prophetes, &  
reproue them  
in the open af-  
semblies.

g Ye take bo-  
the his money  
& also his fo-  
de wherewith  
he shulde liue

h God wil so  
plague them,  
that thei shal  
not suffer the  
godlie once to  
open their  
mouthes to ad-  
monish them  
of their fautes

i So that all  
degrees shal  
haue matter  
of lamentaciō  
for the great  
plagues.

k Thus he  
speakech be-  
cause the wic-  
ked & hypo-  
crites said thei  
were cōsumed  
to abide Gods  
iudgements.  
where as the  
godlie tremble  
& feare, Iere-  
30.7. iocē. 2. 11.  
zeph. 1. 15.

l Because ye  
haue corrupt  
my true scru-  
ice & remaine  
obstinate in  
your vices,  
Iia. 1. 11. iere.  
6. 10.

m Do your  
duetie to God  
& to your ne-  
ighbour, & so  
ye shal fele  
his grace plen-  
tifully, if you  
shewe your  
abundant affec-  
tions accord-  
ing to Gods  
worde.

Zzz.ii.

i I raised the  
raime til the  
frutes of the  
earth were de-  
stroyed with  
drought, & yet  
you wolde not  
consider it to  
returne to me  
by repentance.

k Thei colde  
not finde wa-  
ter ynough  
where they  
had heard say  
it had rained.

l As I plagued  
the Egyptians,  
Exod. 9. 10.

m You were  
almost all con-  
sumed, and a  
fewe of you  
wonderfully  
preserved, 2.  
King 19. 26.

n Turne to  
him by repen-  
tance.

a He so cal-  
leth them be-  
cause they so  
boasted of the  
felices, or be-  
cause thei we-  
re giuen to  
wantonnes &  
deintines.

b Meaning, y  
the tenth par-  
te shulde fear-  
fully be saved.

c In these pla-  
ces thei wor-  
shipped new  
idols, which  
afore time ser-  
ued for true  
honour of  
God: therefore  
he saith y  
these shal not  
sue them.

d In stead of  
iudgement &  
equitie they  
execute cruel-  
tie & oppres-  
sion.

## None lamenteth Ioséph.

## Amós. The priests practise.

frings in the wildernes fortie yeres, o house of Israël?

- 26 But you haue borne<sup>n</sup> Siccúth your King and Chiun your images, and the starre of your gods, which ye made to your selues.
- 27 Therefore wil I cause you to go into captiuitie beyonde Damascus, saith the Lord, whose Name is the God of hostes.

### CHAP. VI.

*Against the princes of Israël liuing in pleasures.*

- 1 **W**O to<sup>a</sup> them that are at ease in Zíon and trust in the mountaine of Samaria, <sup>b</sup> which were famous at the beginning of the nations: and the house of Israël came to them.

- 2 Go you vnto Calnéh, & se: & from thence go you to Hamáth the great: the go downe to Gath of the Philistims: be<sup>c</sup> thei better then these kingdomes: or the border of their land greater then your border,
- 3 Ye that put farre away the<sup>d</sup> euil day, and approche to the seat of iniquitie?

- 4 Thei lie vpō beddes of yuorie, & stretch them selues vpon their beddes, and eat the lambes of the flocke, and the calues out of the stall.

- 5 They sing to the founde of the viole: thei inuent to them selues instruments of musicke like<sup>e</sup> Dauid.

- 6 They drinke wine in bowls, and anoint them selues with the chief ointments, but no man is<sup>f</sup> sory for the affliction of Ioséph.

- 7 Therefore now shal thei go captiue with the first that go captiue, and the sorowe of them that stretched them selues, is at hád.

- 8 The Lord God hathe sworne by him self: saith the Lord God of hostes, I abhorre<sup>g</sup> the excellencie of Iakób, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

- 9 And if there remaine ten men in one house, thei shal dye.

- 10 And his vnclē<sup>h</sup> shal take him vp & burie him to carý out the bones out of the house, and shal say vnto him, that is by<sup>i</sup> sides of the house, Is there yet any with thee? And he shal say, None. Then shal he say, <sup>m</sup> Holde thy tongue: for we may not remembre the Name of the Lord.

- 11 For beholde, the Lord commandeth, and he wil smite<sup>j</sup> y great house with breaches, and the litle houses with clefts.

- 12 Shal horses<sup>k</sup> runnie vpon the rocke? or

<sup>n</sup> That idole which you esteemed as your King, & caried about, as you did Chiun, in the which images you thoght y there was a certeine diuinitie.

<sup>a</sup> Chap. VI. The Prophet threatneth the wealthy, & regarded not Gods plagues nor menaces by his Prophets.

<sup>b</sup> These two cities were famous by their first inhabitants the Canaanites: & seeing before time they did nothing auaille them that were there borne, why shulde you loke y thei shulde saue you, which were brought in to dwell in other mens possessions?

<sup>c</sup> If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, & of the Philistims, & hath broghe their wide borders into a greater streitenes, the yours yet are, thinke you to be better or to escape?

<sup>d</sup> Ye that continue still in your wickednes & thinke, that Gods plagues are not at hand, but giue your selues to all idleness, wantonnes and riots.

<sup>e</sup> As he caused diuers kindes of instruments to be made to serue Gods glorie, so these did contend to inuent as manie to serue their wanton affections and luses.

<sup>f</sup> Thei pitied not their brethren, whereof now manie

were slayne and caried away captiue.

<sup>g</sup> Some read, the ioye of them that stretch them selues, shal departe.

<sup>h</sup> Read Ierem. 51. 14.

<sup>i</sup> That is, the riches and pompe.

<sup>k</sup> The destruction shalbe so great, that none shal almost be left to burie the dead: and therefore they shal burne them at home, to carie out the burnt ashes with more ease.

<sup>l</sup> That is, to some neighbour, that dwelleth rounde about.

<sup>m</sup> They shalbe so astonished at this destruction, that they shal boast no more of the Name of God, and that they are his people: but they shalbe dumme when they heare Gods Name and abhorre it, as they that are desperate or reprobate.

<sup>n</sup> He compareth them to barren rockes whereupō it is in vaine to bestowe labour: shewing that Gods benefites can haue no place among them.

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<sup>n</sup> He compareth them to barren rockes whereupō it is in vaine to bestowe labour: shewing that Gods benefites can haue no place among them.

wil one plowe there with oxen: for ye haue turned iudgement into gall, and the fruite of righteousnes into<sup>o</sup> wormewood.

- 13 Yereioyce in a thing of noght: ye say, Haue not we gottē vs<sup>p</sup> hornes by our owne strength?

- 14 But beholde, I wil raise vp against you a nacion, o house of Israël, saith the Lord God of hostes: and thei shal afflict you, frō the entring in of<sup>q</sup> Hamáth vnto the riuer of the wildernes.

### CHAP. VII.

*God sheweth certeine visions, whereby he signifieth the destruction of the people of Israël. 10 The false accusation of Amaziah. 12 His crafty counsel.*

- 1 **T**Hus hathe<sup>r</sup> Lord God shewed vnto me, and beholde, he formed<sup>s</sup> greeshoppers in the beginning of the shutting vp of the latter groeth: and lo, it was in the latter groeth<sup>t</sup> after the Kings mowing.

- 2 And whē they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseeche thee: who shal raise vp Iakób<sup>u</sup> for he is smale.

- 3 So the Lord<sup>v</sup> repented for this. It shal not be, saith the Lord.

- 4 ¶ Thus also hathe the Lord God shewed vnto me, and beholde, the Lord God called to iudgement by fyre, and it deuoured the great depe, and did eat vp a parte.

- 5 Then said I, O Lord God, cease, I beseeche thee: who shal raise vp Iakób<sup>w</sup> for he is smale.

- 6 So the Lord repented for this. This also shal not be, saith the Lord God.

- 7 ¶ Thus againe he shewed me, and beholde, the Lord stode vpon a wall made by line<sup>x</sup> with a line in his hand.

- 8 And the Lord said vnto me, Amós, what seest thou? And I said, A line. Then said the Lord, Beholde, I wil set a line in the middes of my people Israël, and wil passe by them no more.

- 9 And the hie places of Ishák shalbe desolate, and the temples of Israël shalbe destroyed: and I wil rise against the house of Ieroboám with the sworde.

- 10 ¶ Then Amaziah the Priest of Beth-él sent to Ieroboám King of Israël, saying, Amós hathe conspired against thee in the middes of the house of Israël: the land is not able to beare all his wordes.

- 11 For thus Amós saith, Ieroboám shal dye by the sworde, and Israël shalbe led away captiue out of their owne land.

- 12 Also<sup>y</sup> Amaziah said vnto Amós, O thou the Seer, go, flee thou away into the land of Iudáh, and there eat<sup>z</sup> thy bread and prophcie there.

- 13 But prophcie no more at Beth-él: for it is the Kings chappel, and it is the Kings court.

the King, he assayed by another practise: that was, to feare the Prophet, that he might departe, and not reprove their idolatrie there openly, and so hinder his profite.

<sup>o</sup> Read Chap. 57.

<sup>p</sup> That is, power & glorie.

<sup>q</sup> From one corner of the countrey to another.

<sup>a</sup> To deuoure the land: and healludeth to the inuading of the enemies.

<sup>b</sup> After the publicke commandment for mowing was giuen: or as some read, when y Kings shepe were thorne.

<sup>c</sup> That is, staied this plague at my prayer.

<sup>d</sup> Meaning, y Gods indignation was inflamed against y stubbornnes of this peoples.

<sup>e</sup> Signifying y this shulde be the last measuring of the people, and y he wolde deferre his iudgement no longer.

<sup>f</sup> That is, whē Amós had prophcied that y King shulde be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the King, thought this accusation sufficient to condemn hī, where as none other coulde take place.

<sup>g</sup> When this instrument of Satan was not able to cōspire his purpose by

14 Then answered Amós, and said to Amaziah, I was no <sup>h</sup> Prophet, nether was I a Prophetes sonne, but I was an herdman, and a gatherer of wilde figges.

15 And the Lord toke me as I followed the flocke, and the Lord said vnto me, Go, prophetic vnto my people Israël.

16 Now therefore heare thou the worde of the Lord. Thou saist, Prophecie not against Israël, and speake nothing against the house of Ishák.

17 Therefore thus saith the Lord, <sup>i</sup> Thy wife shal be an harlot in the citie; and thy sonnes and thy daughters shal fall by the sworde, and thy land shal be deuoid by line: and thou shalt dye in a polluted land, and Israël shal surely go into captiuitie forthe of his land.

CHAP. VIII.

<sup>1</sup> Against the rulers of Israël. <sup>2</sup> The Lord sweareth. <sup>3</sup> The samme of the worde of God.

1 Thus hathe the Lord God shewed vnto me, & beholde, a basket of somer frute.

2 And he said, Amós, what seest thou? And I said, A basket of somer <sup>a</sup> frute. Then said the Lord vnto me, The end is come vpon my people of Israël, I wil passe by them no more.

3 And the songs of the Temple shal be houlings in that day, saith the Lord God: many dead bodies shalbe in euerie place: thei shal cast them forthe with <sup>b</sup> silence.

4 Heare this, <sup>c</sup> ye that <sup>c</sup> swallow vp the poore, that ye may make the nedie of the land to faile,

5 Saying, When wil the <sup>d</sup> new moneth be gone, that we may sell corne? & the Sabbath, that we may set forthe wheat, & make <sup>e</sup> the Epháh smale, and the shekel great, and falsifie the weights by deceit?

6 That we may bye the poore for siluer, and the nedie for shoes: yea, and sell the refuse of the wheat.

7 The Lord hathe sworne by the excellencie of Iaakób, Surely I wil neuer forget any of their workes.

8 Shal not the land tremble for this, and euerie one mourne, that dwelleth therein? and it shal rise vp wholly as a flood, and it shalbe cast out, & <sup>f</sup> drowned as by <sup>g</sup> flood of Egypt.

9 And in that day, saith the Lord God, I wil euen cause the <sup>h</sup> sunne to go downe at noone: and I wil darken the earth in the cleare day.

10 And I wil turne your feastes into mourning, and all your songs into lamentacion: and I wil bring sackcloth vpō all loines, and baldnes vpon euerie head: and I wil make it as the mourning of an onelie sonne, and the end thereof as a bitter day.

11 Beholde, the daies come, saith the Lord God, that I wil send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal thei runne to & fro to seke the <sup>h</sup> worde of the Lord, and shal not finde it.

13 In that day shal the fayre virgines and the yong men perish for thirst.

14 They that sweare by the sinne <sup>i</sup> of Samaria, and that say, Thy God, <sup>j</sup> Dan, liueth, & <sup>k</sup> the maner of Beer-sheba liueth, euen thei shal fall, and neuer rise vp againe.

their sinne, as the papistes yet do by theirs. <sup>k</sup> That is, the comane maner of worshipping and the seruice or religion there vfed.

CHAP. IX.

Threatnings against the Temple. <sup>2</sup> And against Israël.

11 The restoring of the Church.

1 I sawe the Lord standing vpon the <sup>a</sup> altar, and he said, Smite the lintel of the dore, that the postes may shake: and cut the in pieces, euen the <sup>b</sup> heads of them all, & I wil slay the last of the with the sworde: he <sup>c</sup> fleeth of them, shal not flee away: & he that escapeth of them, shal not be deliuered.

2 Thogh thei digge into the hel, thence shal mine hand take the: thogh thei clime vp to heauen, thence wil I bring them downe.

3 And thogh thei hide them selues in the toppe of Carmel, I wil searche and take them out thence: and thogh thei be hid from my sight in the bottome of the sea, thence wil I commande the <sup>c</sup> serpent, and he shal byte them.

4 And thogh thei go into captiuitie before their enemies, thence wil I commande the sworde, and it shal slaye them: and I wil set mine eies vpon them for euil, and not for good.

5 And the Lord God of hostes shal touche the land, and it shal melt away, and all that dwell therein, shal mourne, and it shal rise vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

6 He buyldeth his <sup>d</sup> spheres in the heauen, and hathe laid the fundacion of his globe of elements in the earth: he calleth the waters of the sea, & powreth them out vpon the open earth: the Lord <sup>e</sup> is his Name.

7 Are ye not as the Ethiopians <sup>e</sup> vnto me, <sup>f</sup> children of Israël, saith the Lord: haue not I broght vp Israël out of the lād of Egypt? and the Philistims from <sup>f</sup> Caphtór, and Arám from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinful kingdome, and I wil destroy it cleane out of the earth. Neuer theles I wil not vtterly <sup>g</sup> destroy the house of Iaakób, saith the Lord.

Zzz. ii.

<sup>h</sup> Thus he sheweth by his extraordinary vocacion, God had giue him a charge which he must needs execute.

<sup>i</sup> Thus God vnto approve the autoritie of his Prophetes by his plagues & iudgements against them, & were malicious enemies, Ier. 28. 12 & 29. 21. & 25. as this day he doeth against them, & persecute the ministers of his Gospel.

<sup>a</sup> Which signified the ripenes of their finnes and the readines of Gods iudgements.

<sup>b</sup> There shalbe none left to mourne for them.

<sup>c</sup> By staying the sale of fode and necessarie things, & you haue gotten into your owne hands, & so cause the poore to spend quickly that litle that they haue, and at length for necessity to become your slaues.

<sup>d</sup> When the dearth was on ce come, thei were so greedy of gaine, that thei thought <sup>g</sup> holy day to be an hinderance vnto them.

<sup>e</sup> That is, the measure of sinne & the price great.

<sup>f</sup> That is, the inhabitants of the land shalbe drowned, as Nilus drowneth many when it ouerfloweth.

<sup>g</sup> In the middes of their prosperitie I wil send great affliction.

<sup>h</sup> Whereby he sheweth they shal not onely perish in bodie, but also in soule for lacke of Gods worde, & is <sup>i</sup> fode thereof. <sup>j</sup> For the idolaters did vse to sweare by their idoles, which here he calleth the comane maner.

<sup>a</sup> Which was at Ierusalem: for he appeared not in the idolatrous places of Israël. <sup>b</sup> Bothe the chief of them & also the comane people.

<sup>c</sup> He sheweth that God wil declare him selfe enemy vnto them in all places, and that his elementes and all creatures shalbe enemies to destroy them.

<sup>d</sup> He declareth by <sup>g</sup> wonderful power of God, by the making of the heauens & elements that it is not possible for man to escape his iudgements when he punisheth. <sup>e</sup> Am I more bounde to you then to the Ethiopians or blackemores? yet haue I bestowed vpon you greater benefices.

<sup>f</sup> Read Ierem. 47. 4.

<sup>g</sup> Thogh he destroye the rebellious multitude, yet he wil euer reue the remnant of his Church to call vpon his Name.

## Of the Mefsiáh.

## Obadiáh. Edoms crueltie.

<sup>h</sup> Meaning, <sup>j</sup> none of his shulde perith in his wrath.

<sup>i</sup> I wil send <sup>j</sup> Mefsiáh promised and restore by him the spiritual Israél, Act. 15. 16.

<sup>k</sup> Meaning, <sup>j</sup> the very enemies, as were the Edomites & others, shul be deioyned w<sup>th</sup> the Jewes in one Societic and body, whereof Christ shulde be the head.

9 For lo, I wil commande and I wil lifte the house of Israél among all nacions, like as corne is sifted in a siue: yet shal not <sup>j</sup> least stone fall vpon the earth.

10 But all the sinners of my people, shal dye by <sup>j</sup> sworde, which say, The euil shal not come, nor hasten for vs.

11 In that day wil I raise vp the <sup>i</sup> tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I wil buyld it, as in the daies of olde,

12 That thei may possesse the remnant of <sup>k</sup> Edóm, and of all the heathé, because my Name is called vpon them, saith <sup>j</sup> Lord, that doeth this.

13 Beholde, the daies come, saith the Lord, that the plowman shal touche the mower, & the treader of grapes him that soweth sede: and the mountaines shal <sup>m</sup> droppe swete wine, and all the hilles shal melt.

14 <sup>n</sup> And I wil bring againe the captiuitie of my people of Israél: and thei shal buyld the waste cities, and inhabite them, and thei shal plant vineyardes, and drinke the wine thereof: thei shal also make gardes, & eat the frutes of them.

15 And I wil plant them vpon their land, and thei shal no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

<sup>l</sup> Signifying that there shal be great plenty of all things so that when one kinde of frute is ripe, another shulde followe & euerie one in course, Leu. 26. 5.  
<sup>m</sup> Read Ioél, 3. 18.  
<sup>n</sup> The accomplishment hereof is vnder Christ, when they are planted in his Church, out of <sup>j</sup> which they can neuer be pulled, after they are once grafted therein.

# O B A D I A H.

## THE ARGUMENT.

**T**He Idumeans, which came of Esáu, were mortal enemies alway to the Israelites, which came of Iakób, & therefore did not onely rexe them continually with sondry kindes of crueltie, but also stirred vp others to fight against them. Therefore when thei were now in their greatest prosperitie, and did moste triumphe against Israél, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for asmuche as God had now determined to destroy their aduersaries, which did so sore rexe them, and to send them suche as shoulde deliuer them, and set vp the kingdome of Mefsiáh, which he had promised.

<sup>a</sup> God hath certainly reueiled to his Prophetes, <sup>j</sup> he wil raise vp the heathé to destroy the Edomites, whereof <sup>j</sup> rumour is now published, Ierem. 49. 14.

<sup>b</sup> Thus <sup>j</sup> hee the incourage them selues to rise against Edóm.

<sup>c</sup> Which despise all others in respect of thyself & yet are but an handful in comparison of others, and are shut vp among the hilles as separate from the rest of the worlde.

<sup>d</sup> God wil so destroy them <sup>j</sup> he wil leaue none, though thoues when they come, take but til thei haue ynough, and they that gather grapes, euer leaue some behinde them, Ierem. 49. 9.

<sup>e</sup> They in whome thou didst trust, for to haue helpe, and friendship of them, shal be thine enemies and destroy thee.

**T**He vision of Obadiáh. Thus saith <sup>j</sup> Lord God against Edóm, <sup>a</sup> We haue heard a rumor fro the Lord, and an ambassadour is sent among the heathen: arise, and <sup>b</sup> let vs rise vp against her to battel.

2 Beholde, I haue made thee smale among the heathen: thou art viterly despised.

3 The <sup>c</sup> pride of thine heart hath deceiued thee: thou that dwellest in the cleftes of the rockes, whose habitacion is hie; that saith in his heart, Who shal bring me downe to the ground?

4 Yea though thou exalt thy self as the egle, & make thy nest among the starres, thence wil I bring thee downe, saith the Lord.

5 Came theues to thee or robbers by night? how wast thou brought to silence? wolde thei not haue stollen, til they had ynough? if the grapegatherers came to thee, wolde thei not leaue some grapes?

6 How are the things of Esáu sought vp, & his treasures searched?

7 All the men of thy confederacie <sup>e</sup> haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: thei that eat

thy <sup>f</sup> bread, haue laid a woude vnder thee: there is none vnderstanding in him.

8 Shal not I in that day, saith the Lord, eue destroy the wise men out of Edóm, and vnderstanding from the mount of Esáu.

9 And thy strong men, o Temán, shal be afraied, because euerie one of the mount of Esáu shal be cut of by slaughter.

10 For thy crueltie against thy <sup>s</sup> brother Iakób, shame shal couer thee, and thou shalt be cut of for euer.

11 When thou stoodst <sup>h</sup> on the other side, in the day <sup>j</sup> the strangers caryed away his substance, and strágers entred into his gates, and cast lottes vpon Ierusalém, euen thou wast as one of them.

12 But thou shuldest not haue beholden the day of thy brother, in the day that he was made <sup>i</sup> a stranger, nether shuldest thou haue reioyced ouer the children of Iudáh, in the day of their destruction: thou shuldest not haue spoké proudly in the day of affliction.

13 Thou shuldest not haue entred into the gate of my people in the day of their destruction, nether shuldest thou haue once looked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.

14 Nether shuldest thou haue stand in the crosse waies to cut of them, that shulde escape, nether shuldest thou haue shut vp

<sup>f</sup> That is, thy familiar friends and ghestes haue by secret praides destroyed thee.

<sup>g</sup> He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whome now he correcteth by punishing their enemies.

<sup>h</sup> Whé Nebuchad-nezzár came against Ierusalém, <sup>j</sup> Ioyneest with him & hadest part of <sup>j</sup> spoile, & so didest reioyce when my people, <sup>j</sup> is, thy brother, were afflicted, where as thou shuldest haue pitied & holpé thy brother.

<sup>i</sup> When the Lord depriued them of their former dignitie and gaue them to be caryed into captiuitie.

the remnant thereof in the daie of affliction.

k Whē he wil  
fommon all  
heathen, and  
send them to  
destroy thee.  
l That is, re-  
joiced & triu-  
phed.  
m The Edo-  
mites shalbe  
vterly de-  
stroyed, & yet  
in despite of  
all y enemies  
I wil reuerse  
my Church &  
refortre it.  
n God attri-  
buteh this  
power to con-  
sume his ene-  
mies: to his  
Church which  
power is only  
is proper to hī  
self, as Isa 10,  
17 deu 4:24.  
chr. 12:29.

15 For the daie <sup>k</sup> of the Lord is nere, vpon all the heathen: as thou hast done, it shal be done to thee: thy rewarde shal returne vpon thine head.

16 For as ye haue <sup>l</sup> drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, thei shal drinke and swallowe vp, and thei shal be <sup>m</sup> as thogh thei had not bene.

17 But vpon mount Ziōn shal be deliuerāce, and it shalbe holy, & the house of Laakōb shal possesse their possessions,

18 And the house of Laakōb shalbe <sup>n</sup> a fyre, and the house of Iosēph a flame, and the house of Esāu as stubble, & thei shal kindle

in them and deuoure them: and there shal be no remnant of the house of Esāu: for the Lord hath spoken it.

19 And thei shal possesse the South side of the <sup>o</sup> mount of Esāu: and the plaine of the Philistims, and thei shal possesse the fieldes of Ephraim, & the fieldes of Samaria, and Benjamin shal haue Gileād.

20 And the captiuitie of this hoste of the children of Israēl, which were among the <sup>p</sup> Canaanites, shal possesse vnto Zarephāth, and the captiuitie of Ierusalēm, which is in Sepharād, shal possesse the cities of the South.

21 And thei that shal saue, shal come vp to Mount Ziōn to iudge the mount of Esāu, and the king dome shalbe the Lords.

o He describeth how the Church shalbe enlarged & haue great possessions, but this chiefly is accomplished vnder Christ: when as the faithful are made heires and lords of all things by him which is their head.  
p By the Canaanites the Tewes meane the Dutche men, and by Zarephāth, France, and by Sepharād, Spaine.  
q Meaning y God wil raise vp in his Church suche as shal rule & gouerne for y defence of y time, and destruction of his enemies vnder Meſſiāh, whom the Prophet callith here the Lord & head of this kingdome.

# IONAH.

THE ARGUMENT.

**W**hen Ionáh had long prophesied in Israēl and had litle profited, God gaue him expresse charge to go, and denounce his iudgements against Ninuēh, the chief citie of the Assyrians, because he had appointed, that thei which were of the heathen, shoulde conuert by the mightie power of his worde, and that within thre daies preaching, that Israēl might se how horribly thei had provoked Gods wrath, which for the space of so many yeres, had not conuerted to the Lord for so many Prophetes and so diligent preaching. He prophesied vnder Iosēph, and Ieroboam, as 2 King 14:25.

## CHAP. I.

1 Ionáh fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

**H**e worde of the Lord came also vnto Ionáh the sonne of Amittái, saying, Arise, and go to <sup>b</sup> Ninuēh, that <sup>c</sup> great citie, and crye against it: for their wickednes is come vp before me.

2 But Ionáh rose vp to <sup>d</sup> flee into Tarshish from the presence of the Lord, and went downe to <sup>e</sup> Iaphō: & he founde a ship going to Tarshish: so he paid the fare thereof, and went downe into it, that he might go with them vnto Tarshish, from the presence of the Lord.

3 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

4 Then the mariners were afraid, and cryed euerie man vnto his god, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionáh was gone downe into the sides of the ship, and he

laie downe, and was fast a slepe.

5 So the shipmaster came to him, and said vnto him, What meanest thou, o sleeper! Arise, call vpon thy <sup>h</sup> God, if so be <sup>i</sup> y God wil thinke vpon vs, that we perish not.

6 And thei said euerie one to his fellowe, Come, and let vs cast lottes, that we maie knowe, for whose cause this euil is vpon vs. So thei cast lots, & the lot fel vpon Ionáh.

7 Then said thei vnto him, Tel vs for whose cause this euil is vpon vs? what is thine occupation? and whence comest thou? which is thy countreie? and of what people art thou?

8 And he answered them, I am an Ebrew, & I feare the Lord God of heauen, which hath made the sea, and the drye land.

9 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because he had tolde them).

10 Then said thei vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs? (for the sea wrought and was troublous).

11 And he said vnto them, Take me, and cast me into the sea: so shal the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

12 Neuertheles, the men rowed to bring it to the land, but thei coulde not: for the sea wrought, and was troublous against them.

Zzziii.

a After that he had preached along time in Israēl: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek. 1:1.  
b For being y great obstination of y Israelites, he sent his Prophet to the Gentiles y they might p- uoke the to repentance or at least make the inexcusable: for Ninuēh was the chief citie of the Assyrians.  
c For as authors write, it conteined in circuit about eight & forre mile & had a thousand and syue hundred towres, and at this time there were an hundred & twentie thousand childre therein, Chap. 4:11.  
d Whereby he declared his weakenes, that wolde not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he shoulde nothing at all profite there, seeing he had done so little good among his owne people. Chap. 4:2.  
e Which was the haven, and porte to take shipping thither, called also Toppe.  
f From this vocation whereunto God had called him, and wherein he wolde haue assisted him.  
g As one y wolde haue cast of this care, and solitudine by seeking rest and quietnes.

h As they had called on their idoles, which declareth that idolaters haue no ray nor creature, but in their troubles, seke, thei can not tel to whom.  
i Which declared that y matter was in great extremite, and doute, which thing was Gods motion in them for the trial of the cause: and this may not be done but in matters of great importance.

## Ionahs praiser.

## Ionah. A proclamacion.

**14** Wherefore thei cryed vnto the Lord, & said, <sup>k</sup>We beseeche thee, o Lord, we beseeche thee, let vs not perish for this mans life, and laie not vpon vs innocent blood: for thou, o Lord, hast done, as it pleased thee.

**15** So thei toke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

**16** Then the men <sup>h</sup>feared the Lord exceedingly, & offered a sacrifice vnto <sup>y</sup> Lord, and made vowes.

**17** Now the Lord had prepared a great fish to swallowe vp Ionah: and Ionah was in the belly of the fish thre daies, and thre nights.

<sup>l</sup> They were touched with a certaine repentance of their life past, and began to worship the true God, by whome they sawe themselves so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, nether according to Gods worde. <sup>m</sup> Thus the Lord wolde chastise his Prophet with a most terrible spectacle of death, & hereby also confirmed him of his fauour and support in this his charge which was inioined him.

### CHAP. II.

*Ionah is in the fish belly. 3 His prayer. 11 He is deliuered.*

**1** Then Ionah praied vnto the Lord his God <sup>a</sup> out of the fishes belly,

**2** And said, I cryed in mine affliction vnto the Lord, & he heard me: out of the belly <sup>b</sup> of hel cryed I, and thou heardest my voice.

**3** For thou haddest cast me into <sup>y</sup> bottome in the middes of the sea, and the floods compassed me about: all thy furies, and all thy waues passed ouer me.

**4** Then I said, I am <sup>c</sup> cast awaie out of thy sight: yet wil I loke againe towarde thine holy Temple.

**5** The waters compassed me about vnto the soule: the depth closed me rounde about, & the wades were wrapt about mine head.

**6** I went downe to the bottome of the mountains: the earth with her barres was about me for euer, yet hast thou brought vp my <sup>d</sup> life from the pit, o Lord my God.

**7** When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

**8** Thei that waite vpon lying <sup>e</sup> vanities, forsake their owne mercie.

**9** But I wil sacrifice vnto thee with the voice of thanksgiuing, and wil paie that that I haue vowed: saluacion is of <sup>y</sup> Lord.

**10** And the Lord spake vnto the fish, and it cast out Ionah vpon the drye land.

### CHAP. III.

*Ionah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.*

**1** And the worde of the Lord came vnto <sup>a</sup> Ionah the seconde time, saying, Arise, go vnto Nineueh that great citie, and preache vnto it the preaching, which I bid thee.

**2** So Ionah arose and went to Nineueh according to the charge which he had receiued of the Lord.

cording to the worde of the Lord: now Nineueh was a <sup>b</sup> great and excellent citie of thre daies iourney.

**4** And Ionah began to entre into the citie a daies <sup>c</sup> iourney, and he cryed, and said, Yet fortie daies, & Nineueh shalbe ouerthrown.

**5** So the people of Nineueh <sup>d</sup> beleued God and proclaimed a fast, & put on sackcloth from the greatest of them euē to the least of them.

**6** For worde came vnto the King of Nineueh, and he rose from his throne, and he laied his robe from him, and couered him with sackcloth, and sate in ashes.

**7** And he proclaimed and said through Nineueh, (by the counsell of the King and his nobles) saying, Let nether mā, nor beast, bullocke nor shepe tast any thing, nether fede nor drinke water.

**8** But let man and beast put on sackcloth, and crye mightily vnto God: yea, let euerie man turne from his euil waie, and from the wickednes that is in their hands.

**9** Who can tell if God wil turne, and repent and turne awaie from his fierce wrath, <sup>e</sup> y we perish not?

**10** And God sawe their <sup>h</sup> workes that thei turned from their euil wayes: <sup>i</sup> God repented of the euil that he had said that he wolde do vnto them, and he did it not.

frutes of their repentance, & did procede of faith & God. had plantid by the ministerie of his Prophet. <sup>i</sup> Read Ierem. 18.3.

### CHAP. IIIII.

*The great goodness of God toward his creatures.*

**1** Therefore it displeased <sup>a</sup> Ionah exceedingly, and he was angrie.

**2** And he praied vnto the Lord, and said, I praie thee, o Lord, was not this my sayig, when I was yet in my countrey: therefore I preuēted it to flee vnto <sup>b</sup> Tarshish: for I knew that thou art a gracious God, and merciful, slowe to angre and of great kindness, and repentest thee of the euil.

**3** Therefore now o Lord, take, I beseeche thee, my life <sup>c</sup> from me: for it is better for me to dye then to liue.

**4** The Lord said the Lord, Doeſt thou wel to be <sup>d</sup> angrie?

**5** So Ionah went out of the citie and sate on the East side of the citie, and there made him a booth, and sate vnder it in the shadowe <sup>e</sup> til he might se what shulde be done in the citie.

**6** And the Lord God prepared a <sup>f</sup> gourd, & made it to come vp ouer Ionah, that it might be a shadowe ouer his head and deliuer him from his grief. So Ionah was exceeding glad of the gourd.

**7** But God prepared a worme when the morning rose the next daie, and it smote

<sup>f</sup> Which was a further meanes to couer him from the heat of the sunne, as he remained in his booth.

<sup>b</sup> Read Chap. 21.

<sup>c</sup> He went for ward one daie in the citie, & preached, & so he continued til <sup>y</sup> citie was conuerted.

<sup>d</sup> For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

<sup>e</sup> Not that <sup>y</sup> dumme beastes had sinned or coulde repent, but <sup>y</sup> by their example man might be astonished, considering <sup>y</sup> for his sinne <sup>y</sup> angre of God hadged ouer all creatures.

<sup>f</sup> He willed, that the men shulde earnestly call vnto God for mercie.

<sup>g</sup> For partly by the threatening of <sup>y</sup> Prophet, & partly by the motion of his owne conscience he doubted whether God wolde shewe them mercie.

<sup>h</sup> That is, the

<sup>a</sup> Because hereby he shulde be taken as a false prophet, & so the Name of God, which he preached, shulde be blasphemed.

<sup>b</sup> Read Chap. 1.3.

<sup>c</sup> Thus he praied of grief fearing lest Gods Name by this forgiveness might be blasphemed as though he sent his Prophetes forth to denounce his iudgements in vaine.

<sup>d</sup> Wilt thou be iudge when I do things for my glorie, and when I do not?

<sup>e</sup> For he doubted as yet whether God wolde shewe the mercie or not: and therefore after fourtie dayes he departed out of the citie, looking what yfue God wolde send.

the:



the gourd, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne bet vpon the head of Ionah, that he fainted, and wished in his heart to dye, and said, It is better for me to dye, then to liue.

9 And God said vnto Ionah, Doeſt thou wel to be angrie for the gourd? And he said, I do wel to be angrie vnto thy death.

10 Then said the Lord, Thou haſt had pittie on the gourd for the which thou haſt not laboured, nether madeſt it growe, which came vp in a night, and periſhed in a night,

11 And ſhulde not I ſpare Nineueh that great citie, wherein are ſix ſcore thouſand perſones, that can not diſcerne betwene their right hand, & their left had, and alſo muche cattel?

<sup>h</sup> Thus God mercifully re-  
proueth him,  
which wolde  
pittie him ſelf  
& this gourd,  
and yet wolde  
reſtraine God  
to ſhewe his  
compaſſion to  
ſo manie thou-  
ſand people.  
<sup>i</sup> Meaning, y  
they were chil-  
dren, & infants.

<sup>g</sup> This declar-  
eth the great  
inconueni-  
ences wherin Gods  
ſeruants do fall  
when they gi-  
ue place to  
their owne af-  
fections, & do  
not in all  
things willing-  
ly ſubmit the  
ſelues to God.

# MICAH.

## THE ARGUMENT.

**M**icah the Prophet of the tribe of Iudah ſerued in the worke of the Lord, concerning Iudah and Iſrael, at the leaſt thirtie yerres: at what time Iſaiah propheci- ed. He declar- eth the deſtru- ction, firſt of the one kingdome, and then of the other, becauſe of their manifold wickednes, but chiefly for their idolatrie. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permiſſion of the falſe prophetes, and the deliting in them. Then he ſet- teth forth the coming of Chriſt, his kingdome, & the felicitie thereof. This Prophet was not that Micah which reſiſted Ahah, & all his falſe prophetes, as 1. King. 22, 8, but another of the ſame name.

### CHAP. I.

1 The deſtruction of Iudah & Iſrael becauſe of their idolatrie.

**I** He worde of the Lord, that came vnto Micah the Morafſhite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he ſawe concerning Samaria and Ieruſalem.

2 Heare, all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witnes againſt you, euen the Lord from his holie Temple.

3 For behold, the Lord cometh out of his place, and wil come downe, & tread vpon the hie places of the earth.

4 And the mountaines ſhal melt vnder him (ſo ſhal the valles cleaue) as waxe before the fyre, & as the waters that are powred downward.

5 For the wickednes of Iaakob is all this, & for the finnes of the houſe of Iſrael: what is the wickednes of Iaakob? Is not Samaria? & which are the hie places of Iudah? Is not Ieruſalem?

6 Therefore I wil make Samaria as an heape of the field, & for the planting of a vine- yarde, and I wil cauſe the ſtones thereof to tumble downe into the valley, & I wil diſcouer the fundacions thereof.

7 And all the grauen images thereof ſhal be broken, and all the gifts thereof ſhal be burnt with the fyre, and all the idoles thereof wil I deſtroy: for the gathered it of the hyre of an harlot, and they ſhal retur-

ne to the wages of an harlot.

8 Therefore I wil mourne & howle: I wil go without clothes, and naked: I wil make lamentacion like the dragons, & mourning as the oſtriches.

9 For her plagues are grieuous: for it is come into Iudah: the enimie is come vnto the gate of my people, vnto Ieruſalem.

10 Declare ye it not at Gath, nether wepe ye: for the houſe of Aphrah roule thy ſelf in the duſt.

11 Thou that dwelleſt at Shaphir, go toge- ther naked with ſhame: ſhe that dwelleth at Zaanan, ſhal not come forth in mourning of Beth-ezel: the enimie ſhal receiue of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but euil came from the Lord vnto the gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, binde the charot to the beaſtes of price: ſhe is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were founde in thee.

14 Therefore ſhalt thou giue preſents to Moréſheth of Gath: the houſes of Achzib ſhal be as a lie to the Kings of Iſrael.

15 Yet wil I bring an heire vnto thee, O inhabitant of Mareſhah, he ſhal come vnto Adullam, the glorie of Iſrael.

16 Make thee balde: and ſhaue thee for thy delicate children: enlarge thy baldenes as the egle, for they are gone into captiuitie from thee.

<sup>o</sup> Thou firſt receiueſt idolatrie of Ieroboam, & ſo diſt infect Ieruſalem. <sup>p</sup> Thou ſhalt bribe Philiftins thy neighbours, but they ſhal deceiue thee, as wel as thei of Ieruſalem. <sup>q</sup> He prophecieth againſt his owne citie, & becauſe it ſignified an heritage, he ſaith y God wolde lend an heire to poſſeſſe it. <sup>r</sup> For ſo they thought them ſelues for the ſtrength of their citie.

### CHAP. II.

1 Threatnings againſt the wanton & deſpight people.

2 They wolde teache the Prophetes to preache.

ZZZ.iiii.

<sup>a</sup> Borne in Ma-  
reſhah a citie  
of Iudah.

<sup>b</sup> Becauſe of  
the malice, &  
obſtinacie of  
people whome  
he had ſo oft  
exhorted to  
repentance, he  
ſometime the  
to Gods iudge-  
ments taking  
all creatures,  
& God him ſelf  
to witnes, that  
the preaching  
of his Prophe-  
tes, & they ha-  
ue abuſed, ſhal  
be reuenged.

<sup>c</sup> Meaning  
hereby that  
God wil come  
to iudgement  
againſt y ſtragg-  
ling cities & holdes  
of Samaria, &  
ſhulde haue  
bene an ex-  
ample to all Iſrael  
of true religio,  
& iuſtice, was y  
puzzle, and  
ſtewes of all  
idolatrie, and  
corruption, &  
boasted them  
ſelues of their  
father Iaakob.

<sup>d</sup> That is, the  
idolatrie and  
infection.  
<sup>e</sup> Which they  
gathered by  
cuil practiſes,  
& rhoghe that  
their idoles  
had enriched them therewith for their ſeruiſe vnto them.

<sup>g</sup> The gaine  
came by their  
idoles, ſhal be  
conſumed as a  
thig of noght:  
for as y wages  
or riches of  
harlots are  
wickedly got-  
ten, ſo are they  
vilely and ſpe-  
dely ſpent.  
<sup>h</sup> Left the Phi-  
liſtims our ene-  
mies reioyce  
at our deſtru-  
ction.

<sup>i</sup> Which was  
a citie nere to  
Ieruſalem, Iſa.  
18, 23, & ſigni-  
fieth duſt: there-  
fore he wil-  
leth them to  
mourne, & rou-  
le the ſelues in  
duſt, forth their  
duſtie citie.

<sup>k</sup> Theſe were  
cities whereby  
y enimie ſhul-  
de paſſe as he  
came to Iudah.

<sup>l</sup> He ſhal not  
departe before  
he hath ouer-  
come you, and  
ſo you ſhal  
pay for his ta-  
rying.

<sup>m</sup> For Rab-  
ſhakch had  
ſhut vp Ieruſa-  
lem, y thei coul-  
de not ſend to  
ſuccour them.  
<sup>n</sup> To flee away:  
for Sancherib  
laid ſiege firſt  
to y citie, & re-  
mained therein  
whyle he ſent his  
captaines, & ar-  
mie againſt Ie-  
ruſalem.

## Prophecie not.

## Micah. Couetousnes is cruel.

**W**O vnto the, that imagine iniquitie, and worke wickednes vpon their beddes: <sup>a</sup>when y morning is light thei practise it because their had<sup>a</sup> hathe power.

And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, <sup>euen</sup> man and his heritage.

Therefore thus saith the Lord, Beholde, against this familie haue I deuised a plague, whereout ye shal not plucke your neckes, and ye shal not go so proudly, for this time is euil.

In that day shal they take vp a parable against you, and lament with a doleful lamentacion, & say, <sup>b</sup>We be viterly wasted: he hathe changed the porcion of my people: how hathe he taken it away to restore it vnto me: he hathe diuided our fields.

Therefore thou shalt haue none that shal cast a coard by lot in <sup>c</sup> the Congregation of the Lord.

They that prophecied, Prophecie ye not. Thei shal not prophecie to them, neither shal they take shame.

O thou that art named the house of Iakob, is the Spirit of the Lord shortened? are these his workes? are not my wordes good vnto him: that walketh vprightly?

But he that was <sup>h</sup> yester day my people, is risen vp on the other side, <sup>as</sup> against an enemye: they spoyle the <sup>i</sup> beautiful garment from the that passe by peaceably, as thogh they returned from the warre.

The women of my people haue ye cast out from their pleasant houses, & from their children haue ye taken away <sup>k</sup> my glorie continually.

Arise and departe, for this is not your rest: because it is polluted, it shal destroye you, euen with a sore destruction.

If a man walke in the Spirit, & wolde lie falsely, saying, <sup>a</sup> I wil prophecie vnto thee of wine, and of strong drinke, he shal euē be the Prophet of this people.

I wil surely gather <sup>o</sup> thee wholly, <sup>o</sup> Iakob: I wil surely gather the remnant of Israel: I wil put them together as the shepe of Bozrah, <sup>euen</sup> as the flocke in the middes of their folde: the cities shalbe ful of brute of the men.

The <sup>p</sup> breaker vp shal come vp before them: they shal breake out, and passe by the gate, and go out by it, and their King shal go before them, and the Lord shalbe <sup>q</sup> vpon their heads.

That is, shew him self to be a Prophet. <sup>n</sup> He sheweth what Prophe-  
tes they delire in that is, in flatterers, which tel them pleasant tales, & speake  
of their commodities. <sup>o</sup> To destroye thee. <sup>p</sup> The enemye shal breake  
their garter, and walles, and lead them in to Caldea. <sup>q</sup> To driue them for-  
ward, and to helpe their enemies.

### CHAP. III.

Against the tyrannie of princes and false prophetes.

**A**ND I said, Heare, I pray you, <sup>o</sup> heads of Iakob, and ye princes of

the house of Israel: shulde not ye knowe a iudgement?

But they hate the good, & loue the euil: thei plucke of their skinnnes from them, & their flesh from their bones.

And they eat also the <sup>b</sup> flesh of my people, and flay of their skinnne from them, & they breake their bones, & chop them in picces, as for the pot, & as flesh within the caldron.

Then <sup>c</sup> shal they crye vnto the Lord, but he wil not heare them: he wil euē hide his face from them at that time, because they haue done wickedly in their workes.

Thus saith the Lord, Concerning the prophetes that disceiue my people, and <sup>d</sup> bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepare warre against him,

Therefore <sup>e</sup> night shalbe vnto you for a vision, and darkenes shalbe vnto you for a diuination, and the sunne shal go downe ouer the Prophetes, and the day shalbe darke ouer them.

Then shal the Seers be ashamed, and the sothesaiers confounded: yea, they shal all couer their lippes, for they haue none answer of God.

Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement and of strength to declare vnto Iakob his transgression, and to Israel his sinne.

Heare this, I pray you, ye heads of the house of Iakob, and princes of the house of Israel: they abhorre iudgement, and peruer all equitie.

They buyld vp Zión with <sup>h</sup> blood, and Ierusalem with iniquitie.

The heads thereof iudge for rewardes, and the Priests thereof teache for hyre, & the Prophetes thereof prophecie for money: yet wil they <sup>i</sup> leane vpon the Lord, & say, Is not the Lord among vs? no euil can come vpon vs.

Therefore shal Zión for your sake be <sup>k</sup> plowed as a field, & Ierusalem shal be an heape, and the mountaine of the house, as the hie places of the forest.

of his vocatiō by the Spirit of God. <sup>n</sup> He sheweth him self alone against all the wicked, shewing how God bothe gaue him giftes, habilitie, and knowledge, to discern between good & euil, and also constancie to reprove the finnes of the people, and not to flatter them. <sup>h</sup> They buyld them houses by briberie, which he calleth blood and iniquitie. <sup>i</sup> They wil say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie. <sup>k</sup> Read Ieremiah, 26, 18.

### CHAP. II II.

Of the kingdome of Christ, and felicitie of his Church.

**B**Vt in the <sup>a</sup> last dayes it shal come to passe, that the mountaine of the House of the Lord shal be prepared in the top of the mountaines, and it shalbe exalted aboute the <sup>b</sup> hilles, and people shal flowe vnto it.

<sup>a</sup> That thing which is iuste & lawfull, bothe to gouerne my people aright, & also to discharge your owne consciences.

<sup>b</sup> The Prophet condemneth the wicked gouernours not onely of counteines, theft, and murder, but compareth them to wolues, Lyons, & moſte cruel beaſts.

<sup>c</sup> That is, when I shal visite their wickednes: for thogh I heare y godlie before they crye, Iſa 65, 24, yet I wil not heare theſe thogh they crye, Iſa 1, 15, iam 2, 13, 1. pet. 3, 11.

<sup>d</sup> They denoure all their substance, & then flatter them, promising that all shal go well: but if one restrain from their bellies, then they inuent all wayes to mischief.

<sup>e</sup> As you haue loved to walke in darkenes, and to prophecie lies to God: shal I rewarde you with grosse blindness, & ignorance, so y whē all others shal ſee the bright beames of Gods graces, ye shal as blinde men grope as in y night.

<sup>f</sup> When God shal diſcouer them to the worlde, they shal be afraid to ſpeake: for all shal knowe y they were but falſe prophetes, and did belye the worde of God.

<sup>g</sup> The Prophet being aſſured of his vocatiō by the Spirit of God. <sup>n</sup> He sheweth him self alone against all the wicked, shewing how God bothe gaue him giftes, habilitie, and knowledge, to discern between good & euil, and also constancie to reprove the finnes of the people, and not to flatter them. <sup>h</sup> They buyld them houses by briberie, which he calleth blood and iniquitie. <sup>i</sup> They wil say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie. <sup>k</sup> Read Ieremiah, 26, 18.

<sup>a</sup> When Christ shal come, and the Temple shalbe destroyed.

<sup>b</sup> Read Iſa 2, 2.

Yea,

<sup>e</sup> He sheweth that there is no true Church but where as the people are taught by Gods pure worde. <sup>d</sup> By his corrections and threatenings he wil bring the people into subjection which are in the vtmost corners of the worlde. <sup>e</sup> They shal absteine from all euil doing, and exercise godlines in well doing to others. <sup>f</sup> Read Isa. 2, 4. <sup>g</sup> He sheweth that the people of God ought to remaine constant in their religion, albeit all the worlde shulde giue them felues to their superstition & idolatrie. <sup>h</sup> I wil cause that Israël, which is now as one lame & halt, and so almost destroyed, shal liue againe & growe into a great people. <sup>i</sup> Meaning Ierusalem where the Lords flocke was gathered. <sup>k</sup> The flourishing state of the kingdom, as it was vnder Dauid & Salomon. <sup>l</sup> A thing was accomplished to the Church by the coming of Christ. <sup>m</sup> In the meane season he sheweth that they shulde indure great troubles and tentations when they sawe the felues neither to haue King nor counsel. <sup>n</sup> He sheweth that faithfull ought not to measure Gods iudgements by the bragges and threatenings of wicked, but thereby are admonished to liue vp their heartes to God to call for deliuerance. <sup>o</sup> God giueth his Church this victorie so oft as he ouercometh their enemies: but the accomplishment herof shal be at the last coming of Christ.

- 2 Yea, many nacions shal come and say, Come, and let vs go vp to the Mountaine of the Lord, and to the Houfe of the God of Iaakób, and he wil<sup>e</sup> teache vs his waies, & we wil walke in his paths: for the Law shal go forth of Ziön, and the worde of the Lord from Ierusalem.
- 3 And he shal iudge among many people, & rebuke mightie nacions a farre of, & they shal breake their swordes into mattocks, and their speares into<sup>e</sup> fieths: nacion shal not lift vp a sworde against nacion, nether shal they<sup>f</sup> learne to fight any more.
- 4 But they shal sit euery má vnder his vine, and vnder his fig tre, and none shal make them afraied: for the mouth of the Lord of hostes hath<sup>e</sup> spoken it.
- 5 For all people wil walke<sup>e</sup> euery one in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.
- 6 At the same day, saith the Lord, wil I gather her that halteth, and I wil gather her that is cast out, & her that I haue afflicted.
- 7 And I wil make her that halted, <sup>h</sup> a remnant, & her that was cast farre of, a mightie nacion: and the Lord shal reigne ouer them in Mount Ziön, from hence forth euen for euer.
- 8 And thou, <sup>i</sup> towre of the flocke, <sup>j</sup> strong holde of the daughter Ziön, vnto thee shal it come, euen<sup>k</sup> the first dominion, & kingdom shal come to the daughter Ierusalem.
- 9 Now why doest thou crye out with lamentation? <sup>l</sup> there no King in thee? is thy counsellor perished? for sorrow hath taken thee, as a woman in trauail.
- 10 Sorow and mourne, <sup>m</sup> daughter Ziön, like a woman in trauail: for now shalt thou go forth of the citie, and dwell in the field, & shalt go into Babel, but there shalt thou be deliuered: there the Lord shal redeme thee from the hand of thine enemies.
- 11 Now also many nacions are gathered against thee, saying, Ziön shal be cōdemned and our eye shal loke vpon Ziön.
- 12 But they<sup>n</sup> knowe not the thoughts of the Lord: they vnderstand not his counsel, for he shal gather them as the sheaues in the barn.
- 13 Arise, and thresh, <sup>o</sup> daughter Ziön: for I wil make thine horne yron, and I wil make thine hooues brasfe, & thou shalt breake in peeces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worlde.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Bethleem.

- 1 Now assemble thy garisons, <sup>a</sup> daughter of garisons: he hath laid siege against vs: they shal smite the iudge of Israël with a rodde vpon the cheke.
- 2 And thou Beth-leém Ephráthah<sup>b</sup> art little to be amōg the thousands of Iudáh, yet out of thee shal he come forth vnto me, that shal be the ruler in Israël: whose<sup>c</sup> goings forth haue bene from the beginning & from euerlasting.
- 3 Therefore wil he giue them vp, vntil the time that<sup>d</sup> she which shal beare, shal trauail: then the remnant of their brethren shal returne vnto the children of Israël.
- 4 And he shal<sup>e</sup> stand, and fede in<sup>f</sup> strength of the Lord, & in the maiestie of the Name of the Lord his God, & they shal dwell still: for now shal he be magnified vnto the ends of the worlde.
- 5 And he<sup>f</sup> shal be our peace whē Affhúr shal come into our land: when he shal tread in our palaces, then shal we raise against him seuen shepherds, and eight principal men.
- 6 And they shal destroye<sup>g</sup> Affhúr with the sword, & the land of Nimród with their swordes: thus shal he<sup>h</sup> deliuer vs from Affhúr, when he cometh into our land, & when he shal tread within our borders.
- 7 And the<sup>i</sup> remnant of Iaakób shal be amōg many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adám.
- 8 And the remnant of Iaakób shal be amōg the Gentiles in the middes of many people, as the lyon among the beasts of the forest, and as the lyons whelp among the flockes of shepe, who when he goeth thorow, treadeth downe and teareth in peeces, and none can deliuer.
- 9 Thine hand shal be lift vp vpon thine aduersaries, & all thine enemies shal be cut of.
- 10 And it shal come to passe in that day, saith<sup>j</sup> the Lord, that I wil cut of thine<sup>k</sup> horses out of the middes of thee, and I wil destroye thy charrets.
- 11 And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.
- 12 And I wil cut of thine inchanters out of thine hand: and thou shalt haue no more sothfayers.
- 13 Thine idoles also wil I cut of, & thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.
- 14 And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.
- 15 And I wil execute a vengeance in my<sup>l</sup> by Affhúrs and Babylonians which were the chief at that time. <sup>m</sup> By these gouernours wil God deliuer vs when the enemy cometh into our land. <sup>n</sup> This Remnant or Church which God shal deliuer, shal onely depend on Gods power and defence: as doeth the grasse of the field, and not on the hope of man. <sup>o</sup> I wil destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatrie, and so wil helpe thee.

<sup>a</sup> He forewarneth them of the dangers which shal come, before they enioy these comforts, shewing<sup>b</sup> as forasmuch as Ierusalem was accustomed to her garisons to trouble others the Lord wolde now cause other garisons to vex her, and that her Rulers shulde be smitten on the face more contemptuously. <sup>c</sup> For so the Iewes deuoted their countrey, that for euery thousand there was a chief captain: and because Beth-leém was not able to make a thousand, he calleth it little, but yet God wil raise vp his captain and gouernour therein: thus it is not the least by reason of this benefit, as mat. 2, 6. <sup>d</sup> He sheweth that the coming of Christ & all his waies were appointed of God from all eternitie. <sup>e</sup> He compareth the Iewes to women which childe, who for a time shal haue great sorowes, but at length they shulde haue a comfortable deliuerance, Iah 16, 21. <sup>f</sup> That is, Christ shal be kingdome shal be stable and euerlasting, and his people, as the Gentiles as the Iewes shal dwell in safetie. <sup>g</sup> This Mefsiáh shal be a sufficient sauegarde for vs, and though the enemy inuade vs for a time, yet shal God stirre vp many which shal be able to deliuer vs. <sup>h</sup> These whom God shal raise vp for<sup>i</sup> the deliuerance of his Church, shal destroy all the enemies thereof, which are ment here by<sup>j</sup> Affhúrs and Babylonians which were the chief at that time. <sup>k</sup> By these gouernours wil God deliuer vs when the enemy cometh into our land. <sup>l</sup> This Remnant or Church which God shal deliuer, shal onely depend on Gods power and defence: as doeth the grasse of the field, and not on the hope of man. <sup>m</sup> I wil destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatrie, and so wil helpe thee.

# Treasures of wickednes. Micah. Perilous times.

It shal be so terrible that y<sup>e</sup> like hathe not bene heard of Chap. VI.

a He taketh y<sup>e</sup> hie mountaines and hard rockes to witness against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefites vpon thee.

c That is, remember my benefites from y<sup>e</sup> beginnig how I deliuered you from Balaams curse, and also spared you fro Shittim, which was in y<sup>e</sup> plaine of Moab, til I brought you into the land promised.

d That is, the truth of his promises & his manifold benefites towards you.

e Thus the people by hypocritie ask how to please God, and are content to offer sacrifices, but wil not change their liues.

f There is nothing so deare to man, but the hypocrites wil offer it vnto God, if they thinke thereby to auoide his anger; but they wil neuer be brought to mortifie their owne affections & to giue them selues willingly to serue God as he commaundeth.

g The Prophet in few wordes calleth the to obseruation of the se condetables, to knowe if they wil obey God, saying y<sup>e</sup> God hathe preferred them to do this.

h Meaning, y<sup>e</sup> when God speaketh to any citie or nation, the godlie wil acknowledge his maiestie and confesse not the mortal mā that bringeth the threatening, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inward grief and euils, as they that lay holde on that which they wolde preserve.

wrath and indignacion vpon the heathen, which they haue not heard.

## CHAP. VI.

An exhortacion to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 What manner of sacrifices do please God.

**H**Earken ye now what the Lord saith, Arise thou, and contend before the mountaines, and let the hilles heare thy voyce.

Heare ye, o mountaines, the Lords quarel, and ye mightie fundacions of the earth: for the Lord hathe a quarel against his people, and he wil pleade with Israel.

O my people, what haue I done vnto thee? or wherein haue I grieved thee? reftifie against me.

Surely I brought thee vp out of the land of Egypt, & redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

O my people, remember now what Balaak King of Moab had diuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that ye may knowe the righteousness of the Lord.

Wherewith shal I come before y<sup>e</sup> Lord, & bowe my self before the hie God? Shal I come before him with burnt offrings, & with calues of a yere olde?

Wil the Lord be pleased with thousands of rams, or w<sup>th</sup> ten thousand riuers of oyle? shal I giue my firstborne for my trasgression, euen the frute of my bodie for the sinne of my soule?

He hathe shewed thee, o mā, what is good, and what the Lord requireth of thee: surely to do iustly, and to loue mercie, and to humble thy self, to walke with thy God.

The Lords voyce cryeth vnto the citie, and the man of wisdom shal se thy name: Heare the rod, and who hathe appointed it.

Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

Shal I iustifie the wicked balances, and the bag of deceitful weights?

For the riche men thereof are full of crueltie, & the inhabitants thereof haue spoken lies, & their tongue is deceitful in their mouth.

Therefore also wil I make thee sicke in smiting thee, & in making thee desolate because of thy sinnes.

Thou shalt eat and not be satisfied, & thy casting downe shal be in the middes of thee, and thou shalt take holde, but shalt not deliuer: & that which thou deliuerest, wil I giue vp to the sworde.

Meaning, that the citie shoulde go about to saue her men, as they that lay holde on that which they wolde preserve.

Thou shalt sowe, but not reape: thou shalt treade the oliues, but thou shalt not anoint thee with oyle, and make swete wine, but shalt not drinke wine.

For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walke in their counsels, that I shoulde make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproche of my people.

Your doings, you alledge the Kings autoritie by his statutes, and also wisdom & policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly, Luk. 12, 47.

## CHAP. VII.

A complaint for the small number of the righteous. 4 The wickednes of those times. 14 The prosperitie of the Church.

**W**O is me, for I am as the sower gathering, & as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe frutes.

The good man is perished out of the earth, and there is none righteous among men: thei all lie in waite for blood: euery man hunterh his brother with a net.

To make good for the euil of their hands, the prince asked, and the iudge iudgeth for a rewarde: therefore the great man he speaketh out the corruption of his soule: so they wrap it vp.

The best of them is as a briar, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen & the visitacion cometh: then shal be their confusion.

Trust ye not in a friend, nether put ye confidence in a counsellor: kepe the dores of thy mouth from her that lieth in thy bosome.

For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are y<sup>e</sup> men of his owne house.

Therefore I wil loke vnto the Lord: I wil waite for God my Sauour: my God wil heare me.

Reioyce not against me, o mine enemy: though I fall, I shal arise: when I shal sit in darkenes, the Lord shal be a light vnto me.

I wil beare the wrath of the Lord because I haue sinned against him, vntil he pleade my cause, and execute iudgement for me: then wil he bring me forth to the light, & I shal se his righteousness.

Then she that is mine enemy, shal loke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Mine eyes shal beholde her: now shal she be troden downe as the myre of the streets.

m You haue receiued all the corruptiō and idolatrie, wherewith the tribes were infected vnder Omri and Ahab his sonnes: and to excuse

your doings, you alledge the Kings autoritie by his statutes, and also wisdom & policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly, Luk. 12, 47.

n The Prophet taketh vpon him the person of y<sup>e</sup> earth, which complaineth that all her frutes are gone, so y<sup>e</sup> none is left: y<sup>e</sup> is, that there is no godliemā remaining: for all are giuen to crueltie & deceit, so that none spareth his owne brother.

b He sheweth that y<sup>e</sup> prince, the iudge and the riche man are linked together, all to do euil and to cloke the doings one of another.

c That is, the riche man that is able to giue money, absteineth from no wickednes nor iniurie.

d These meagre among the felues & conspire with one consent to do euil.

e They that are of most estimation and are coited most honest among the, are but thornes & briars to prick.

f Meaning of the Prophets & gouernours. g The Prophet sheweth that the onelie remedy for the godliemā desperate euils is to flee vnto God for succour.

h This is spoken in the person of the Church which calleth the malignant Church here enemy.

<sup>i</sup> To wit, whē God shal hew him selfe de-liverer of his Church, and a destroyer of his enemies. <sup>k</sup> Meaning, the cruel empire of the Baby-lonians. <sup>l</sup> When the Church shalbe restored, they that were enemies afore, shal come out of all the corners of the worlde vnto her, so that neither holdes, ri- uers, seas nor mountaines shalbe able to let them. <sup>m</sup> Afore this grace appeare, be sheweth how grievously the hypo-crites them (clues shal be punished, seing that the earth it self, which can not sinne, shal be made waste because of their wickednes. <sup>n</sup> The Prophet prayeth to God to be merciful vnto his Church, when they shulde be scat- tered abroad as in solitarie places in Babylon and to be beneficial vnto them as in time past. <sup>o</sup> God promisseth to be sauorable to his people as he had bene afore time.

11 *This is* the day, that thy walles shal be buylt: this day shal driue farre away <sup>k</sup> the decre.   
 12 In this day also they shal come vnto thee from <sup>l</sup> Asshúr, and from the strong ci- ties, and from the strong holdes euen vnto the riuer, and from sea to sea, & from mou- taine to mountaine.   
 13 Notwithstanding, the land shalbe deso- late because of the that dwell therein, and for the frutes of <sup>m</sup> their inuentions.   
 14 <sup>n</sup> Fede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Carmél: let them fede in Bashán and Gileád, as in olde time.   
 15 <sup>o</sup> According to the dayes of thy com- ming out of the land of Egypt, wil I shewe vnto thee marueilous things.

16 The nacions shal se, and be confounded for all their power: they shal <sup>p</sup> laye their hand vpon their mouth: <sup>q</sup> their eares shal be deafe.   
 17 They shal <sup>r</sup> licke the dust licke a serpēt: thei shal moue out of their holes like wor- mes: they shal be afraide of the Lord our God, and shal feare because of thee.   
 18 Who is a God like vnto thee, that taketh away iniquitie, & <sup>s</sup> passeth by the trasgres- sion of the remnant of his heritage! He re- teineth not his wrath for euer, because mercie pleaseth him.   
 19 He wil turne againe, and haue compassiō vpon vs: he wil subdue our iniquities, & cast all <sup>t</sup> their sinnes into the bottome of the sea.   
 20 Thou wilt performe thy <sup>u</sup> trueth to Iaa- kōb, & mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

<sup>p</sup> They shalbe as dumme men & dare bragge no more.   
 <sup>q</sup> They shalbe astonished, and afraid to heare men speake, lest they shulde heare of their destru- ction.   
 <sup>r</sup> They shal fall flat on the grounde for feare.   
 <sup>s</sup> As though he wolde not se it, but winke at it.

<sup>t</sup> Meaning, of his cle&.

<sup>u</sup> The Church is assured, that God wil de- clare in effe& the trueth of his merciful promes, which he had made of olde to Abraham, and to all that shulde apprehende the promes by faith.

# NAHUM.

## THE ARGUMENT.

**A**S they of Nineuē shewed them selues prompt and ready to receiue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certeine time rather giuing the selues to worldlie meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begone, they cast off the care of religion, and so returned to their vomite, and prouok'd Gods iust iudgement against them, in afflicting his people. Then fire breake their citie Nineuē was destroyed, and Merōch-baladan King of Babel (or as some thinke Nebuchad-nexxār) enioyed the empire of the Assyrians. But because God hathe a continual care of his Church, he stirreth vp his Prophet to comfort the godlie, shewing that the destruction of their enemies shulde be for their con- solation. And as it semeth, he prophesied about the time of Hæzkiāh, and not in the time of Ma- nassēh his sonne, as the Iewes write.

### CHAP. I.

*Of the destruction of the Assyrians, and of the deliuerance of Israel.*

<sup>a</sup> Read Isa 37. 1.   
 <sup>b</sup> The vision or reuelation, which God com- manded Nahum to write con- cerning <sup>c</sup> Ni- neuē.   
 <sup>c</sup> That is, borne of a poore vil- lage in the tri- be of Simeon.   
 <sup>d</sup> Meaning, of his glorie.   
 <sup>e</sup> With his he is but angrie for a time, but his angrie neuer awagech toward the re- probat, thogh for a time he deferre it.   
 <sup>f</sup> Thus <sup>g</sup> wic- ked wolde ma- ke Gods mer- cie an occasiō to sinne, but <sup>h</sup> Prophet wil- leth them to consider his force and iustice.



He <sup>a</sup> burde of Nineuē.   
 <sup>b</sup> The boke of the vision of Nahum <sup>c</sup> Elkeshtite.   
 God is <sup>d</sup> ielous, and the Lord reuengeth: <sup>e</sup> Lord reuengeth: <sup>f</sup> the Lord <sup>g</sup> of angre, the Lord wil take vengeance on his aduersaries, and he refrueth wrath for his enemies.   
 The <sup>h</sup> Lord is slowe to angre, but he is great in power, and wil not surely cleare the wicked: the Lord hathe his way in the whirle winde, and in the storme, and the cloudes are the dust of his fete.   
 He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashán is waste and Carmél, and the floure of Leba- nōn is wasted.   
 The mountaines tremble for him, & the

hilles melt, & <sup>i</sup> earth is burnt at his sight, <sup>g</sup> If all creatu- res be at Gods comādemēt & none is able to resist his wrath, shal mā flatter him self and thinke by auie meanes to escape whē he propoketh his God to angre? <sup>h</sup> Lest <sup>i</sup> faith- ful shulde be discouraged by hearing the power of God, he sheweth the that his mer- cies appertie- ne vnto them, & that he ha- the carcouer them.   
 <sup>i</sup> Signifying, <sup>j</sup> God wil sud- denly destroye Nineuē, and <sup>k</sup> Assyrians in su- che sort as thei shal lie in perpetual darkenes, & neuer recouer their strength againe.   
 <sup>k</sup> He sheweth that the enterprises of the Assyrians against Iudāh and the Church, were against God, & therefore he wolde so destroye the at once, <sup>l</sup> he shulde not neede to returne <sup>m</sup> seconde time.   
 <sup>l</sup> Though <sup>m</sup> Assyrians thinke the selues like thornes <sup>n</sup> pricke on all sides, yet <sup>o</sup> Lord wil set fyre on the, & as drunkē mē are not able to stand against auie force, so thei shalbe nothg able to resist his   
 yea, the worlde, and all that dwell therein.   
 6 <sup>s</sup> Who can stand before his wrath? or who cā abide in the fiercenes of his wrath? his wrath is powred out like fyre, and the rockes are broken by him,   
 7 The Lord is good <sup>h</sup> and as a strong holde in the day of trouble, and he knoweth them that trust in him.   
 8 But passing ouer as with a flood, he wil vtterly destroye the <sup>i</sup> place thereof, and darkenes shal pursue his enemies.   
 9 What do ye <sup>k</sup> imagine against the Lord? he wil make an vtter destruction: afflictiō shal not rise vp the seconde time.   
 10 For he shal come as vnto <sup>l</sup> thornes fold: n one in another, and as vnto drunkardes in their drunkennes: thei shalbe deuoured as stubble fully dried.

m Which may be vnderstande either of Saneherib, or of the whole body of the people of Nineuē.  
n Though they thinke the felues in moſte ſerie, and of greateſt ſtrength yet when God ſhal paſſe by, he wil deſtroye them: notwithſtanding he cōfōrteſt his Church and promiſeth to make anend of puniſhing them by the Aſſyrians.  
Iſa. 52. 7.  
rom. 10. 15.  
o Meaning Saneherib, who ſhulde haue no more childre, but be ſlaue in the houſe of his gods. 2. King. 19. 35. p Which peace the Iewes ſhulde enioy by the death of Saneherib.

11 There cometh one out of thee that imagineth euil againſt the Lord, *euē* a wicked counſellour.  
12 Thus ſaith the Lord, Though they be quiet, & alſo manie, yet thus ſhal they be cut of when he ſhal paſſe by: though I haue afflicted thee, I wil afflikt thee no more.  
13 For now I wil breake his yoke from thee, and wil burſt thy bondes in ſondre.  
14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be ſowē out of the houſe of thy gods wil I cut of the grauen, and the molten image: I wil make it thy graue for thee, for thou art vile.  
15 Beholde vpon the mountaines the ſett of him that declareth, & publiſheth peace: ſo Iudāh, kepe thy ſolēne feaſtes, performe thy vowes: for the wicked ſhal no more paſſe through thee: he is viterly cut of.

CHAP. II.

*He deſcribeth the victories of the Caldeans againſt the Aſſyrians.*

a That is, Nebuchad-nez-zar is in a readines to deſtroye the Aſſyrians: & the Prophet derideth the enterpriſes of Aſſyria: & prepared to reſiſt him.  
b ſeing God hath puniſhed his owne people Iudāh and Iſrael, he wil now puniſh the enemies by whome he ſcourged theſe.  
c Signifying, the Iſraelites were viterly deſtroyed.  
d Bothe to ſea the enemye, and alſo that they them ſelues ſhulde not ſo ſone eſpie blood one of another to diſcourage them.  
e Meaning, their ſpeeres ſhulde ſhake and craſhe together.  
f The the Aſſyrians ſhal ſeke by all meanes to gaine their power, but all thinges ſhal fail them.  
g The Aſſyrians wil flatter the felues & ſay, that Nineuē is ſo ancient, it can neuer periſh, & is as a fiſhpoole, whoſe waters they that walke on the backes can not touche, but they ſhal be ſcattered, & ſhal not loke backe though me wolde call them.  
h God cōmandeth the enemies to ſpoile Nineuē, & promiſeth the infinite riches, & treaſures.  
i That is, Nineuē, & the men thereof ſhal be after this ſorte.  
k Read Iocē 2. 6.

THE deſtroyer is come before thy face: kepe thy munitiō, loke to the way: make thy loynes ſtrong: increaſe thy ſtrength mightily.  
2 For the Lord hath turned away the glorie of Iakōb, as the glorie of Iſrael: for the emptiers haue emptied them out, & marred their vine branches.  
3 The ſhield of his mightie men is made red: the valiant men are in ſkarlet: the charretts ſhal be as in the fyre & flames in the day of his preparation, and the firre trees ſhal tremble.  
4 The charretts ſhal rage in the ſtretes: they ſhal runne to and fro in the hie wayes: they ſhal ſeme like lampes: they ſhal ſhote like the lightning.  
5 He ſhal remember his ſtrōg men: they ſhal ſtumble as they go: they ſhal make haſte to the walles thereof, and the deſenſe ſhal be prepared.  
6 The gates of the riuers ſhal be opened, and the palace ſhal melt.  
7 And Huzzāb the Queene ſhal be led away captiue, and her maidens ſhal leade her as with the voyce of doues, ſmiting vpon their breasts.  
8 But Nineuē is of olde like a poole of water: yet they ſhal flee away. Stand, ſtand, ſhalt they crye: but none ſhal loke backe.  
9 Spoyle ye the ſiluer, ſpoyle the golde: for there is none end of the ſtore, & glorie of all the pleaſant veſſels.  
10 She is emptie and voyde and walte, & the heart melteth, and the knees ſmite together, and ſorow is in all ioines, and the faces of them all gather blackenes.  
11 They ſhal be ſcattered, & ſhal not loke backe though me wolde call them.  
12 That is, Nineuē, & the men thereof ſhal be after this ſorte.

Where is the dwelling of the lyons, & the paſture of the lyōs whelpes? where the lyon, & the lyoneſſe walked, and the lyons whelpes, and none made them afraid.  
12 The lyon did teare in pieces ynough for his whelpes, and woryed for his lyoneſſe, and filled his holes with praye, & his denes with ſpoyle.  
13 Beholde, I come vnto thee, ſaith the Lord of hoſtes, & I wil burne her charretts in the ſmoke, and the ſworde ſhal deuoure thy yong lyons, & I wil cut of thy ſpoile from the earth, & the voice of thy meſſengers ſhal no more be heard.

CHAP. III.

*Of the fall of Nineuē. No power can eſcape the hand of God.*

Bloodie citie, it is all ful of lies, and robbery: the pray departeth not:  
2 The noyce of a whippe, & the noyce of the mouing of the wheles, and the beating of the horſes, and the leaping of the charretts.  
3 The horſeman liſteth vp bothe the bright ſworde, and the glittering ſpeare, and a multitude is ſlaue, and the dead bodies are manie: there is none end of their corpes: they ſtumble vpon their corpes.  
4 Becauſe of the multitude of the fornications of the harlot that is beautiful, and is a maiſtreſſe of witchcraft, and ſelleth the people thorowe her whoredome, and the nations thorowe her witchcraftes.  
5 Beholde, I come vpon thee, ſaith the Lord of hoſtes, and wil diſcouer thy ſkirtes vpon thy face, and wil ſhewe the nations thy filthineſſe, and the king domes thy ſhame.  
6 And I wil caſt filth vpon thee, and make thee vile, and wil ſet thee as a gaſing ſtocke.  
7 And it ſhal come to paſſe that all they that loke vpon thee, ſhal flee from thee, and ſay, Nineuē is deſtroyed, who wil haue pittie vpon her? where ſhal I ſeke comforters for thee?  
8 Art thou better then No, which was full of people: that laye in the riuers, and had the waters round about it: whoſe ditche was the ſea, & her wall was from the ſea?  
9 Ethiopia and Egypt were her ſtrength & there was none end: Put and Lubim were her helpers.  
10 Yet was ſhe caryed away, & went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtretes: & thei caſt lottes for her noble mē, & all her mightie mē were bound in chaines.  
11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelf, and ſhalt ſeke helpe becauſe of the enemye.  
12 All thy ſtrong cities ſhal be like fig trees, & the firſt ripe figs: for if thei be ſhaken, thei fall into the mouth of the eater.

13 Beholde,

1 Meaning, Nineuē, whoſe inhabitants were cruel like the lyons & giuen to all oppreſſion & ſpared no violence or tyrannie to provide for their wiues; & children.  
m That is, aſſone as my wrath beginneth to kinde n Signifying heraldes, & were accuſtomed to proclaime warre. So me read of thy gumme te the wherewith Nineuē was wont to bruſe the bones of the poore.  
Chap. III.  
a It neuer ceaſeth to ſpoile and robbe.  
b He ſheweth how the Caldeans ſhal haſte, and how courageous their horſes ſhal be in beating thei when they come againſt the Aſſyrians.  
c He compareth Nineuē to an harlot, & by her beaurie and ſubtiltie enticeſt yong men, & bringeth them to deſtruction.  
d Meaning, Alexandria, & was in league with ſo manie nations, and yet was now deſtroyed.  
e Or, ſhame.

# The godlie oppressed. Habakkuk. Offer to the net. 377

- 13 Beholde, thy people with thee are womē: the gates of thy land shalbe opened vnto thine enemies, & the fyre shal deuoure thy barres.
- 14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the morter: make strong bricke.
- 15 There shal fyre deuoure thee: the sworde shal cut thee off: it shal eat thee vp like fyre locustes, & multiplied like fyre grasshopper.
- 16 Thou hast multiplied thy marchantes aboute the starres of heauen: the locust spoileth and flieth awaie.
- 17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers: & remaine in the hedges in the colde daye: but when the sunne ariseth, they flec awaie & their place is not knowe where they are.
- 18 Thy shepherdes do slepe, o King of Assyrie: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.
- 19 There is no healing of thy wounde: thy plague is grieuous: all that heare fyre brute of thee, shal clappe the hands ouer thee: for vpon s whome hath not thy malice passed continually?

*f* Meaning, y there was no people, to whome y Assyrians had not done hurt.

## H A B A K K U K

### THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kinde of affliction & cruelie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans shoulde come and take them awaie captiues, so that they coulde loke for none end of their troubles as yet, because of their stubbornnes and rebellion against the Lord. And lest the godlie shoulde despaire, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and cruelie shalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they shoulde comfort them selues.

#### CHAP. I.

##### A cōplaint against the wicked that persecute the iust.

**T**He burden, which Habakkuk y Prophet did se.

O Lord, how long shal I crye, and thou wilt not heare! euen crye out vnto thee for violence, and thou wilt not helpe!

Why doest thou shewe me iniquitie, and cause me to beholde sorowe for spoyling, and violence are before me: and there are that raise vp strife and contention.

Therefore the Law is dissolved, and iudgement doeth neuer go forth: for the wicked doeth compassie about the righteous: therefore wrong iudgement procedeth.

Beholde among the heathen, and regarde, & wonder, & marueil: for I wil worke a worke in your daies: ye wil not beleue it, though it be tolde you.

For lo, I raise vp the Caldeans, that bitter and furious nacion, which shal go vpō the breadth of the land to possesse the dwelling places, that are not theirs.

Thei are terrible & feareful: their iudgement and their dignitie shal procede of them selues.

Their horses also are swifter the leopards, and are more fierce then the wolues in the euening: & their horsemen are many: & their horsemen shal come frō farre: thei shal flie as fyre egle halting to meet.

9 They come all to spoyle: before their faces shalbe an Eastwinde, and they shal gather the captiuitie, s as the sand.

10 And thei shal mocke the Kings, and the princes shalbe a skorne vnto them: thei shal deride euery strong holde: for they shal gather dust, and take it.

11 Then shal thei take a courage, & transgresse & do wickedly, impuing this their power vnto their god.

12 Art not thou of olde, o Lord my God mine holy one? we shal not dye: O Lord, y hast ordeined them for iudgement, and o God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euil: y canst not beholde wickednes: wherefore doest thou loke vpon the transgressors, & holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the fish of the sea, & as the creeping things, that haue no ruler ouer them.

15 Thei take vp all with the angle: thei catch it in their net, and gather it in their yarne, whereof they reioyce, & are glad.

16 Therefore thei sacrifice vnto their net, and burne incense vnto their yarne, because by them their porcion is fat & their meat plenteous.

17 Shal thei therefore stretch out their net & not spare continually to slaye naciōs?

Aaaa. iiii.

*e* Signifying, y Gods iudgements shoulde suddenly destroye the Assyrians, as these vermine are with raine or change of weather.

*a* The Prophet complaineth vnto God, and bewaileth that among y Jewes is left none equitie nor brotherlie loue: but in stead he reof reigneth crueltie, theft, contention & strife.

*b* To suppress him if any shoulde shewe him self zealous of Gods cause.

*c* Because the iudges which shoulde redresse this excess are as euil as the rest.

*d* As in times past you wolde not beleue Gods worde, so shal ye not now beleue the strange plagues which are at hand.

*e* They them selues shal be your iudges in this cause, and none shal haue authoritie ouer the to controlle them.

*f* For y Jewes moste feared this winde, because it destroyed their frutes.

*g* They shalbe so many in number.

*h* They shal cast vp mountes against it.

*i* The Prophet comforteth the faithfull that God wil also destroy the Babylonians, because they shal abuse this victorie and become proud and insolent, attributing the praise hereof to their idoles.

*k* He assureth the godlie of Gods protection, shewing that the enemye can do no more then God hath appointed, and also that their sinnes required such a sharpe rod.

*l* So that the great deuoureth the small, and the Caldeans destroy all the world.

*m* Meaning, y the enemies flatter the felues and glorie in their owne force, power, wit.

*n* Meaning, y they shoulde not.



# The stones shal crye.

# Habakkuk. Teachers of lies.

## CHAP. II.

*a Vision. s Against pride, couetousnes, drunkennes and idolatrie.*

*a I wil renou-  
ce mine owne  
iudgement,  
and onely  
depend on  
God to be in-  
struſted what  
I ſhal answer  
them that abu-  
ſe my prea-  
ching, and to  
be armed a-  
gainſt all ten-  
tations.  
b Write it in  
great letters,  
that he that  
runneth, may  
read it.  
c Which con-  
tained the de-  
ſtruction of  
the enemies,  
& the comfort  
of the Church;  
which thing  
thogh God  
execute not  
according to  
mans haſtie af-  
fections, yet  
the yſſue of bo-  
the is certaine  
at his time ap-  
pointed.  
d To truſt in  
him ſelf or in  
anie worldlie  
thing, is neuer  
to be quiet:  
for the onelie  
reſt is to ſtay  
vpon God by  
faith, Rom. 1,  
17. galat. 3, 11.  
ebr. 10, 38.  
e He compa-  
reth the prou-  
de, and coue-  
tous man to a  
drunkard that  
is without rea-  
ſon and ſenſe,  
whome God  
will puniſh, &  
make him a  
laughing ſto-  
cke to all the  
worlde: & this  
he ſpeaketh  
for the com-  
fort of the  
godlie, and a-  
gainſt the Cal-  
deans.  
f Signifying,  
that all the  
worlde ſhal  
wiſh the de-  
ſtruction of  
tyrants, and  
that by their  
oppreſſion, &  
couetouſnes  
thei heape bur-  
dens more hea-  
uie burdens:  
for the more  
they get, the  
more are they  
troubled.  
g That is, the  
Medes and  
Perſians, that  
ſhould deſtroye  
the Babylonians.  
h Signifying, that the couetous man is the ruine of his owne houſe, when as  
he thinketh to enrich himſelf by crueltie and oppreſſion. i The ſtones of the  
houſe ſhal crye, and ſay that they are buylt of blood, and the wood ſhal an-  
ſwer and ſay the ſame of it ſelf. k Meaning, that God wil not deferre his  
vengeance long, but wil come, and deſtroye all their labours, as thogh they  
were confirmed with fyre. l In the deſtruction of the Babylonians his glo-  
rie ſhal appeare through all the worlde.*

**I** Wil ſtand vpon my <sup>a</sup> watche, and ſet  
me vpon the towre, and wil loke & ſe  
what he wolde ſay vnto me, & what I ſhal  
answer to him that rebuketh me.

And the Lord answered me, & ſaid, Write  
the viſion, and make it plaine vpon ta-  
bles, that he may runne <sup>b</sup> that read-  
eth it.

For the viſion <sup>c</sup> is yet for an appointed time,  
but at <sup>d</sup> ſy laſt it ſhal ſpeake, & not lie: thogh  
it tary, waite: for it ſhal ſurely <sup>e</sup> come, &  
ſhal not ſtay.

Beholde, <sup>f</sup> he that liſteth vp him ſelf, his  
minde is not vpright in him, but the iuſte  
ſhal liue by his faith.

Yea, in dede the proude man <sup>g</sup> is as he that  
tranſgreſſeth by wine: <sup>h</sup> therefore ſhal he  
not endure, becauſe he hath enlarged his  
deſire as the hel, and is as death, and can  
not be ſatiſfied, but gathereth vnto him  
all nations, and heapeth vnto him all  
people.

Shal not all theſe take vp a parable againſt  
him, and a tanning prouerbe againſt him,  
and ſay, Ho, he that increaſeth <sup>i</sup> that which is  
not his? <sup>j</sup> how long? and he that ladeth  
him ſelf with thicke claye?

Shal <sup>k</sup> they not riſe vp ſuddenly, that  
ſhal bite thee? and awake, that ſhal ſtirre  
thee? and thou ſhalt be their pray?

Becauſe thou haſt ſpoiled manie nations,  
all the remnant of the people ſhal ſpoile  
thee, becauſe of mens blood, and for the  
wrong <sup>l</sup> done in the land, in the citie, & vnto  
all that dwell therein.

Ho, he that couereth an euil couetouſnes  
to his houſe, that he may ſet his neſt on  
hie, to eſcape from the power of euil.

Thou <sup>m</sup> haſt conſulted ſhame to thine  
owne houſe, by deſtroying manie people,  
and haſt ſinned againſt thine owne ſoule.

For the <sup>n</sup> ſtone ſhal crye out of the wall,  
and the beame out of the timber ſhal an-  
ſwer it.

Wo vnto him that buyldeth a towne  
with blood, and erecteth a citie by ini-  
quitie.

Beholde, is it not of the <sup>o</sup> Lord of ho-  
ſtes that the people ſhal labour in the very  
fyre: the people ſhal euen weary them ſel-  
ues for very vanitie.

For the earth ſhal <sup>p</sup> be filled with the  
knowledge of the glorie of the Lord, as  
the waters couer the ſea.

Wo vnto him that giueth his neigboure  
<sup>q</sup> drinke: thou ioyneſt thine heate, & ma-  
keſt him drunken alſo, that thou maiſt ſe  
their priuities.

Thou art filled with ſhame <sup>r</sup> for glorie:  
drinke thou alſo, and be made naked: the  
cuppe of the Lords right hand ſhal be tur-  
ned vnto thee, and ſhameful ſpuing ſhal  
be for thy glorie.

For the <sup>s</sup> crueltie of Lebanón ſhal couer  
thee: ſo ſhal the ſpoile of the beaſtes, which  
made them afraide, becauſe of méſ blood,  
and for the wrong <sup>t</sup> done in the land, in the  
citie, and vnto all that dwell therein.

What profiteth the <sup>u</sup> image? for the ma-  
ker thereof hath made it an <sup>v</sup> image, and a  
teacher of lies, thogh he that made it, truſt  
therein, when he maketh dumme idoles.

Wo vnto him that ſaith to the wood, A-  
wake, and to the dumme ſtone, Riſe vp, it  
ſhal teache thee: <sup>w</sup> beholde, it is laide o-  
uer with golde and ſiluer, and there is no  
breath in it.

But the Lord <sup>x</sup> is in his holie Temple:  
let all the earth kepe ſilence before him.

like crueltie ſhalbe executed againſt them. <sup>y</sup> He ſheweth that the Ba-  
bylonians gods colde nothing auail them: for they were but blockes  
or ſtones, read Ierem. 10, 8. <sup>z</sup> If thou wilt conſider what it is, and how  
that it hath nether breath nor life, but is a dead thing.

## CHAP. III.

*a Praier for the faithfull.*

**A** Praier of Habakkuk the Prophet for  
the <sup>a</sup> ignorances.

O Lord, I haue heard thy voyce, and  
was afraide: O Lord, reuiue thy <sup>b</sup> worke in  
the middes of the people; in the middes  
of the yerres make it known: in wrath re-  
member mercie.

God commeth from <sup>c</sup> Temán, and the  
holie one from mounte Parán, Selah. His  
glorie couereth the heauens, & the earth  
is ful of his praiſe,

And his brightnes was as the light: <sup>d</sup> he  
had hornes coming out of his hands, and  
there was the hiding of his power.

Before him went the peſtilence, and burn-  
ing coles went forth before his fete.

He ſtoode and meaſured the earth: he  
behelde and diſſolued the nations and the  
euerlaſting mountaines were broken, & the  
ancient hilles did bowe: his <sup>e</sup> waies are e-  
uerlaſting.

For his iniquitie I ſawe the tentes of Cu-  
ſhán, and the curtaines of the land of Mi-  
dián did tremble.

ſent now as it was then. <sup>f</sup> Whereby is ment a power, that was ioyn-  
ed with his brightnes, which was hid to the reſt of the worlde, but  
was reueiled in Mount Sinái to his people, Pſal. 31, 19. <sup>g</sup> Signifying that  
God hath wonderful meanes, and euer had a marueilous power when  
he wolde deliuer his Church. <sup>h</sup> The iniquitie of this King of Syria  
in vexing thy people was made manifeſt by thy iudgement, to the com-  
fort of thy Church, Iudg. 3, 10. and alſo of the Midianites, which deſtroyed  
them ſelues, Iudg. 7, 22.

*in He repro-  
bath thus the  
King of Baby-  
lon, who as he  
was drunken  
with couetou-  
nes and cruel-  
ties, ſo he pro-  
uoked others  
to the ſame &  
inflamed them  
by his rage, &  
ſo in the end  
brought them  
to ſhame.  
n Where as y  
thoughtelt to  
haue glorie of  
theſe thy  
doings, they  
ſhal turne to  
thy ſhame: for  
y ſhalt drin-  
ke of the ſame  
cup w others  
in thy turne.  
o Becauſe the  
Babylonians  
were cruel not  
only againſt o-  
ther nations,  
but alſo againſt  
the people of  
God, which is  
ment by Leba-  
nón, and the  
beaſtes there-  
in, he ſhew-  
eth that the*

*a The Pro-  
phet inſtru-  
ceth his peo-  
ple to pray vn-  
to God not on-  
ly for their  
great finnes,  
but alſo for  
ſuche as they  
had commit-  
ted of igno-  
rance.  
b Thus the  
people were  
afraied when  
they heard  
Gods threat-  
nings, and  
praised.  
c That is, the  
ſtate of thy  
Church which  
is now ready  
to periſh befo-  
re it come to  
half a perfect  
age, which  
ſhulde be van-  
der Chriſt.  
d Temán and  
Parán were ne-  
re Sinái whe-  
re the Law  
was giuent  
whereby is  
ſignified that  
his deliuerance  
was as pre-  
ſent now as it was then.*

h Meaning. <sup>y</sup> God was not angrie with <sup>y</sup> waters, but <sup>y</sup> by this meane he wolde destroy his enemies and deliver his Church. i And so didst vse all <sup>y</sup> elements as instruments for the destruction of thine enemies. k That is, thy power. l For he had not only made a covenant w<sup>th</sup> Abraham, but renewed it with his posteritie. m Read Nom. 20. 11. n He alludeth to <sup>y</sup> red sea & Iorden, which gaue passage to Gods people, & shewed signes of their obedience, as it were by lifting vp of their hands. o As appeareth Ioh. 10. 12. p According to thy commandment the sunne was directed by the weapons of thy people, that foghe in thy cause, as though it durst not go forward. q Signifying that there is no saluation, but by Christ. r From the top to the toe thou hast destroyed the enemies.

8 Was the Lord angrie against the <sup>b</sup> rivers? or was thine angrie against the floods? or was thy wrath against the sea, that thou didest ride <sup>i</sup> vpon thine horses? thy charrettes brought saluation.  
9 Thy <sup>k</sup> bowe was manifestely reueiled, & the <sup>l</sup> othes of the tribes were a sure worde, Sélah. <sup>y</sup> m didest cleaue the earth with riuers.  
10 The mountaines sawe thee, and they trembled: the streame of the water <sup>n</sup> passed by: the depe made a noise, and lift vp his hand on hie.  
11 The <sup>o</sup> sunne and moone stood stil in their habitation: <sup>p</sup> at the light of thine arrows thei went, and at the bright shining of thy speares.  
12 Thou trodest downe the land in angrie, and didest thresh the heathen in displeasure.  
13 Thou wentest forth for the saluation of thy people, <sup>q</sup> even for saluation with thine <sup>r</sup> Anointed: thou hast wounded the head of the house of the wicked, and discouragedst the foundations vnto the <sup>s</sup> necke, Sélah.

14 Thou didest <sup>t</sup> strike thorowe with his owne staues the heades of his villages: they came out as a whirlwinde to scatter me: their reioycing was as to deuoure the poore secretly.  
15 Thou didest walke in the sea with thine horses vpon the heape of great waters.  
16 When I <sup>u</sup> heard, my belie trembled: my lippes shoke at the voyce: rottēnes entred into my bones, and I trembled in my selfe, that I might rest in <sup>v</sup> the day of trouble: for when he cometh vp <sup>x</sup> vnto the people, he shal destroy them.  
17 For the figtre shal not florish, nether shal frute be in the vines: the labour of the oliue shal faile, and the fieldes shal yelde no meat: the shepe shalbe cut of from the folde, and there shalbe no bullocke in the stalles.  
18 But I wil reioyce in the Lord: I wil ioy <sup>y</sup> in the God of my saluation.  
19 The Lord God <sup>z</sup> is my strength: he wil make my fete like hindes fete, & he wil make me to walke vpon mine hie places. <sup>a</sup> To the chief finger on Neginothái.

f God destroyed his enemies both great and small with their owne weapōs, though they were neuer so fierce against his Church. g He returneth to that which he spake in <sup>y</sup> 2. ver. and sheweth how he was afraid of Gods iudgements. h He sheweth that <sup>y</sup> faithful can neuer haue true rest, except they fete before <sup>y</sup> weight of Gods iudgements. i That is, the enemies: but <sup>y</sup> godlie shalbe quiet, knowing that all things shal turne to good vnto the. j He declarereth wherein standeth the comfort & ioy of the faithful, though thei se neuer so great afflictions prepared. k The chief finger vpon the instruments of musike shal haue occasion to praise God for <sup>h</sup> his great deliuerance of his Church.

lions prepared. z The chief finger vpon the instruments of musike shal haue occasion to praise God for <sup>h</sup> his great deliuerance of his Church.

## ZEPHANIAH.

### THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendement, he denounceth the great iudgement of God, which was at hand, shewing that their countrey shoulde be utterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithful he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked shoulde be punished for their sinnes and transgressions: so he exhorteth the goodlie to patience, and to trust to fide mercie by reason of the fre promes of God made vnto Abraham: and therefore quietly to abyde til God shewe them the effect of that grace, whereby in the end they shoulde be gathered vnto him, and counted as his people and children.

#### CHAP. I.

4 Threatnings against Iudah and Ierusalēm, because of their idolatrie.

1 **T**He worde of the Lord, which came vnto Zephaniáh the sonne of Cushi, the sonne of Gedaliáh, the sonne of Amariáh, the sonne of Hizkiáh, in the daies of <sup>a</sup> Iosiáh, the sonne of <sup>a</sup> Amón King of Iudah.  
2 I wil surely destroy all things frō of the land, saith the Lord.  
3 I wil destroy man and beast: I wil destroy the <sup>a</sup> foules of the heauen, & the fish of the sea, & ruines shalbe to the wicked, & I wil cut of man from of the land, saith <sup>y</sup> Lord.

4 I wil also stretch out mine hand vpō Iudah, and vpon all the inhabitants of Ierusalēm, & I wil cut of the remnāt of Báal frō this place, and the names of the <sup>b</sup> Chemarims with the Priestes,  
5 And them that worship the hoste of heauen vpon the house toppes, and them that worship and sweare by the Lord, and by <sup>c</sup> Malchám,  
6 And them that are turned backe frō the Lord, and those that haue not fought the Lord, nor inquired for him.  
7 Be stil at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, & hath sanctified his ghestes.

b Which were an order of superstitious men appointed to minister in the seruice of Báal, and were as his peculiar chapelens, read 2. King 23. 5. ho. sea. 10. 5. c He alludeth to their idole Moloch, which was for bidden Leu. 20. 2. yet they called him their king and made him as a god: therefore he here noteth them that wil bothe saye they worship God, & yet wil sweare by idoles and serue them: which halting is here condemned, as Exek 20. 39. 2. king 17. 31. d d d d. llll.

teeth them that wil bothe saye they worship God, & yet wil sweare by idoles and serue them: which halting is here condemned, as Exek 20. 39. 2. king 17. 31.

a King. 22. 7. 2. King. 21. 19 a Not <sup>y</sup> God was angrie w<sup>th</sup> these dumme creatures, but because man was so wicked for whole cause they were created, God maketh them to take parte of the punishment with him.

## Frofen in their dregs.

## Zephaniáh. The careles.citie.

d Meaning the  
courteers. v  
did imitate  
strange apparell  
of other na-  
tions to win-  
ne their fa-  
uour thereby,  
& to appeare  
glorious in  
eyes of all o-  
ther, read Eze.  
23.14.

e He meaneth  
the seruantes  
of the rulers  
which inuade  
other mens  
houses and re-  
ioyce and lee-  
pe for toy whe  
they can get  
any pray. to  
please their  
maſter with-  
all.

f Signifying y  
all corners  
of the citie of  
Jeruſalem ſhul  
be full of trou-  
ble.

g This is met  
of the ſtrete  
of the marcha-  
tes which was  
lower then y  
reſt of the pla-  
ce about it.

h So that no-  
thing ſhal eſ-  
cape me.

i By their prof-  
peritie they  
are hardened  
in their wic-  
kednes.

Deut. 28. 30.  
amós 5. 11.

k They that  
truſted in their  
owne ſtrength  
and contem-  
ned the Pro-  
phets of God.

Ier 30. 7.  
iſaí 2. 11.

amós 5. 18.

Ezek. 7. 19.

Chap. 3. 8.

8 And it ſhalbe in the day of the Lords ſa-  
crifice, that I wil viſite the princes & the  
Kings children, and all ſuche as are clo-  
thed with ſtrange apparell.

9 In the ſame day alſo wil I viſit all thoſe  
that dance vpon the thresholde ſo proud-  
ly, which fill their maſters houſes, by cruel-  
tie and deceit.

10 And in that day, ſaith y Lord, there ſhal-  
be a noyce, and crye from the fiſh gate, & a great  
an howling from the ſeconde gate, & a great  
deſtruction from the hilles.

11 Howe ye inhabitants of the lowe pla-  
ce: for the cōpanie of the marchants is de-  
ſtroied: all they that bare ſiluer, are curſed.

12 And at that time wil I ſearche Jeruſa-  
lém with lightes, and viſite the men that  
are froſen in their dregges, & ſay in their  
hearts, The Lord wil nether do good nor  
do euil.

13 Therefore their goods ſhalbe ſpoiled,  
& their houſes waſte: thei ſhal alſo buyld  
houſes, but not inhabit them, and thei  
ſhal plant vineyardes, but not drinke the  
wine thereof.

14 The great day of the Lord is nere: it is  
nere, and haſteth greatly, euen the voyce of  
the day of the Lord: the ſtrong man ſhal  
crye there bitterly.

15 That day is a day of wrath, a day of trou-  
ble and heauines, a day of deſtruction and  
deſolation, a day of obſcuritie and darke-  
nes, a day of cloudes & blaekenes,

16 A day of the trūpet and alarme againſt  
the ſtrong cities, & againſt the hie towres.

17 And I wil bring diſtres vpon men, that  
thei ſhal walke like blinde men, becauſe  
thei haue ſinned againſt the Lord, and  
their blood ſhalbe powred out as duſt, and  
their fleſh as the dongue.

18 Nether their ſiluer nor their golde ſhal  
be able to deliuer them in the day of the  
Lords wrath, but the whole land ſhal be  
deuoured by the fyre of his clouſe: for he  
ſhal make euen a ſpedier dandace of all the  
that dwell in the land.

### CHAP. II.

He moueth to returne to God. 5 Propheſying deſtru-  
tion againſt the Philiftims, Moabites & others.

a He exhor-  
teth them to  
repentance &  
willesh them  
to deſcend into  
them ſelues &  
gather them  
ſelues toge-  
ther, leſt they  
be ſcattered  
like chaffe.

Gather a your ſelues, euen gather you,  
Gō nacion nor worthy to be loued,

2 Before the decre come forthie, and ye be as  
chaffe that paſſeth in a day, & before the  
fierce wrath of the Lord come vpon you,  
& before the day of the Lords angre come  
vpon you.

b That is, y  
haue ſinned vp-  
rightly & god-  
ly according  
as he preſcri-  
beth by his  
worde.

3 Seke ye the Lord all the meke of y earth,  
which haue wrought his iudgement: ſeke  
righteouſnes, ſeke lowlines, if ſo be that ye  
may be hid in the day of the Lords wrath.

c He comfort-  
eth the faithfull  
in that, y God  
wolde change his  
punishments  
from them vnto  
the Philiftims  
their enemies and  
other nations.

4 For Azzáh ſhal be forſaken, and Aſhke-

lón deſolate: thei ſhal drie out Aſhdód at  
the none day, & Ekrón ſhal be rooted vp.

5 Wo vnto y inhabitants of the ſea & coaſt:  
the nacion of the Cherethims, the worde  
of the Lord is againſt you: o Canaan, the  
land of the Philiftims, I wil euen deſtroy  
thee without an inhabitant.

d That is, Gad  
lileah: by theſe  
nacions he mea-  
neth the peo-  
ple that were  
nere to the  
Iewes, and in  
read of friend-  
ſhip were their  
enemies: there-  
fore he calleth  
them Canaan-  
ites whome the  
Lord appoint-  
ed to be ſlaine.

6 And the ſea coaſt ſhalbe dwellings & co-  
tages for ſhepherdes and ſhepefoldes.

7 And that coaſt ſhal be for the remnant of  
the houſe of Iudáh, to fede thereupon: in  
the houſes of Aſhkelón ſhal thei lodge  
toward night: for y Lord their God ſhal  
viſite them, & turne away their captiuitie.

e He ſheweth  
why God wol-  
de deſtroy  
their enemies,  
becauſe their  
countrai might  
be a reſting  
place for his  
Countrai.

8 I haue heard the reproche of Moáb, and  
the rebukes of the children of Ammón,  
whereby they vbraided my people, and  
magnified the ſelues againſt their borders.

f Theſe na-  
cions preſumed  
to take from  
y Iewes that  
countrai &  
the Lord had  
giuen them.

9 Therefore, as I liue, ſaith the Lord of ho-  
ſtes, the God of Iſrael, ſurely Moáb ſhal  
be as Sodóm, and the children of Ammón  
as Gomorah, euen the breeding of nettles  
and ſalt pittes, and a perpetual deſolation:  
the reſidue of my folke ſhal ſpoile them, &  
the remnant of my people ſhal poſſeſſe  
them.

10 This ſhal thei haue for their pride, becauſe  
ſe thei haue reproched and magnified the  
ſelues againſt the Lord of hoſtes people.

g When he  
ſhal deliuer  
his people and  
deſtroy their  
enemies and i-  
dolaters, his glo-  
rie ſhal ſhine  
through out  
all the worlde

11 The Lord wil be terrible vnto the: & for  
he wil conſume all the gods of the earth,  
and euerie man ſhal worſhip him from his  
place, euen all the yles of the heathen.

12 Ye Moriás alſo ſhalbe ſlaine by my ſwor-  
de with them.

13 And he wil ſtretch out his hand againſt  
the North, and deſtroy Aſſhūr, and wil  
make Nineueh deſolate, and waſte like a  
wildernes.

14 And flockes ſhal lie in the middes of her,  
and all the beaſtes of the nations, and the  
pellicane, & the owle ſhal abide in the vp-  
per poſtes of it: the voyce of birdes ſhal ſing  
in the windowes, and deſolations ſhalbe  
vpon the poſtes: for the cedres are vnco-  
uered.

h Read Iſa.  
34. 11.  
Or, bradegogge

15 This is i the reioycing citie that dwelt  
careleſſe, that ſaid in her heart, I am, and  
there is none beſides me: how is ſhe made  
waſte, and the lodging of the beaſtes: eue-  
rie one that paſſeth by her, ſhal hiſſe and  
wagge his hand.

i Meaning, Ni-  
neueh, which  
reioycing ſo  
much of her  
ſtrength and  
proſperitie,  
ſhulde be thus  
made waſte &  
Gods people  
deliuered.

### CHAP. III.

4 Againſt the gouerners of Jeruſalem. 8 Of the cal-  
ling of all the Gentiles. 12 A comfort to the reſidue  
of Iſrael.

WO to her that is filthy and pollu-  
ted, to the robbing citie.

a That is, Ie-  
ruſalem.

2 She heard not the voyce: ſhe receiued not  
correctiō: ſhe truſted not in the Lord: ſhe  
druē not nere to her God.

3 Her prices within her are as roaring lions:  
her iudges are as wolues in the euening,  
which

Ezek. 22. 27.  
mic. 3. 11.  
Habak. 1. 8.

<sup>b</sup>They are fo-  
griety y they  
end vp bones  
and all.  
<sup>c</sup>The wicked  
thus boasted  
that God was  
euer among  
them: but the  
Prophet ſawe  
reth that that  
can not excuſe  
their wicked-  
nes: for God  
wil not beare  
with their ſin-  
nes: yet that  
he did p<sup>re</sup>ſent  
ly abide and  
ſent his Pro-  
phetes con-  
tinually to call  
them to repen-  
tance, but he  
ſaid nothing.  
<sup>d</sup>By the de-  
ſtruction of o-  
ther nation he  
ſheweth that  
the Iewes ſhul-  
de haue learn-  
ed to feare  
God.  
<sup>e</sup>They were  
moſte carnest  
& ready to do  
wickedly.  
<sup>f</sup>Seing ye wil  
not repen, you  
ſhal lye for  
my vengeance  
aſwel as other  
nations.  
<sup>g</sup>Leſt any ſhul-  
de thinke the  
that Gods glo-  
rie ſhulde be  
periled w<sup>ch</sup>  
Iuda was de-  
ſtroyed, he  
ſheweth that  
he wil publiſh  
his grace  
through all y<sup>e</sup>  
worlde.  
<sup>h</sup>That is, the  
Iewes ſhal co-  
me aſwel as y<sup>e</sup>  
Gētiles: which  
is to be vnderſtand vnder the time of the Goſpel. <sup>i</sup> For they ſhal haue  
full remiſſion of their ſinnes: and the hypocrites which boasted of the Temple,  
which was alſo thy pride in time paſt, ſhal be taken from thee.

which<sup>b</sup> leaue not the bones til the mo-  
rowe.  
4 Her prophetes are light, & wicked per-  
ſones: her prieſts haue polluted the Sanc-  
tuarie: they haue wreſted the Law.  
5 The<sup>c</sup> iuſt Lord is in the middes thereof:  
he wil do none iniquitie: euery morning  
doeth he bring his iudgement to light, he  
faileth not: but the wicked wil not learne  
to be aſhamed.  
6 I haue<sup>d</sup> cut of the natiōs: their towres a-  
re deſolate: I haue made their ſtreets wa-  
ſte; that none ſhal paſſe by: their cities are  
deſtroyed without man and without inha-  
bitant.  
7 I ſaid, Surely thou wilt feare me: y<sup>e</sup> wilt  
receiue inſtruction: ſo their dwelling ſhul-  
de not be deſtroyed how ſoeuer I viſited  
the, but<sup>e</sup> they roſe early & corrupted all  
their workes.  
8 Therefore<sup>f</sup> waite ye vpon me, ſaith the  
Lord, vntil the daye that I riſe vp to the  
pray: for I am determined to gather the  
nations, and that I wil aſſemble the king-  
domes to powre vpon them mine indig-  
nation, *euen* all my fierce wrath: for all the  
earth ſhalbe deuoured with the fyre of my  
ielouſie.  
9 Surely<sup>g</sup> then wil I turne to the people a  
pure langage, that they may all call vpon  
the Name of the Lord, to ſerue him<sup>h</sup> with  
one conſent.  
10 From beyonde the riuers of Ethiopia,  
the<sup>i</sup> daughter of my diſperſed, praying  
vnto me, ſhal bring me an offering.  
11 In that daye ſhalt thou not be aſhamed  
for all thy workes, wherein thou haſt traſ-  
greſſed againſt me: for then I wil take

away out of the middes of thee them that  
reioyce of thy pride, & thou ſhalt no mo-  
re be proude of mine holic Mountaine.  
12 Then wil I leaue in the middes of thee  
an humble and poore people: and thei ſhal  
truſt in the Name of the Lord.  
13 The remnant of Iſraél ſhal do none ini-  
quitie, nor ſpeake lies: nether ſhal a deceit-  
ful tongue be founde in their mouth: for  
they ſhalbe fed, and lie downe, and none  
ſhal make them afraid.  
14 Reioyce, o daughter Zión: be ye ioyful,  
o Iſraél: be glad and reioyce with all thine  
heart, o daughter Ieruſalém.  
15 The Lord hathe taken away thy<sup>k</sup> iud-  
gements: he hathe caſt out thine<sup>l</sup> enemye:  
the King of Iſraél, *euen* the Lord is in the  
middes of<sup>m</sup> thee: thou ſhalt ſe no more  
enil.  
16 In that day it ſhalbe ſaid to Ieruſalém,  
Feare thou not, o Zión: let not thine hāds  
be faint.  
17 The Lord thy God in y<sup>e</sup> middes of thee  
is mighty: he wil ſaue, he wil reioyce ouer  
thee with ioye: he wil quiet him ſelf in  
his loue: he wil reioyce ouer thee with  
ioye.  
18 After a certeine time wil I gather the af-  
fliſted that were of thee, & them that ba-  
re the reproche for<sup>n</sup> it.  
19 Beholde, at that time I wil bruife all that  
afflict thee, & I wil<sup>p</sup> ſaue her that halteth,  
and gather her that was caſt out, and I wil  
get them praiſe and fame in all the<sup>q</sup> lands  
of their ſhame.  
20 At that time wil I bring you againe, &  
then wil I gather you: for I wil giue you a  
name and a praiſe amōg all people of the  
earth, when I turne backe your captiuitie  
before your eyes, ſaith the Lord.

<sup>k</sup>That is, y<sup>e</sup> pu-  
niſhment for  
thy ſinne.  
<sup>l</sup>As the Affy-  
rians, Caldeas,  
Egyptians, and  
other nations.  
<sup>m</sup>To defende  
thee as by thy  
ſinnes thou  
haſt put him  
away and leſt  
thy ſelfe na-  
ked, as Exod.  
32.25.  
<sup>n</sup>Signifying, y<sup>e</sup>  
God deliuech  
to ſhewe his  
loue and great  
affectiō toward  
his Church.  
<sup>o</sup>That is, them  
that were had  
in hatred and  
reuiſed for y<sup>e</sup>  
Church and  
becauſe of  
their religion.  
<sup>p</sup>I wil d<sup>i</sup>uer  
the Church w<sup>ch</sup>  
now is afflict-  
ed, as Micah  
4.6.  
<sup>q</sup>As among  
the Affyrians  
and Caldeans  
w<sup>ch</sup> did mocke  
them and put  
the to ſhame.

## H A G G A I.

### THE ARGUMENT.

**W**hen the time of the ſeventie yeres captiuitie prophecied by Ieremiſh, was expired, God rai-  
ſed vp Haggái, Zechariah and Malachi to comforte the Iewes and to exhorie them to the  
buylding of the Temple, which was a figure of the ſpiritual Temple and Church of God, whoſe per-  
fection and excellencie ſtoode in Chriſt. And becauſe that all were giuen to their owne pleaſures &  
commodities, he declareth that that plague of famine, which God ſent then among them, was a juſte  
rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he  
comforteth them, if they wil returne to the Lord, with the promes of greater felicitie, forasmuche as  
the Lord wil finiſh the worke that he hathe begonne, and ſend Chriſt whome he had promiſed, and  
by whome they ſhulde attaine to perſe ioy and glorie.

Bbbb.i.

# Contempt of religion.

# Haggái. Two questions asked.

a Who was  $\hat{y}$  sonne of Hy-  
staspis, and the  
third King of  
the Persians, as  
some thinke.  
b Because the  
buylding of  $\hat{y}$   
Tēple begā to  
cease by rea-  
son that the  
people were  
discouraged  
by their ene-  
mies; & if the-  
se two notable  
men had neede  
to be stirred vp  
and admoni-  
shed of their  
duty, what  
shal we thinke  
of other gouer-  
nours whose  
doings are e-  
ther against  
God, or very  
colde in his  
cause?  
c Not  $\hat{y}$  they  
condemned  $\hat{y}$   
buylding there-  
of, but they pre-  
ferred policie,  
& priuate pro-  
fit to religiō,  
being content  
with small be-  
ginnings.  
d Shewing  $\hat{y}$   
they fought not  
only their ne-  
cessities, but  
their very  
pleasures befo-  
re Gods ho-  
nour.  
e Consider  $\hat{y}$   
plagues of God  
vpon you for  
preferring  
your policies  
to his religiō,  
and because  
ye seke not hi  
first of all.  
f Meaning that  
they shulde  
leave of their  
owne comoditi-  
es, and go  
forwarde in  
the buylding of  
Gods Temple  
and in the fer-  
ting forth of  
his religion.  
g That is, I  
will heare your  
prayers accord-  
ing to my pro-  
mes. 1. King.  
8.21.  
h That is, my  
glorie shal be  
set forth by  
you.  
i And so bring  
it to nothing.  
k This declar-  
ed that God  
was the autor  
of the doctrine,  
and that he  
was but the  
minister, as Ex-  
od. 14.31 iudg.  
7.20. 28. 15.28.  
l Which decla-  
reth that men  
are vnapt and  
dull to serue  $\hat{y}$   
Lord, neither  
can they obey  
his worde or  
his messengers  
before God re-  
forme their  
hearts & giue  
them new spi-  
rits. Ioh. 6.44.

CHAP. I.  
The time of the prophetic of Haggái. An exhortaciō  
to buylde the Temple againe.



N the secōde yere of  
King <sup>a</sup> Darius, in the  
sixt moneth, the first  
day of the moneth,  
came the worde of the  
Lord ( by the mini-  
sterie of the Prophet  
Haggái) vnto <sup>b</sup> Zerub-  
bābēl the sonne of Shealtiel, a prince of  
Iudāh, and to Iehoshúa the sonne of Ie-  
hoadak the hie Priest, saying,

Thus speaketh  $\hat{y}$  Lord of hostes, saying,  
This people say, The time is not yet come,  
that the Lords House shulde be  
buylded.

Then came the worde of the Lord by the  
ministerie of  $\hat{y}$  Prophet Haggái, saying,  
Is it time for your selues to dwell in  
your filed houses, & this House lie waste?  
Now therefore thus saith the Lord of  
hostes, Consider your owne waies in your  
hearts.

Ye haue sowne muche, & bring in litle:  
ye eat, but ye haue not ynough: ye drinke,  
but ye are not filled: ye clothe you, but ye  
be not warme: and he that earneth wages,  
putteth the wages into a broken bagge.

Thus saith the Lord of hostes, Consider  
your owne waies in your hearts.

Go <sup>f</sup> vp to the mountaine, & bring wood,  
& buylde this House, & I wil be fauora-  
ble in it, and I wil <sup>h</sup> be glorified, saith  
the Lord.

Ye looked for muche, and lo, it came to lit-  
tle: and when ye brought it home, I did  
blow <sup>i</sup> vpon it. And why, saith the Lord  
of hostes? Because of mine House that is  
waste, and ye runne euery man vnto his  
owne house.

Therefore the heauen ouer you staid  
it self from dewe, and the earth staid her  
frute.

And I called for a drought vpon the lād,  
and vpon the mountaines, and vpon the  
corne, and vpon the wine, and vpon the  
oyle, vpon all that the grounde bringeth  
forth: bothe vpon men and vpon cattel,  
and vpon all the labour of the hands.

When Zerubbabēl the sonne of Shealtiel,  
and Iehoshúa the sonne of Iehoadak the  
hie Priest with all the remnāt of the peo-  
ple, heard the <sup>k</sup> voyce of the Lord their  
God, & the wordes of the Prophet Hag-  
gái (as the Lord their God had sent him)  
then the people did feare before  $\hat{y}$  Lord.

Then spake Haggái the Lords messen-  
ger in the Lords message vnto the peo-  
ple, saying, I am with you, saith the Lord.

And the Lord stirred vp <sup>l</sup> the spirit of  
Zerubbabēl, the sonne of Shealtiel a prin-

ce of Iudāh, and the spirit of Iehoshúa  
the sonne of Iehoadak the hie Priest, and  
the spirit of all the remnant of the people,  
and they came, and did the worke in the  
House of the Lord of hostes their God.

CHAP. II.  
He sheweth that the glorie of the seconde Temple shal ex-  
ceede the first.

I N the foure and twentieth daye of the  
sixt moneth, in the secōde yere of  
King Darius,

In the seuenth moneth, in the one & twen-  
tieth day of the moneth, came the worde  
of the Lord by the ministerie of the Pro-  
phet Haggái, saying,

Speake now to Zerubbabēl the sonne of  
Shealtiel prince of Iudāh, & to Iehoshúa  
the sonne of Iehoadak the hie Priest, &  
to the residue of the people, saying,

Who is left among you, that sawe this  
House in her first glorie, & how do you  
se it now? Is it not in your eyes, in compa-  
rison of it as nothing?

Yet now be of good courage,  $\hat{o}$  Zerubba-  
bēl, saith the Lord, and be of good com-  
fort,  $\hat{o}$  Iehoshúa, sonne of Iehoadak the  
hie Priest: and be strong, all ye people of  
the land, saith the Lord, and <sup>b</sup> do it: for I  
am with you, saith the Lord of hostes,

According to the worde that I couen-  
anted with you, when ye came out of Egypt:  
so my Spirit shal remaine among you,  
feare ye not.

For thus saith the Lord of hostes, <sup>c</sup> Yet  
a litle while, and I wil shake the heauens  
and the earth, and the sea, and the drye  
land:

And I wil moue all nacions, and <sup>d</sup> the de-  
sire of all nacions shal come, and I wil fil  
this House with glorie, saith the Lord of  
hostes.

The <sup>e</sup> siluer is mine, and the golde is mine,  
saith the Lord of hostes.

The glorie of this last House shal be grea-  
ter then the first, saith the Lord of hostes:  
and in this place wil I giue <sup>f</sup> peace, saith  
the Lord of hostes.

I N the foure and twentieth day of the  
ninth moneth, in the secōde yere of Da-  
rius, came the worde of the Lord vnto  $\hat{y}$   
Prophet Haggái, saying,

Thus saith the Lord of hostes, Aske now  
the Priests concerning the Law, and say,

If one beare <sup>g</sup> a holy flesh in the skirt of  
his garment, and with his skirt do touche  
the bread, or the potage, or the wine, or  
oyle, or any meat, shal it be holy? And the  
Priests answered & said, No.

Thē said Haggái, If a polluted persone  
touche any of these, shal it be vnclane?  
And the Priests answered, & said, It shal  
be vnclane.

Then answered Haggái, and said, So

a For the peo-  
ple according  
as Isa. 32.17. &  
ezek. 4.11. had  
prophecied,  
thoght this  
Tēple shulde  
haue bene no-  
re excellent  
then Salomōs  
Tēple, which  
was destroyed  
by the Baby-  
lonians, but  $\hat{y}$   
Prophets met  
the spiritual  
Temple, the  
Church of  
Christ.

b That is, go  
forwarde in  
buylding the  
Temple.

c He exhorteth  
them to paci-  
ce thogh they  
se not as yet  
this Temple so  
glorious as the  
Prophets had  
declared: for  
this shulde be  
accomplished  
in Christ by  
whome all  
things shulde  
be renewed.

d Meaning,  
Christ whome  
all ought to lo-  
ke for and de-  
sire: or by de-  
sire, he may  
signifie all pre-  
cious things,  
as riches and  
suche like.

e Therefore  
when his time  
cometh, he can  
make all the  
treasures of  $\hat{y}$   
worlde to ser-  
ue his purpose:  
but the glorie  
of this secōde  
Temple doeth  
not stand in  
material thigs  
neither can be  
buylt.

f Meaning, all  
spiritual bles-  
sings and felici-  
tie purchas-  
ed by Christ,  
Phil 4.7.

g That is, the  
flesh of the sa-  
crifices: where  
by he signifieth  
that that thig,  
w of it self  
is good, can  
not make ano-  
ther thing for:  
and therefore  
they ought not  
to iustifie the  
selues by their  
sacrifices and  
ceremonies:  
but contrary he  
that is vnclane  
and not pure  
of heart,  
doeth corrupt  
those things &  
make them de-  
fectable vnto  
God which are  
good and  
godlie.

is this people, and so is this nation before  
me, saith the Lord : and so are all the wor-  
kes of their hands, and that which they of-  
fre here, is vncleane.

16 And now, I pray you, consider in your  
mindes: from this <sup>h</sup> day, and afore, *even a-*  
*fore* a stone was laid vpon a stone in the  
Temple of the Lord;

17 Before these things were, when one came to an heape of twentie *measures*, there were but ten: when one came to the wine presse for to drawe out fiftie *vessels* out of the presse, there were but twentie.

18 I smote you with blasting, and with mil-  
dew, and with haile, in all the labours of  
your hands: yet you *turned* not to me, saith  
the Lord.

19 Confider, I pray you, in your mindes  
from<sup>k</sup> this day, and afore from the foure  
and twentieth day of the ninth mo: *e. he. enen*  
from the day that the fundacion of the  
Lords Temple was laid: confider it in  
your mindes.

20 Is the<sup>1</sup> feed yet in the barne? as yet the vines, and the figre, & the pome grana-  
re, and the oliue tre hath not broght for-  
the: from this day wil I blesse you.

21 And againe the worde of the Lord came vnto Haggái in the foure & twentieth *day* of the moneth, saying,

22 Speak to Zerubbabél the prince of Iudáh, and say, I<sup>m</sup> wil shake the heauens and the earth,

23 And I wil ouerthrowe the throne of  
kingdomes, and I wil deftroÿ the strength  
of the<sup>n</sup> kingdomes of the heathen, & I wil  
ouerthrowe the charets, & those that ride  
in them, and the horse and the riders shal  
come downe, euerie one by the sworde of  
his brother.

24 In that day, saith the Lord of hostes, wil  
I take thee, & Zerubbabél my seruant, the  
sonne of Shealtiel, saith the Lord, & wil  
make thee as a signet: for I haue chosen  
thee, saith the Lord of hostes.

1 He exhorte  
th them to  
- patience and  
to abide til y  
haruest came.  
and then they  
shulde se Gods  
- blessings.

[ m I will make  
a change and  
renue all things  
in Christ, of  
whome Zerub  
bábel here is  
a figure.

n Hereby he  
sheweth that  
there shalbe  
no let or hin-  
derance when  
God wil make  
this wöderful  
restitution of  
his Church.  
o Signifying  
that his digni-  
tie shulde be  
most excellēt,  
which thing  
was accomplish-  
ed in Christ

Z E C H A R I A H.

## THE ARGUMENT.

**T**wo moneths after that Haggai had begonne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent unfeignedly, & not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull shoulde haue from death and sinne by Christ. But because they stil remained in their wickednes, and coldenes to set forth the Gods glorie, & were not yet made better by their long banishment; he rebuketh the moste sharply: yet for the comfort of the repentant, he euer mixeth the promises of grace, that they might by this meanes be prepared to receiue Christ, in whom all shoulde be sanctified to the Lord.

## СНАР. I.

2 He exhorteth the people to returne to the Lord, & to eschewe the wickednes of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

**I**N the eight moneth of y<sup>e</sup>  
seconde yere of <sup>a</sup> Darius,  
came the worde of the  
Lord vnto <sup>b</sup> Zechariah y<sup>e</sup>  
sonne of Berechiah, the  
sonne of Iddo, the Pro-  
phet, saying,

2. The Lord hathe bene<sup>d</sup> fore displeased  
with your fathers.

Therefore say thou vnto the, Thus saith  
the Lord of hostes,<sup>d</sup> Turne ye vnto me,  
saith the Lord of hostes,& I will turne vn-  
to you,saith the Lord of hostes.

4 Be ye not as your fathers, vnto whome y<sup>e</sup>  
former \*Prophets haue cryed, sayig, Thus  
saith the Lord of hostes, Turne you now  
from your euil wayes, & from your wicked

workes:but they wolde not heare,nor hear  
ken vnto me,saith the Lord.

Your fathers, where are they? and do the  
 Prophetes liue for euer?

But did not my wordes and my statutes,  
which I commanded by my seruants the  
Prophetes, take holde of your fathers? &  
they returned, & said, As the Lord of ho-  
stes hath determined to do vnto vs, ac-  
cording to our owne wayes, & according  
to our workes, so hath he delt with vs.

Vpon the foure and twentieth day of the eleuēth moneth, which is the moneth<sup>h</sup> Shebat, in the seconde yere of Darius, came the worde of the Lord vnto Zechariah̄ y sonne of Berechiah̄, the sonne of Iddo the Prophet, saying;

I<sup>3</sup> sawe by night, and beholde <sup>3</sup>ka man ri-

e Though your  
fathers be  
dead, yet Gods  
iudgements in  
punishing the  
ought stil to be  
before your  
eyes: & though  
the Prophetes  
be dead, yet  
their doctrine  
remaineth for  
euer, 2. Pet. 1,  
16.

If Seing ye  
 saw the force  
 of my doctri-  
 ne in punishg  
 your fathers,  
 why do not ye  
 feare y threat-  
 nings contei-  
 ned in the sa-  
 me and decla-  
 red by my Pro-  
 phetes?

As men abominable with my iudgements, and not that they were touched with true repentance. h Which counteth parte of Ianuarie and parte of Februarie. i This vision significth the reſtauration of the Church, nor as yet it ſhulde not appeare to mans eyes, which is here ment by the night, by the bottomes & by y<sup>e</sup> mirre trees, which are blacke and giue a darke shadowe: yet he compareth God to a King, who hateh his poſſes and meſſengers abroad, by whome he fill working his purpoſe and bringeth his matters to paſſe. k Who was the chief among the reſt of the hoſte men.

Bbbb. ii.

h Consider  
how God did  
plague you  
with famine  
afore you be-  
gan to buyld  
the Temple.  
i That is, be-  
fore the buil-  
ding was bego-  
ne.

¶ From the time they began to buyld the Temple, he promiſeth y<sup>e</sup> God wolde bleſſe them: & albeit as yet the frute was not come forth, yet in the gathering they ſhuld haue plenty.

a Who was the fonne of  
Hyafisip  
b This was  
not y Zechar-  
iah, whereof  
is mention 2  
Chro. 24, 20,  
but had the ſa-  
me name, & is  
called y fonne  
of Berechiah,  
as he was, be-  
cauſe he came  
of thoſe pro-  
genitors, as of  
Zoiada or Be-  
rechiah and  
Iddo.  
c He ſpeaketh  
this to feare  
the with Gods  
iudgements y  
they ſhulde  
not prouoke  
him as their fa-  
thers had do-  
ne, whome he  
ſo grievouſly p-  
ſecuted, that he hath v-  
to power to re-  
ſtore him  
2/4-21,8 & 31,6

# The foure hornes.

# Zechariáh. A wall of fyre.

## CHAP. II.

### The restoring of Ierusalém and Iudáh.

<sup>1</sup> These signified 5 diuers of  
fices of Gods  
Angels by who  
me God some  
time punisheth  
and sometime  
comforteth &  
brighet forth  
his workes in  
diuers sortes.

ding vpon a red horfe, and he stode amog  
the mirre trees, that were in a bottome, &  
behinde him were there <sup>1</sup> red hornes spec-  
keled and white.

<sup>9</sup> Then said I, O my Lord, what are these?  
And the Angel that talked with me, said  
vnto me, I wil shewe thee what these be.

<sup>10</sup> And the man that stode among the mir-  
re trees, answered and said, These are they  
whome the Lord hath sent to go through  
the worlde.

<sup>11</sup> And they answered the Angel of the  
Lord, that stode among the mirre trees, &  
said, We haue gone thorowe the worlde:  
and beholde, all the worlde sitteth stil, and  
is at rest.

<sup>12</sup> Then the <sup>m</sup> Angel of the Lord answered  
and said, O Lord of hostes, how long wilt  
thou be vnmmerciful to Ierusalém, and to  
the cities of Iudáh, with whome thou hast  
bene displeased now these thre score and  
ten yeres?

<sup>13</sup> And the Lord answered the Angel that  
talked with me, with good wordes and co-  
fortable wordes.

<sup>14</sup> So the Angel that communed with me,  
said vnto me, Crye thou, and speake, Thus  
saith the Lord of hostes, I am <sup>n</sup> ielouse

<sup>m</sup> That is,  
Christ the Me-  
diator praised  
for the salua-  
tion of his  
Church, &  
was now trou-  
bled when all  
the countreys  
about them  
were at rest.

<sup>15</sup> And am greatly angrie against the  
careles heathen: for I was angrie but <sup>o</sup> a li-  
tle, & they helped forward the afflictio.

<sup>16</sup> Therefore thus saith the Lord, I wil re-  
turne vnto Ierusalém with tender mercie:  
mine house shal be buylded in it, saith the  
Lord of hostes, & a line shal be stretched  
vpon Ierusalém.

<sup>n</sup> Though for a  
time God dif-  
ferre his helpe  
& comfort fro  
his Church,  
yet this decla-  
reth that he  
loueth them  
stil moste dere-  
ly, as a moste  
merciful fa-  
ther his chil-  
dren, or an hous-  
band his wife,  
and when it is  
expedient for  
them, his hel-  
pe is euer ready.

<sup>17</sup> Crye yet, and speake, Thus saith <sup>y</sup> Lord  
of hostes, My cities shal yet <sup>a</sup> be broken  
with plentie: the Lord shal yet comforte  
Zión, and shal yet chuse Ierusalém.

<sup>18</sup> Then lift I vp mine eyes and sawe, and  
beholde, <sup>r</sup> foure hornes.

<sup>o</sup> In destroy-  
g the reprob-  
at I shewed  
my self, but a li-  
tle angrie toward  
my Church,  
but <sup>s</sup> enemye  
wolde haue de-  
stroyed them  
also, and con-  
sidered nor the  
end of my cha-  
stisements.

<sup>19</sup> And I said vnto the Angel that talked  
with me, What be these? And he answered  
me, These are the hornes which haue scat-  
tered Iudáh, Israël, and Ierusalém.

<sup>20</sup> And the Lord shewed me foure <sup>r</sup> car-  
penters.

<sup>p</sup> To measure  
out the buyl-  
dings.

<sup>21</sup> Thē said I, What come these to do? And  
he answered, and said, These are the hor-  
nes, which haue scattered Iudáh, so that a  
man durst not lift vp his head: but these  
are come to fraye them, and to cast out the  
hornes of the Gentiles, which lift vp  
their horne ouer the land of Iudáh, to  
scatter it.

<sup>q</sup> The abun-  
dance shalbe  
so great that  
the places of  
store shal not  
be able to con-  
taine these  
blessings that  
God wil send,  
but shal euen  
breake for ful-  
nes.

<sup>r</sup> Which signi-  
fied all the e-  
nemies of the Church, East, West, North, South. <sup>s</sup> These carpenters or  
smithes are Gods instruments, which with their mallets and hammers  
breake these hard and strong hornes, which wolde ouerthrowe the  
Church, and declare that none enemies horne is so strong, but God ha-  
th an hammer to breake it in pieces.

<sup>1</sup> Lift vp mine eyes againe and looked,  
and beholde, <sup>a</sup> man with a measuring  
line in his hand.

<sup>a</sup> That is, the  
Angel who  
was Christ:  
for in respect  
of his office  
he is oft times  
called an An-  
gel, but in re-  
spect of his e-  
ternal essence,  
is God and so  
called.

<sup>2</sup> Then said I, Whither goest thou? And  
he said vnto me, To measure Ierusalém,  
that I may se what is the breadth thereof,  
and what is the length thereof.

<sup>3</sup> And beholde, the Angel that talked with  
me, went forth: and another Angel went  
out to mete him,

<sup>4</sup> And said vnto him, Runne, speake to this  
<sup>b</sup> yong man, and say, <sup>c</sup> Ierusalém shal be  
inhabited without walles, for the multitu-  
de of men and cattel therein.

<sup>b</sup> Meaning hi  
self Zecha-  
riah.

<sup>5</sup> For I, saith the Lord, wil be vnto her a  
wall of <sup>d</sup> fyre rounde about, and wil <sup>e</sup> be  
the glorie in the middes of her.

<sup>c</sup> Signifying <sup>s</sup>  
spiritual Ieru-  
salém and  
Church vnder  
Christ, which  
shulde be ex-  
tended by <sup>s</sup> Gos-  
pel through  
all the worlde  
and shulde ne-  
ede no mate-  
rial walles,  
nor trust in a-  
ny worldlie  
strength, but  
shulde be safe-  
ly preferred,  
and dwell in  
peace among  
all their ene-  
mies.

<sup>6</sup> Ho, ho, come forth, and flee from the land  
of the North, saith the Lord: for I haue  
scattered you into <sup>f</sup> foures windes of the  
heauen, saith the Lord.

<sup>7</sup> <sup>h</sup> Saue thy self, <sup>o</sup> Zión, that dwellest with  
the daughter of Babel.

<sup>8</sup> For thus saith the Lord of hostes, After  
this <sup>i</sup> glorie hath he sent me vnto the na-  
tions, which spoiled you: for he that tou-  
cheth you, toucheth the <sup>k</sup> apple of his eye.

<sup>d</sup> To defende  
my Church, &  
fear the ene-  
mies, and to  
destroy them  
if they appro-  
che nere.

<sup>9</sup> For beholde, I wil lift vp mine hand  
vpon them: and <sup>m</sup> they shal be a spoile  
to those that serued them, and ye shal  
knowe, that the Lord of hostes hath <sup>n</sup> sent  
me.

<sup>e</sup> In me they  
shal haue their  
ful felicitie &  
glorie.

<sup>10</sup> Reioyce, and be glad, <sup>o</sup> daughter Zión:  
for lo, I come and wil dwell in the mid-  
des of thee, saith the Lord.

<sup>f</sup> He calleth  
to the, which  
partly for fea-  
re and partly  
for their owne  
ease remained  
stil in captiui-  
tie, and so pre-  
ferred their  
owne priuate  
commodities  
to the benefi-  
tes of God pro-  
mised in his  
Church.

<sup>11</sup> And many nations shalbe ioyned to the  
Lord in that day, and shal be my people:  
and I wil dwell in the middes of thee, and  
thou shalt knowe that the Lord of hostes  
hath sent me vnto thee.

<sup>12</sup> And the Lord shal inherit Iudáh his por-  
tion in the holy land, and shal chuse Ieru-  
salém againe.

<sup>13</sup> Let all flesh be stil before the Lord: for  
he is raised vp out of his holy place.

<sup>g</sup> As it was I  
that scattered  
you, so haue I  
power to resto-  
re you.

the Church. <sup>i</sup> Seeing that God hath begunne to shewe his grace among  
you by deliuering you, he continueth the same stil toward you, and there-  
fore sendeth me his Angel, and his Christ to defend you from your ene-  
mies, that they shal not hurt you, neither by the way nor at home. <sup>k</sup> Ye  
are so deare vnto God, that he can no more suffer your enemies to hurt  
you, then a man can abide to be thrust in the eye, Psal. 17.8 <sup>l</sup> Vpon  
the heathen your enemies. <sup>m</sup> They shal be your seruantes as you haue  
bene theirs. <sup>n</sup> This must necessarily be vnderstand of Christ, who being  
God equal with his Father, was sent as he was Mediator to dwell in his  
Church, and to gouerne them.

## CHAP. III.

### A prophetic of Christ and of his kingdom.

<sup>1</sup> And he shewed me Ieroboa the hie  
Priest, <sup>a</sup> standing before the Angel of  
the Lord, and <sup>b</sup> Satan stode at his right  
hand to resist him.

<sup>a</sup> He praised  
to Christ the  
Mediator for  
the estate of the  
Church.

<sup>b</sup> Which de-  
clareth that the faithful haue not onely warre with flesh and blood, but  
with Satan him self and the spiritual wickednes, Eph. 6.12.



**e** That is, Christ speaketh to Godas the Mediator of his Church that he wolde rebuke Satan: and here he sheweth him self to be the continual preferer of his Church.  
**d** Meaning y Iehoshua was wonderfully preferred in the captiuitie, and now Sarā fought to asside & trouble him when he was doig his office  
**e** In respect of y glorious garments, and precious stones that the Priests did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these final beginnings shulde be made excellent when Christ shall make the full reuerfion of his Church.  
**f** He sheweth of what apparel he speaketh, which is where our filthy finnes are taken away, and we are clad with grismereies, which is ment of the spiriual reuerfion.  
**g** The Prophet praeth that besides the raiment the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priest might be perfected: and this was fulfilled in Christ, who was both the Priest and King: and here all such are conuicted that can content them selves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.  
**h** That is, he rule and gouernment in my Church as thy predecessours haue had.  
**i** Whereby he meaneth to haue the whole charge and ministerie of the Church.  
**k** That is, the Angels who represented the whole number of the faithful: signifying that all the godlie shulde willingly receiue him.  
**l** Because they followe my worde, they are continued in the worlde, and called as monckes, 1. 12.  
**m** That is, Christ, who did so humble him self, that not onely he became the seruant of God, but also the seruant of men: and therefore in his death shulde haue comfort, although in the worlde they were conuicted, 1. 11. 1. 12. 23. 35. & 31. 14.  
**n** He sheweth that the ministers can not buyde, before God lay y first stone, which is Christ, who is full of eyes, bothe because he giueth light vnto all others, & that all ought to seeke light at him, Chap. 4. 10.  
**o** That is, I will make it perfect in all points, as a thing wrought by the hand of God.  
**p** Though I haue punished this land for a time, yet I will euen now be pacified, & visit their finnes no more.  
**q** Ye shall then liue in peace & quietnes, that is, in the kingdome of Christ, 1. 2. 2. micah 4. 4.

1 And the Lord said vnto Sarā, The Lord reprove thee, o Satan: euen the Lord that hathe chosen Ierusalem, reprove thee. Is not this a brande taken out of the fyre?  
 2 Now Iehoshua was clothed with filthy garments, and stood before the Angel.  
 3 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Beholde, I haue caused thine iniquitie to departe from thee, & I will clothe thee with change of raiment.  
 4 And I said, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, & the Angel of y Lord stood by.  
 5 And the Angel of the Lord testified vnto Iehoshua, saying,  
 6 Thus saith the Lord of hostes, If thou wilt walke in my waies, and kepe my watche, thou shalt also iudge mine House, & shalt also kepe my courtes, and I will giue thee place among these that stand by.  
 7 Heare now, o Iehoshua y nie Priest, thou and thy fellows that sit before thee: for they are monstruous persones: but beholde, I will bring forth the Branch my seruant.  
 8 For so the stone that I haue laid before Iehoshua: vpon one stone shalbe seuen eyes: beholde, I wil cut out the grauing thereof, saith y Lord of hostes, & I will take away y iniquitie of this land in one day.  
 9 In that day, saith the Lord of hostes, shall ye call euery mā his neighbour vnder the vine, and vnder the fig tree.  
 10 And two oliue trees ouer it, one vpon the right side of the bowle, & the other vpon the left side thereof.  
 11 So I answered, & spake to the Angel that talked with me, saying, What are these, my Lord?  
 12 The Angel that talked w me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.  
 13 Then he answered and spake vnto me, saying, This is the worde of the Lord vnto Zerubbabel, saying, Nether by an armie nor strength, but by my Spirit, saith the Lord of hostes.  
 14 Who art thou, o great mountaine, before Zerubbabel? thou shalt be a plaine, & he shall bring forth the head stone thereof, w showtings, crying, Grace, grace vnto it.  
 15 Moreouer, the worde of the Lord came vnto me, saying,  
 16 The hands of Zerubbabel haue laid the fundacio of this house: his hands shall also finish it, and thou shalt knowe that the Lord of hostes hathe sent me vnto you.  
 17 For who hathe despised the day of the small things? but they shall reioyce, and shall see the stone of tinne in the hand of Zerubbabel: these seuen are the eyes of y Lord, which go thorowe y whole worlde.  
 18 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?  
 19 And I spake moreouer, and said vnto him, What be these two oliue branches, which thorowe the two golde pipes emptye them selues into the golde?  
 20 And he answered me and said, Knowest thou not what these be? And I said, No, my Lord.  
 21 Then said he, These are the two oliue branches, that stande with the ruler of the whole earth.

**e** Who was a figure of Christ and therefore this doctrine was directed to all y Church who are his bodie & members.  
**d** He sheweth Gods power only is sufficient to preferre his Church, though he vse not mā helpe thereunto.  
**e** He compareth the power of the aduersaries to a great mountaine, who thought the Jewes nothing in respect of them, and wolde haue hindered Zerubbabel who represented Christ whome y enemies daily laboured to let in the buylding of his spiritual Temple, but all in vaine.  
**f** Though y enemies thinke to stay this buylding, yet Zerubbabel shall lay the hieft stone thereof, and bring it to perfection, so that all the godlie shall reioyce, & pray vnto God that he wolde continue his grace, and fauour toward y Tēple.

**g** Meaning y Prophet, that I am Christ sent of my Father for the buylding, & preferuacion of my spiritual Tēple.  
**h** Signifying y all were discouraged at y small & poore beginnings of the Tēple.  
**i** Whereby he signifieth y plumer & line, that is, y Zerubbabel which represented Christ, shulde go forward with his buylding to y ioye & comfort of y godlie, though the worlde be against him, & though his for a while be discouraged, because thei se no things pleasant to y eye.  
**k** That is, God hathe seuen eyes: meaning, a continual prouidence, so that neither Satan nor any power in the worlde can go about or bring any thing to passe to hinder his worke, Chap. 3. 9.  
**l** Which were euer grene & full of oyle, so that shul they power forth the oyle into the lampes: signifying, that God wil continually mainteine and preferre his Church, and reduce it full with abundance and perfection or graces.

CHAP. IIII.

The vision of the golden candlesticks, and the exposition thereof.

1 And the Angel that talked with me, came againe & woked me, as a man that is raised out of his sleep;  
 2 And said vnto me, What seest thou? And I said, I haue looked, & behold, a candlesticke all of gold with a bowle vpon the top of it, & his seue lamps therein, & seue pipes to y lamps, w were vpon the top thereof.

**a** Which was euery in the middes of the Temple, signifying y graces of Gods Spirit shulde shine there in moste abundance, and in all perfection.  
**b** Which conuicted the oyle that dropped fro the trees into the lampes, so that the light neuer failed: & this was to confirme the faithful that God had sufficient power in him self to continue his graces, & to bring his graces to passe, though he had no help of mā.

CHAP. V.

The vision of the flying booke, signifying the curse of theues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudas afflictions into Babylon.

1 Then I turned me, & lift vp mine eyes and looked, & beholde, a flying booke.  
 2 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, & the breadth thereof ten cubites.  
 3 Then said he vnto me, This is the curse

**a** Because the Jewes had prouoked Gods plagues by condemning his worde, and causing of all iudgement & equitie, he sheweth that Gods curse written in this booke had iustly light bothe on them, & their fathers: but now it they wolde repent, God wolde send the same among the Caldeans their former enemies.

that goeth forthe ouer the whole earth: for euerie one that <sup>b</sup>stealeth, shalbe cut of <sup>a</sup>swel on this <sup>c</sup>side, as on that: & euerie one that <sup>d</sup>swaureth, shal be cut of <sup>a</sup>swel on this side, as on that.

<sup>4</sup> I wil bring it forthe, saith the Lord of hostes, and it shal enter into the house of the thief, & into <sup>e</sup>house of him, <sup>e</sup> falsely swaureth by my Name: & it shal remaine in the middes of his house, and shal consume it, with the timbre thereof, & stones thereof.

<sup>5</sup> Then the Angel that talked with me, wēt forthe, & said vnto me, Lift vp now thine eyes, and se what is this that goeth forthe.

<sup>6</sup> And I said, What is it? And he said, This is an <sup>e</sup>Epháh <sup>e</sup>goeth forthe. He said moreover, This is the <sup>f</sup>fight of them, through all the earth.

<sup>7</sup> And beholde, there was lift vp a <sup>g</sup>talent of lead: & this is a <sup>h</sup>woman that sitteth in the middes of the Epháh.

<sup>8</sup> And he said, This is <sup>i</sup>wickednes, & he cast it into the middes of the Epháh, & he cast the weight of lead vpon the mouth thereof.

<sup>9</sup> Then lift I vp mine eyes, and looked: and beholde, there came out two <sup>k</sup>women, & the winde was in their wings (for thei had wings like the wings of a storke) & they lift vp the Epháh betwene the earth and the heauen.

<sup>10</sup> Then said I to <sup>e</sup>Angel that talked with me, Whither do these beare the Epháh?

<sup>11</sup> And he said vnto me, <sup>l</sup>To buyld it an house in <sup>e</sup>land of Shinár, & it shal be established and set there vpon her owne place.

<sup>12</sup> To remove the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

*By the foure charrettes he describeth the foure monarchies.*

<sup>1</sup> **A** Gaine, I turned and lift mine eyes, and looked: and beholde, there came foure <sup>a</sup>charrettes out from betwene <sup>b</sup>two mountaines, and the mountaines were mountaines of brasle.

<sup>2</sup> In the first charret were <sup>c</sup>red horses, and in the seconde charret <sup>d</sup>blacke horses,

<sup>3</sup> And in the thirde charret <sup>e</sup>white horses, & in the fourte charret, horses of <sup>f</sup>diuers colours, and reddish.

<sup>4</sup> Then I answered, and said vnto the Angel that talked with me, What are these, my Lord?

<sup>5</sup> And the Angel answered, and said vnto me, These are the <sup>g</sup>four spirits of <sup>e</sup>heauen, which go forthe from standing with the Lord of all the earth.

<sup>a</sup> By charrets here, as by horses afore, he meaneth <sup>e</sup>swift messengers of God to execute & declare his wil. <sup>b</sup> By the brasse mountaines he meaneth <sup>e</sup>eternal counsell & prouidence of God, whereby he hathe from before all eternitie decreed what shal come to passe, & that <sup>e</sup>neither Satan nor all the worlde can alter. <sup>c</sup> Which signified the great crueltie and persecutions that the Church had indured vnder diuers enemies. <sup>d</sup> Signifying that they had indured great afflictions vnder the Babylonians. <sup>e</sup> These represented their state vnder the Persians which restored them to libertie. <sup>f</sup> Which signified that God wolde sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineuech and Babylon, and other their enemies. <sup>g</sup> Meaning, all the actions and motions of Gods Spirit, which according to his inchangeable counsell he causeth to appeare through all the worlde.

<sup>6</sup> That with the blacke horse wēt forthe into the land of the North, and the white went out after them, & they of diuers colours went forthe towards the <sup>h</sup>South country.

<sup>7</sup> And the <sup>i</sup>reddish went out, & required to go, and passe through the worlde, and he said, Go passe through the worlde: So they went thorowout the worlde.

<sup>8</sup> Then cryed he vpon me, and spake vnto me, saying, Beholde, these that go towards the North country, haue pacified my <sup>k</sup>spirit in the North country.

<sup>9</sup> And the worde of the Lord came vnto me, saying,

<sup>10</sup> Take of them of the captiuitie, <sup>euen</sup> of Heldái, & of Tobijáh, and Iedaiáh, which are come from Babél, and come thou the same day, and go vnto the house <sup>l</sup>of Ioshíah, the sonne of Zephaniáh.

<sup>11</sup> Take euen siluer, and golde, and make crownes, and set <sup>m</sup>them vpon the <sup>n</sup>head of Iehoshúa, the sonne of Iehozadak the hie Priest,

<sup>12</sup> And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Beholde the <sup>o</sup>man whose name is the <sup>p</sup>Branche, and he shal growe <sup>q</sup>vp out of his place, and he shal <sup>r</sup>buyld the Temple of the Lord.

<sup>13</sup> Euen he shal buyld the Temple of the Lord, and he shal beare the <sup>s</sup>glorie, and shal sit and rule vpon his throne, and he shal be a Priest vpon his throne, & the counsel of peace shal be betwene <sup>t</sup>thē bothe.

<sup>14</sup> And the crownes shal be to <sup>u</sup>Heslém, and to Tobijáh and to Iedaiáh, and to <sup>v</sup>Heni the sonne of Zephaniáh, for a <sup>w</sup>memorial in the Temple of the Lord.

<sup>15</sup> And thei that are <sup>x</sup>farre of, shal come & buyld in the Temple of the Lord, and ye shal know, that the Lord of hostes hathe sent me vnto you. And this shal come to passe, if ye wil <sup>y</sup>obey the voyce of the Lord your God.

<sup>q</sup> Whereof Iehoshúa had but a shadowe. <sup>r</sup> The two offices of the kingdome, & priesthood shal be ioyned together, <sup>s</sup> they shal be no more disciured. <sup>t</sup> Who was also called Heldái. <sup>u</sup> He also was called Ioshíah. <sup>v</sup> That they maie acknowledge their infirmities, which looked that all things shulde haue bene restored incontinently: & of this their infidelitie these two crownes shal remaine as tokens. <sup>w</sup> Act. 1.6. <sup>x</sup> That is, the Gentiles by the preaching of the Gospell shal helpe towards the buylding of this spiritual Temple. <sup>y</sup> If ye wil beleue & remaine in the obedience of faith.

CHAP. VII.

<sup>1</sup> *The true fasting. 11 The rebellion of the people is the cause of their affliction.*

<sup>1</sup> **A** ND in the fourth yere of King Darius, the worde of <sup>e</sup>Lord came vnto Zechariáh in the fourth <sup>e</sup>day of the ninth moneth, <sup>euen</sup> in <sup>e</sup>Chisleu.

<sup>2</sup> For <sup>e</sup>thei had sent vnto <sup>e</sup>House of God Sharézer, and Regem mélech and their men to praye before the Lord,

of these questions, because these feasts were cōfented vpon by the agreement of the whole Church, the one in the moneth, that the Temple was destroyed, and the other when Gedaliáh was slaine, Ierc. 41.2.

<sup>h</sup> That is, rowe and Egypt, and other countries there about. <sup>i</sup> That is, they of diuers colours, w<sup>h</sup>ake leaue, to signify <sup>j</sup>Satan hathe no power to hurt or afflict <sup>k</sup>til God giue it him, Iob. 2.12. <sup>l</sup> By punishing the Caldeas mine anger ceased, and you were delivered. <sup>m</sup> To receiue of him and the other three, money to make <sup>n</sup>two crowns: <sup>o</sup> were men of great authority among <sup>p</sup>the Iewes, and doured of the refection of <sup>q</sup>kingdome & of <sup>r</sup>Priesthood, and hurt others by their example. <sup>s</sup> Because this colde not be attribute to anie one according to <sup>t</sup>Law, therefore it followeth that Iehoshúa must represente the Meisiah who was borne Priest & King. <sup>u</sup> Meaning, Christ, of whom Iehoshúa was <sup>v</sup>figure: for in Greke they were both called Iesus. <sup>w</sup> That is, of him self without the helpe of man. <sup>x</sup> Which declared <sup>y</sup>none colde buyld this Temple, whereof Haggaí speaketh, but onely Christ: and therefore

<sup>a</sup> Which concerned parte of Nouember and parte of December. <sup>b</sup> That is, the rest of <sup>c</sup>people <sup>d</sup>remained yet in Caldea, set to <sup>e</sup>Church at Ierusalem for the resolution of these questions, because these feasts were cōfented vpon by the agreement of the whole Church, the one in the moneth, that the Temple was destroyed, and the other when Gedaliáh was slaine, Ierc. 41.2.

c By weping, and mourning appeare what exercises they vsed in their fasting.

d That is, prepare my self with all deuotion to this fast.

e Which was now since the time the Temple was destroyed.

f For there were bothe of the people, and of the Priests, which doubted as touching this conuention.

g Besides the which as yet remained in Caldeæ, & reasoned of it as of one of the chief points of their religion.

h For they thought they had deferred toward God because of this fast, which they inuented of them selues:

i And though fasting of it self be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.

k Did ye not eat, and drinke for your owne commoditie, & necessitie, and so likewise ye did abstine according to your owne fantasies, and not after the precept of my Law?

l Hereby he condemneth their hypocritie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season wolde not serue him as he had commanded.

k He sheweth, that they did not fast with a sincere heart, but for an hypocritie, & that it was not done of a pure religion, because that they lacked the offices of charitie, which shoulde haue declared that they were godlie, Mat 23, 23.

l And wolde not cary the Lords burden, which was sweete and easy, but wolde beare their owne, which was heauie & grievous to the flesh, thinking to merit thereby: & similitude is taken of oxen, which drinke at the yoke, Nehem. 9, 29. m Which declareth, that they rebelled not only against the Prophetes but against the Spirit of God that spake in them. n That is, after they were carryed captiue.

3 And to speake vnto the Priests, which were in the House of the Lord of hostes, and to the Prophetes, saying, Shulde I wepe in the fift moneth, and separate my self as I haue done these foure yeres?

4 Then came the worde of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, & to the Priests, and say, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeres, did ye fast vnto me? & do I approve it?

6 And when ye did eat, and when ye did drinke, did ye not eat for your selues, & drinke for your selues?

7 Shulde ye not heare the wordes, which the Lord hath cryed by the ministerie of the former Prophetes when Ierusalém was inhabited, and in prosperitie, and the cities thereof rounde about her, when the South and the plaine was inhabited?

8 And the worde of the Lord came vnto Zechariáh, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shewe mercie and compassion, euerie man to his brother,

10 And oppresse not the widowe, nor the fatherles, the stranger nor the poore, and let none of you imagine euil against his brother in your heart.

11 But they refused to hearken, & pulled away the shulder, and stopped their eares, that they shulde not heare.

12 Yea, they made their hearts as an adamant stone, lest they shulde heare the Lawe and the wordes which the Lord of hostes sent in his Spirit by the ministerie of the former Prophetes: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cryed, and they wolde not heare, so they cryed, & I wolde not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whome they knewe not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land to waste.

k He sheweth, that they did not fast with a sincere heart, but for an hypocritie, & that it was not done of a pure religion, because that they lacked the offices of charitie, which shoulde haue declared that they were godlie, Mat 23, 23. l And wolde not cary the Lords burden, which was sweete and easy, but wolde beare their owne, which was heauie & grievous to the flesh, thinking to merit thereby: & similitude is taken of oxen, which drinke at the yoke, Nehem. 9, 29. m Which declareth, that they rebelled not only against the Prophetes but against the Spirit of God that spake in them. n That is, after they were carryed captiue.

#### CHAP. VIII.

2 Of the returne of the people vnto Ierusalém, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

1 A Gaine the worde of the Lord of hostes came to me, saying,

Thus saith the Lord of hostes, I was ielous

for Zión with great ielousie, & I was ielous for her with great wrath.

3 Thus saith the Lord, I wil returne vnto Zión, and wil dwell in the middes of Ierusalém, & Ierusalém shalbe called a citie of trueth, and the Mountaine of the Lord of hostes, the holie Mountaine.

4 Thus saith the Lord of hostes, There shal yet olde men and olde women dwell in the stretes of Ierusalém, and euerie man with his staffe in his hand for very age.

5 And the stretes of the citie shalbe full of boyes and girles, playing in the stretes thereof.

6 Thus saith the Lord of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, shulde it therefore be vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I wil deliuer my people from the East countrey, and from the West countrey.

8 And I wil bring them, & they shal dwell in the middes of Ierusalém, and they shal be my people, and I wil be their God in trueth and in righteousness.

9 Thus saith the Lord of hostes, Let your hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophetes, which were in the day, that the fundacion of the House of the Lord of hostes was laide, that the Temple might be buylded.

10 For before these dayes there was no hier for a man nor anie hier for a beast, nether was there anie peace to him that went out or came in because of the affliction: for I set all men, euerie one against his neighbour.

11 But now, I wil not intreate the residue of this people as afore time, saith the Lord of hostes.

12 For the sede shalbe prosperous: the vine shal giue her frute, and the ground shal giue her increase, & the heauens shal giue their dewe, & I wil cause the remnant of this people to possesse all these things.

13 And it shal come to passe, that as ye were a curse among the heathen, o house of Iudáh, and house of Israél, so wil I deliuer you, & ye shalbe a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you: when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes to do wel vnto Ierusalém, and to the house of Iudáh: feare ye not.

16 These are the things that ye shal do. Speake ye euerie man the trueth vnto his neighbour: execute iudgement truly and vprightly in your gates,

b Because she shalbe faithful, and loyal toward me her husband.

c Though their enemies did greatly molest and trouble them, yet God wolde come, and dwell among them, & so preferre them so long as nature wolde suffer them to liue, and increase their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleue that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Rom. 4, 20.

e So that their returne shal not be in vain: for God wil accomplish his promises, & their prosperitie shal be sure and stable.

f Let nether respect of your priuate comodities, nether counsel of others, nor feare of enemies discourage you in the going forward with the buylding of the Temple, but be constant & obeye the Prophetes, which encourage you therunto.

g For God cursed your worke, so that nether man nor beast had profite of their labours.

h Read Ezek. 18, 20.

i Which declareth, that man can not turne to God till he change mans heart by his Spirit, and so beginne to do well, which is to pardon his sinnes and to giue him his graces.

Bbbb.iiii.

a I loved my citie: & a singular loue, so that I

# The vocacion of Gentiles. Zechariah. Prisoners of hope.

17 And let none of you imagine euil in your hearts against his neighbour, & loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the worde of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourthe month, and the fast of the fift, and the fast of the suenth, and the fast of the tenth, shal be to the house of Iudah ioye and gladnes, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shal yet come <sup>l</sup> people, and the inhabitants of great cities.

21 And they that dwell in one citie, shal go to another, saying, \*Vp, let vs go and pray before the Lord, and seeke the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shal come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shal ten men take holde out of all langages of the nacions, *euē* take holde of the skirt of him that is a Iewe, & say, We wil go with you: for we haue heard, that God is with you.

<sup>k</sup> Which fast was appointed when the citie was besieged, & was the first fast of these four: & here the Prophet sheweth, that if Iewes wil repent, and turne wholly to God, they shal haue no more occasio to fast, or to shewe signes of heavines: for God wil send them ioy & gladnes. <sup>l</sup> He declarerh the great zeale that God shuld giue the Gentiles to come to his Church, & to ioyne w<sup>th</sup> the Iewes in his true religion, w<sup>ch</sup> shulde be in the kingdom of Christ. *I/a. 2. 2. mic. 4. 1.*

## CHAP. IX.

1 The threatening of the Gentiles. 9 The coming of Christ.

<sup>a</sup> Whereby he meaneth Syria. <sup>b</sup> Gods anger shal abide vpon their chief citie, and not spare so muche as that.

<sup>c</sup> When the Iewes shal cōuer and repē, then God wil destroye their enemies.

<sup>d</sup> That is, by Damascus: meaning that Hamath or Antiochia shal be vnder y<sup>e</sup> same rod and plague.

<sup>e</sup> He secretly sheweth y<sup>e</sup> cause of their destruction, because they deceived all other by their craft, and subtiltie, which they cloked with this name of wisdom.

<sup>f</sup> Though they of Tyrus thinke them selues invincible by reason of the sea, that compasseth them round about, yet they shal not escape Gods iudgements.

<sup>g</sup> Meaning, that all shulde be destroyed save a vertue fewe, that shulde remaine as strangers.

<sup>h</sup> He promisseth to deliuer the Iewes when he shal take vengeance on their enemies for their crueltie, and wrongs done to them.

<sup>i</sup> As the Iebusites had bene destroyed, so shulde Ekron and all the Philistims.

<sup>1</sup> The burden of the worde of the Lord in the land of <sup>a</sup> Hadrach: and Damascus shalbe his <sup>b</sup> rest, whē the <sup>c</sup> eyes of man, *euē* of all the tribes of Israel shalbe toward the Lord.

<sup>2</sup> And Hamath also shal border <sup>d</sup> thereby: Tyrus also and Zidon, though they be <sup>e</sup> verie wise.

<sup>3</sup> For Tyrus did buyld her self a strong holde, and heaped vp siluer as the dust, & golde as the myre of the freates.

<sup>4</sup> Beholde, the Lord wil spoile her, and he wil smite her <sup>f</sup> power in the sea, & she shal be deuoured with fyre.

<sup>5</sup> A shkelon shal se it, and feare, and Azzah also shalbe verie sorrowful, and Ekron: for her countenance shalbe ashamed, and the King shal perish from Azzah, and A shkelon shal not be inhabited.

<sup>6</sup> And the stranger shal dwell in Ashdod, and I wil cut of the pride of y<sup>e</sup> Philistims.

<sup>7</sup> And I wil take away his blood out of his mouth, and his abominations from betwene his <sup>h</sup> teeth: but he that remaineth, euē he shalbe for our God, & he shalbe as a prince in Iudah, but <sup>i</sup> Ekron shalbe as a Iebusite.

<sup>k</sup> He sheweth Gods power onely shalbe sufficient to defend his Church against all aduersaries. <sup>l</sup> That is, God hath the nowise the great iniuries and afflictions where-with they haue bene afflicted by their enemies.

<sup>m</sup> That is, he hath righteoulines, and salua:io in him self for the vie & comoditie of his Church.

<sup>n</sup> Which declarerh y<sup>e</sup> thei shulde not looke for such a king as shulde be glorious in the eyes of mā, but shulde be poore, and yet in him self haue all power to deliuer his: & this is met of Christ, as Mat. 21. 5.

<sup>o</sup> No power of man or creature shalbe able to let this kingdome of Christ growe, he shal peaceably gouerne the by his worde.

<sup>p</sup> That is, fro the red sea, to the sea called Syriacum: and by these places which y<sup>e</sup> Iewes knewe, he met an infinite space & compass ouer the whole worlde.

<sup>q</sup> That is, fro Euphrates.

<sup>r</sup> Meaning, Ierusalem or the Church, which is saued by y<sup>e</sup> blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church because God made it with his Church, and left it with them for the loue that he bare vnto them.

<sup>s</sup> God sheweth that he wil deliuer his Church out of all dangers, seme they neuer so great.

<sup>t</sup> That is, into the holie land where the citie and the Temple are, where God wil defend y<sup>e</sup> you.

<sup>u</sup> Meaning, the faithful, which seemed to be in danger of their enemies on euerie side, and yet liued in hope that God wolde restore them to libertie.

<sup>x</sup> That is, double benefites, and prosperitie in respect of that which y<sup>e</sup> your fathers enioyed from Dauids time to the captiuitie.

<sup>y</sup> I wil make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.

<sup>z</sup> He promisseth that the Iewes shal destroye their enemies and haue abundance, and excesse of all things, as there is abundance on the altar whē the sacrifice is offered. Which things are not to moue them to incontinencie, but to sobrietie, and a thankful remembrance of Gods great libertie.

<sup>a</sup> The faithful shal be preferred, and reuerence of all, that the verie enemies shalbe compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declarerh of Alexander the great when he met Iadi the Iewe hie Priest.

8 And I wil campe about <sup>k</sup> mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shal come vpon them anie more: for now <sup>l</sup> haue I sene with mine eyes.

9 Reioyce greatly, o daughter Zion: shoute for ioye, o daughter Ierusalem: beholde, thy King cometh vnto thee: <sup>m</sup> he is iuste & saued, poore and riding vpon an <sup>n</sup> asse, and vpon a coltre the sole of an asse.

10 And I wil cut of the <sup>o</sup> charrets from Ephraim, and the horse from Ierusalem: the bowe of the battel shalbe broken, and he shal speake peace vnto the heathen, & his dominion shalbe from <sup>p</sup> sea vnto sea, and from the <sup>q</sup> riuer to the end of the land.

11 <sup>r</sup> Thou also shalbe saued through y<sup>e</sup> blood of thy covenant. I haue losed thy <sup>s</sup> prisoners out of the pit wherein <sup>t</sup> no water.

12 Turne you to the <sup>u</sup> strong holde, ye <sup>v</sup> prisoners of hope: euē to day do I declare, that I wil render the <sup>x</sup> double vnto thee.

13 For Iudah haue I bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, o Zion, against thy sonnes, o Grecia, and haue made thee as a gyants sworde.

14 And the Lord shalbe sene ouer them, & his arrowe shal goe forthe as y<sup>e</sup> lightning: and the Lord God shal blowe the trumpet, and shal come forthe with the whirlwindes of the South.

15 The Lord of hostes shal defend them, & they shal deuoure them, and subdue them with sling stones, and they shal drinke, & make a noyse as thorowe wine, and they shalbe filled like bowles, & as the hornes of the altar.

16 And the Lord their God shal deliuer them in that day as the flocke of his people: for they shalbe as the <sup>z</sup> stones of y<sup>e</sup> crowne lifted vp vpon his land.

17 For how great is his goodnes! and how great is his beautie! corne shal make the yong men chereful, & new wine y<sup>e</sup> maidens.

<sup>k</sup> He sheweth Gods power onely shalbe sufficient to defend his Church against all aduersaries. <sup>l</sup> That is, God hath the nowise the great iniuries and afflictions where-with they haue bene afflicted by their enemies.

<sup>m</sup> That is, he hath righteoulines, and salua:io in him self for the vie & comoditie of his Church.

<sup>n</sup> Which declarerh y<sup>e</sup> thei shulde not looke for such a king as shulde be glorious in the eyes of mā, but shulde be poore, and yet in him self haue all power to deliuer his: & this is met of Christ, as Mat. 21. 5.

<sup>o</sup> No power of man or creature shalbe able to let this kingdome of Christ growe, he shal peaceably gouerne the by his worde.

<sup>p</sup> That is, fro the red sea, to the sea called Syriacum: and by these places which y<sup>e</sup> Iewes knewe, he met an infinite space & compass ouer the whole worlde.

<sup>q</sup> That is, fro Euphrates.

<sup>r</sup> Meaning, Ierusalem or the Church, which is saued by y<sup>e</sup> blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church because God made it with his Church, and left it with them for the loue that he bare vnto them.

<sup>s</sup> God sheweth that he wil deliuer his Church out of all dangers, seme they neuer so great.

<sup>t</sup> That is, into the holie land where the citie and the Temple are, where God wil defend y<sup>e</sup> you.

<sup>u</sup> Meaning, the faithful, which seemed to be in danger of their enemies on euerie side, and yet liued in hope that God wolde restore them to libertie.

<sup>x</sup> That is, double benefites, and prosperitie in respect of that which y<sup>e</sup> your fathers enioyed from Dauids time to the captiuitie.

<sup>y</sup> I wil make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.

<sup>z</sup> He promisseth that the Iewes shal destroye their enemies and haue abundance, and excesse of all things, as there is abundance on the altar whē the sacrifice is offered. Which things are not to moue them to incontinencie, but to sobrietie, and a thankful remembrance of Gods great libertie.

<sup>a</sup> The faithful shal be preferred, and reuerence of all, that the verie enemies shalbe compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declarerh of Alexander the great when he met Iadi the Iewe hie Priest.

## CHAP. X.

1 The vanitie of idolatrie. 3 The Lord promisseth to visit & comforte the house of Israel.

<sup>a</sup> The Prophet reprooueth the Iewes because by their owne infidelitie they put backe Gods graces promised, & so famine came by Gods iuste iudgement: therefore to auoide this plague he willetteth the to turne to God, & to pray in faith to him, and so he wil giue them abundance.

make

make white cloudes, and giue you shoures  
of raine, & to euerie one graffe in y<sup>e</sup> field.  
Surely <sup>b</sup> the idoles haue spoken vanitie,  
and the soothsayers haue sene a lie, and the  
dreamers haue tolde a vaine thing: they  
cofort in vaine: therefore thei went away  
as shepe: thei were troubled, because there  
was no shepherd.  
My wrath was kindled against the shep-  
herds, and I did visite the <sup>d</sup> goates: but the  
Lord of hostes wil visite his flocke the  
house of Iudah, & wil make them as <sup>e</sup> his  
beautiful horse in the battel.  
Out of him shal the corner come forth:  
out of him the naile, out of him the bowe  
of battel, & out of him euerie <sup>g</sup> appoin-  
ter of tribute also.  
And they shalbe as y<sup>e</sup> mightie men, which  
treade downe their enemies in the myre of  
the firtres in the battel, & thei shal fight,  
because the Lord <sup>h</sup> is with them, and the ri-  
ders on horses shalbe confounded.  
And I wil strengthen the house of Iudah,  
and I wil preserue the house <sup>h</sup> of Ioseph,  
and I wil bring them againe, for I pitie  
them: and they shalbe as thogh I had not  
cast them of: for I am the Lord their God,  
and wil heare them.  
And they of Ephraim shalbe as a gyant,  
& their heart shal reioyce as thorowe win-  
neyea: their children shal se it, & be glad:  
& their heart shal reioyce in the Lord.  
I wil <sup>i</sup> hisse for them, and gather them: for  
I haue redeemed them: & they shal encrea-  
se, as they haue encreased.  
And I wil <sup>k</sup> sowe them among the people,  
and they shal remember me in farre coun-  
treis: and thei shal liue with their children  
and <sup>l</sup> turne againe.  
I wil bring them againe also out of the  
land of Egypt, & gather them out of Af-  
shur: and I wil bring them into the land  
of Gilead, and Lebanon, & place shal not  
be founde for them.  
And he <sup>m</sup> shal go into the sea with afflic-  
tion, and shal smite the waues in the sea,  
and all the depthes of the riuer shal drye  
vp: and the pride of Affhur shalbe cast  
downe, and the sceptre of Egypt shal de-  
part away.  
And I wil strengthen them in the Lord,  
and they shal waike in his Name, saith the  
Lord.

<sup>a</sup> Because the Tewes thought them selfe, so strong by reason of this moitaine, that no enemye could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shal shewe it selfe ready to receiue them.

CHAP. XI.

*The destruction of the Temple. 4 The care of the faith-  
ful is committed to Christ. 7 A grievous vision against  
Ierusalem and Iudah.*

Open thy doores, <sup>a</sup> Lebanon, and the  
firre shal deuoure thy cedres.

Houle, <sup>b</sup> fyrrer trees: for the cedre is fallē,  
because all y<sup>e</sup> mightie are destroyed: hou-  
le ye, <sup>c</sup> ookes of Bashan, for the <sup>d</sup> defended  
forest is cut downe.  
There <sup>e</sup> is the voyce of the howling of the  
shepherds: for their <sup>f</sup> glorie is destroyed:  
y<sup>e</sup> voyce of the roaring of lyons whelpes:  
for the pride of Iordan is destroyed.  
Thus saith the Lord my God, Fede the  
shepe of the <sup>g</sup> slaughter.  
They that possesse them, slaye them <sup>h</sup> and  
sinne not: and thei that sell the, say, <sup>i</sup> Bles-  
sed be the Lord: for I am riche, and their  
owne shepherds spare them not.  
Surely I wil no more spare those y<sup>e</sup> dwell  
in the land, saith the Lord: but lo, <sup>j</sup> I wil  
deliuer the men euerie one into his ne-  
ighbours hand, and into the hand of his  
King: and they shal smite the land, and  
out of their hands I wil not deliuer them.  
For I fed the shepe of slaughter, euen the  
poore of the flocke, and I toke vnto me  
two staues: the one I called, Beautie, and  
the other I called, Bandes, and I fed the  
shepe.  
Thre shepherdess also I cut of in one  
moneth, & my soule lothed <sup>k</sup> the, & their  
soule abhorred me.  
Then said I, I wil not fede you: that that  
dyeth, let it dye: and that that perisheth,  
let it perish: & let the remnant eat, euerie  
one the flesh of his neighbour.  
And I toke my staffe, euen Beautie, and  
brake it, that I might disanul my couenāt,  
which I had made with all people.  
And it was broken in that day: and so the  
poore of the shepe that waited vpon me,  
knewe that it was the worde of the Lord.  
And I said vnto them, If ye thinke it  
good, giue me <sup>l</sup> my wages: and if no, leaue  
of: so they weighed for my wages thirtie  
pieces of siluer.  
And the Lord said vnto me, Cast it vnto  
the <sup>m</sup> potter: a goodlie price, that I was va-  
lued at of them. And I toke the thirtie <sup>n</sup> pie-  
ces of siluer, and cast them to the potter  
in the House of the Lord.  
Then brake I mine other staffe, euen the  
Bandes, that I might dissolue the brother-  
hode betwene Iudah and Israel.  
And y<sup>e</sup> Lord said vnto me, Take to thee  
yet <sup>o</sup> y<sup>e</sup> instruments of a foolish shepherd.  
For lo, I wil raise vp a shepherd in the  
lad, which shal not loke for the thing, that  
is lost, nor seke the tender lambes, nor hea-  
le that that is hurt, nor fede y<sup>e</sup> that <sup>p</sup> stan-  
deth.

<sup>b</sup> Shewing y<sup>e</sup> if the strong men were destroyed, y<sup>e</sup> weaker were not able to resist.  
<sup>c</sup> Seeing that Lebanon was destroyed, y<sup>e</sup> was the strongest munition, y<sup>e</sup> weaker places could not thinke to holde out.  
<sup>d</sup> That is, the renouew of Iudah & Israel shulde perish.  
<sup>e</sup> Which being now destinate to be slayne, were deliuered as out of the lions mouth.  
<sup>f</sup> Their gouernours destroye them without any remorse of conscience, or yet thinkig that they do euil.  
<sup>g</sup> He noteth y<sup>e</sup> hypocrites, w<sup>h</sup> euer haue the Name of God in their mouthes, thogh in their life and doings they denie God, attributing their gaine to Gods blessing, w<sup>h</sup> cometh of the spoile of their brethren.  
<sup>h</sup> I wil cause one to destroy another.  
<sup>i</sup> Their gouernours shal execute crueltie ouer them.  
<sup>j</sup> That is, the small remnant, w<sup>h</sup> come he thought w<sup>h</sup> this to shewe mercie vnto.  
<sup>k</sup> God sheweth his great benefites towards his people to conuince them of greater ingratitude, w<sup>h</sup> wolde rather be ruled by his moste beautiful order of gouernement, nether continue in y<sup>e</sup> bandes of brotherly vnitie, and therefore he breaketh bothe the one and the other.  
<sup>l</sup> Some read, for Bandes, Destroyers, but in the 14. vers. y<sup>e</sup> first reading is confirmed.  
<sup>m</sup> Whereby he sheweth his care and diligence that he wolde suffer them to haue no euil rulers, because they shulde consider his great loue, n<sup>o</sup> Meaning the people, because they wolde not acknowledge these great benefites of God.  
<sup>n</sup> He sheweth that the least parte euer profit by Gods iudgements.  
<sup>o</sup> Besides their ingratitude God accusereth them of malice & wickednes, which did not onely forget his benefites, but oftentimes them as things of nought.  
<sup>p</sup> Shewing that it was to litle to pay his wages, which coulde scarce suffice to make a fewe riles for to couer the Temple. Signifying, that thei shulde haue a certeine kinde of regiment, & outwards shewe of gouernement: but in effect it shulde be nothing, for they shulde be wolues, and deuouring beautes in stead of shepherds.  
<sup>q</sup> And is in health and founde.

# The idle shepherd.

# Zechariáh. The fountaine opened.

deth vp: but he shal eat the flesh of the  
fat, and teare their clawes in pieces.

- 17 O idle shepherd that leaueth the flocke: the sworde shalbe vpon his arme, and vpon his right eye. His arme shalbe cleane dried vp, and his right eye shal be vterly darkened.

## CHAP. XII.

*Of the destruction and building againe of Ierusalem.*

The burden of the worde of the Lord vpon I Israél, saith the Lord, which spread the heauens, and layed the fundació of the earth, and formed the spirit of man within him.

- Beholde, I wil make Ierusalém a cuppe of poyson vnto all the people rounde about: and also with Iudáh wil he be, in the siege against Ierusalém.

And in that day wil I make Ierusalém an heauie stone for all people: all that lift it vp, shalbe torne, thogh all the people of the earth be gathered together against it.

In that day, saith the Lord, I wil smite euery horse with astonishment, & his rider with madness, and I wil open mine eyes vpon the house of Iudáh, and wil smite euery horse of the people with blindness.

And the princes of Iudáh shal say in their hearts, The inhabitants of Ierusalém shal be my strength in the Lord of hostes their God.

In that day wil I make the princes of Iudáh like coles of fyre among the wood, & like a fyre brande in the sheafe, and they shal deuour: all the people rounde about on the right hand, and on the left: and Ierusalém shalbe inhabited againe in her owne place, *euén* in Ierusalém.

The Lord also shal preferue the tentes of Iudáh, as afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierusalém against Iudáh.

In that day shal the Lord defende the inhabitants of Ierusalém, and he that is feble among them, in that daye shalbe as Dauid: and the house of Dauid shalbe as gods house, & as the Angel of the Lord before them.

And in that day wil I seke to destroye all the nacions that come against Ierusalém.

And I wil powre vpon the house of Dauid, & vpon the inhabitants of Ierusalém the spirit of grace and of compasien, and they shal loke vpon me, whome they haue perced, and they shal lament for him, as one mourneth for his onelie sonne, and be sorie for him as one is sorie for his first borne.

In that day shal there be a great mourning in Ierusalém: as the mourning of

Hadadrimmon in the valley of Megiddon.

And the klad shal bewaile euerie familie a parte, the familie of the house of Dauid a parte, and their wiues a parte: the familie of the house of Nathan a parte, and their wiues a parte:

The familie of the house of Leui a parte, and their wiues a parte: the familie of Shemei a parte, and their wiues a parte:

All the families that remaine, euery familie a parte, and their wiues a parte.

monie: but euery one touched with his owne grief shal lament. these certein families he containeth all the tribes, and the weth that bothe the Kings and the Priests had by their finnes perced Christ Called also Simeon. To wit, which were eld & by grace, and preferred from the comune destruction.

## CHAP. XIII.

*Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The seale of the godlie against false prophetes.*

In that day there shalbe a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalém, for sinne & for vncleannes.

And in that day, saith the Lord of hostes, I wil cut of the names of the idoles out of the land: and they shal no more be remembered: and I wil cause the prophetes, and the vncleane spirit to departe out of the land.

And when anie shal yet prophesie, his father & his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, shal thrust him through, when he prophesieth.

And in that daye shal the Prophetes be ashamed euerie one of his vision, when he hath prophesied: neither shal they weare a rough garment to deceiue.

But he shal say, I am no Prophet: I am an houshold man: for man taught me to be an herdsman from my youth vp.

And one shal say vnto him, What are these woundes in thine hands? Then he shal answer, Thus was I wounded in the house of my friends.

A ise, o sworde, vpon my shepherd, and vpon the man, that is my fellow, saith the Lord of hostes: smite the shepherd, & the shepe shalbe scattered: and I wil turne mine hand vpon the litle ones.

And in all the land, saith the Lord, two partes therein shalbe cut of, & dye: but the third shalbe left therein.

And I wil bring that third parte thorow the fyre, and wil fine them as the siluer is fined, and wil trye them as golde is tryed:

rents and friends delt more gently with them, and put them not to death, yet they wolde. so punish their children, that became false prophetes that the markes & signes shulde remaine for euer. The Prophet warneth the Iewes, before this great comfort shulde come vnder Christ, there shulde be an horrible dissipation among the people: for their gouernours and pastors shulde be destroyed, and the people shulde be as scattered shepe: and the Euangelist applie this to Christ, because he was the head of all Pastours, Matt 26:31. The greatest parte shal haue no portion of these blessings, and yet they that shal enioye them, shalbe tryed with great afflictions, so that it shalbe known that onely Gods power and his mercies do preserue them.

By the arme he signifieth strength, as he doeth widome and iudgement by the eye: that is, the plague of God that take away both thy strength and iudgement.

Chap. XII. a That is, the rentribes, & neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them. b Ierusalém shalbe defended against all her enemies: so shal God defend all Iudáh also, and shal destroye the enemies.

c Euerie captaine, that had many vnder him afore, shal now thinke himselfe a small power of Ierusalém, shalbe sufficient to defend them against all enemies, because the Lord is among them. d The people are now as it were dispersed by the fields, and lie open to their enemies, shalbe no lesse protected by my power, then if they were vnder their Kings (which is met by the house of Dauid) or in their defended cities.

e They shal haue felicity of my grace by faith, and knowe that I haue compasien on them. f That is, whome they haue continually vexed with their obstinacie, and grieved my spirit, Iohn 19:38. where it is referred to Christs bodie, which here is referred to the spirit of God.

g They shal turne to God by true repentance, whome before they had so grievously offended by their ingratitude. h They shal lament and repent exceedingly for their offences against God.

i Which was the name of a towne & place nere to Megiddo where Ioshua was slayne. 2 Chro. 35, 22.

k That is in all places where the Iewes shal remaine, signifying this mourning or repentance shulde not be a vaine ceremony: but euery one touched with his owne grief shal lament. m Vnder these certein families he containeth all the tribes, and the weth that bothe the Kings and the Priests had by their finnes perced Christ. n Called also Simeon. o To wit, which were eld & by grace, and preferred from the comune destruction.

a He sheweth what shal be the fruite of their repentance, to wit, remission of sinnes by blood of Christ, & shalbe a continual running fountaine, and purge the fro all vncleannes. b He promiseth that God wil also purge them from all superstition & that their religion shalbe pure.

c M. aning, false prophetes and teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane spirits.

d That is, when they shal prophesie lies & make God, who is the author of truth, a cloke thereunto.

e He sheweth what zeale the godlie shal haue vnder the kingdom of Christ. Deu 15, 6 f God shal make them ashamed of their errors and lies and bring them to repentance, and they shal no more weare Prophetes apparel to make their doctrine seeme more holy.

g They shal confesse their former ignorance, & be content to labour for their liuing. h Hereby he sheweth that though their parents and friends delt more gently with them, and put them not to death, yet they wolde.

i The Prophet warneth the Iewes, before this great comfort shulde come vnder Christ, there shulde be an horrible dissipation among the people: for their gouernours and pastors shulde be destroyed, and the people shulde be as scattered shepe: and the Euangelist applie this to Christ, because he was the head of all Pastours, Matt 26:31. k The greatest parte shal haue no portion of these blessings, and yet they that shal enioye them, shalbe tryed with great afflictions, so that it shalbe known that onely Gods power and his mercies do preserue them.

they shal call on my Name, & I wil heare them: I wil say, It is my people, and they shal say, The Lord is my God.

## CHAP. XIII.

*Of the doctrine that shal procede out of the Church, & of the restoration thereof.*

**B**Eholde, the day of the Lord cometh, and thy spoyle shal be <sup>a</sup> diuided in the middes of thee.

**F**or I wil gather all natiōs against Ierusalēm to battel, and the citie shalbe taken, & the houses spoyled, and the women defiled, & half of the citie shal go into captiuitie, & the residue of the people shal not be cut of from the citie.

**T**hen shal the Lord go forthe, and fight against those naciōs, as when <sup>b</sup> he fought in the day of battel.

**A**nd his fete shal stand in that day vpon the <sup>c</sup> mount of oliues, which is before Ierusalēm on the East side, and the mount of oliues shal cleaue in the middes thereof: toward the East & toward the West there shalbe a very great <sup>d</sup> valley, & halfe of the mountaine shal remoue toward the North, and halfe of the mountaine toward the South.

**A**nd ye shal flee vnto the <sup>e</sup> valley of the mountaines: for the valley of the mountaines shal reache vnto Azal: yea, ye shal flee like as ye fled from the <sup>f</sup> earthquake in the dayes of Vzziah King of Iudáh: and the Lord <sup>g</sup> my God shal come & all the Sain-tes with thee.

**A**nd in that day shal there be no cleare light, but darke.

**A**nd there shalbe a day (it is known to <sup>h</sup> Lord) <sup>i</sup> nether day nor night, but about the euening time it shalbe light.

**A**nd in that day shal there <sup>j</sup> waters of life go out from Ierusalēm, halfe of the toward the East sea, & halfe of them toward the vttermoſt sea, & shalbe, bothe in sommer and winter.

**A**nd the Lord shalbe King ouer all the earth: in that day shal there be one <sup>k</sup> Lord, and his Name shalbe one.

**A**ll the land shalbe turned <sup>l</sup> as a plaine frō Gēba to Rimmōn, toward the South of Ierusalēm, and it shalbe lifted vp, & inhabited in her place: from Beniamins ga-

te vnto the place of the first gate, vnto the corner gate, and from the towre of Hananiél, vnto the Kings wine presses.

**A**nd men shal dwell in it, and there shalbe no more destruction, but Ierusalēm shalbe safely inhabited.

**A**nd this shalbe the plague, wherewith the Lord wil smite all people, that haue fought against Ierusalēm: their flesh shal consume away, though they stand vpō their fete, and their eyes shal consume in their holes, & their tōgue shal consume in their mouth.

**B**ut in that day <sup>m</sup> a great tumult of the Lord shalbe among them, and euerie one shal take <sup>n</sup> the hand of his neighbour, and his hand shal rise vp against the hand of his neighbour.

**A**nd Iudáh shal fight also against Ierusalēm, and the arme of all the heathen shalbe gathered round about, with <sup>o</sup> golde and siluer, and great abundance of apparel.

**Y**et this shalbe the plague of the horse, of the mule, of the camel and of the asse and of all the beaſts that be in these tentes as this <sup>p</sup> plague.

**B**ut it shal come to passe that euerie one that is left of all the naciōs, which came against Ierusalēm, shal go vp from yere to yere to worship the King the Lord of hostes, and to kepe the feast of Tabernacles.

**A**nd who so wil not come vp of all the families of the earth vnto Ierusalēm to worship the King the Lord of hostes, euen vpon them shal come no raine.

**A**nd if the familie of <sup>q</sup> Egypt go not vp, and come not, it shal not raine vpon them. **T**his shalbe the plague wherewith <sup>r</sup> Lord wil smite all the heathen, that come not vp to kepe the feast of Tabernacles.

**T**his shalbe the punishment of Egypt, & the punishment of all the naciōs that come not vp to kepe the feast of Tabernacles.

**I**n that day shal there be <sup>s</sup> written vpon the <sup>t</sup> bridles of <sup>u</sup> horses, **T**he holines vnto the Lord, and the <sup>v</sup> pottes in the Lords House shal be like the bowles before the altar.

**Y**ea, euerie pot in Ierusalēm and Iudáh shalbe holie vnto the Lord of hostes, and all they that sacrifice, shal come and take of them and seeth therein: and in that day there shal be no more the <sup>w</sup> Canaanite in the House of the Lord of hostes.

Cccc.ii.

<sup>a</sup> He armeth the godlie against the great tentaciōs, that shulde come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers shulde come, they might knowe that they were warned of them afore.

<sup>b</sup> As your fathers, and you haue had experience bothe at the red Sea and at all other times.

<sup>c</sup> By this manner of speache the Prophet sheweth Gods power, and care ouer his Church, and how he wil as it were by miracle saue it.

<sup>d</sup> So that out of all the partes of <sup>e</sup> worlde they shal see Ierusalēm, as was before hid w this mountaine: and this he meaneth of the spiritual Ierusalēm <sup>f</sup> Church.

<sup>e</sup> He speaketh of the hypocrites, which coulde not abide Gods presence, but shulde flee into all places where they might hide them among the mountaines.

<sup>f</sup> Read Amos, 1.1.

<sup>g</sup> Because they did not credit the Prophetes wordes, he turneth to God, and comforteth him self in <sup>h</sup> that he knewe <sup>i</sup> these things shulde come, & faith, Thou,

<sup>j</sup> God, with thine Angels wilt come to performe this great thing.

<sup>k</sup> Signifying, that there shulde be great troubles in the Church, and that the time hercof is in the Lords hands, yet at length (which is here ment by the euening) God wolde send comfort.

<sup>l</sup> That is, the spiritual graces of God, which shulde euer continue in most abundance.

<sup>m</sup> All idolatrie and superstition shalbe abolished, and there shalbe one God, one faith, and one religion.

<sup>n</sup> This newe Ierusalēm shalbe seene through all the worlde & shal excell the first in excellencie, welth and greatnes.

<sup>m</sup> God wil not onely raise vp warre without but sedition at home to trye them.

<sup>n</sup> To hurt, and oppresse him.

<sup>o</sup> The enemies are riche, and therefore shal not come for a pray, but to deſtroy & theade blood.

<sup>p</sup> As the men shulde be destroyed, ver. 12.

<sup>q</sup> By <sup>r</sup> Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

<sup>r</sup> Signifying, that to what seruice they were put now (whether to labour, or to seruice in warre) they were now holie, because the Lord had sanctified the.

<sup>s</sup> As precious the one as the other, because they shalbe sanctified.

<sup>t</sup> But all shalbe pure, and cleane & there shal nether be hypocrite, or anie that shal corrupt <sup>u</sup> true seruice of God.



# MALACHI.

THE ARGUMENT.

**T**His Prophet was one of the three, which God raised up for the comfort of his Church after the captiuitie, and after him there was no more until Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they shoulde with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he re- proueth the Priests for their couetousnes, and for that they serued God after their owne fantasies, and not according to the prescript of his worde. He also noteth certain peculiar sinnes, which were then among them, as marrying of idolatrous and manie wives, murmurings against God, impa- ciencie, and such like. Notwithstanding for the comfort of the godlie he declareth that God wolde not forget his promes made vnto their fathers, but wolde send Christ his messenger, in whome the co- nentment shoulde be accomplished, whose comming shoulde be terrible to the wicked, and bring all con- solation and ioye vnto the godlie.

## CHAP. I.

*A complaint against Israel and chiefly the Priests.*

Read Isa 13, 1.



**H**EB a burde of the wor-  
de of y Lord to Israel by  
y ministerie of Malachi.

I haue loued you, saith  
the Lord: yet ye say,

Wherein hast thou  
loued vs? Was not Esau  
Iaakobs brother, saith y Lord: yet I loued  
Iaakob,

And I hated Esau, and made his moun-  
taines waste, and his heritage a wildernes  
for dragons.

Thogh Edom say, We are impouerished,  
but we wil returne and buyld the desolate  
places, yet saith the Lord of hostes, they  
shal buyld, but I wil destroye it, and they  
shal call them, The border of wickednes,  
and the people, with whome the Lord is  
angrie for euer.

And your eyes shal se it, and ye shal say,  
The Lord wil be magnified vpon the bor-  
der of Israel.

A sonne honoreth his father, and a ser-  
uant his master. If then I be a father, whe-  
re is mine honour? & if I be a master, whe-  
re is my feare, saith the Lord of hostes vn-  
to you, d o Priests, that despise my Na-  
me? and ye say, e Wherein haue we despi-  
sed thy Name?

Ye offer f vncleane bread vpon mine al-  
tar, & you say, Wherein haue we polluted  
thee? In that ye say the table of the Lord is  
not s to be regarded.

And if ye offer the blinde for sacrifice, it  
is h not euil: and if ye offer the lame and  
sicke, it is not euil: offer it now vnto thy  
prince: wil he be content w thee, or accept

thy persone, saith the Lord of hostes?

9 And now, I pray you, i pray before God,  
that he may haue mercie vpo vs: this hathe  
bene by your meanes: wil he regarde y your  
persones, saith the Lord of hostes?

10 Who is there euen among you, i that  
wolde shut the dores, and kindle not fyre  
on mine altar in vaine, I haue no pleasure  
in you, saith the Lord of hostes, nether wil  
I accept an offering at your hand.

11 For from the rising of the sunne vnto  
the going downe of the same, my Name  
is m great among the Gentiles, and in  
euerie place incense shalbe offred vnto  
my Name, and a pure offering: for my Na-  
me is great among the heathen, saith the  
Lord of hostes.

12 But ye haue polluted it, in that ye say,  
The table of the Lord is n polluted, and  
the frute thereof, euen his meat is not to be  
regarded.

13 Ye said also, Beholde, it is a o wearines,  
and ye haue snuffed at it, saith the Lord of  
hostes, and ye offred that which was torne  
& the lame and the sicke: thus ye offred an  
offering: shulde I accept this of your hand,  
saith the Lord?

14 But cursed be the deceiuer, which hathe  
in his flocke p a male, and voweth, and sa-  
crificeth vnto y Lord a corrupt thing: for  
I am a great King, saith the Lord of ho-  
stes, and my Name is terrible among the  
heathen.

<sup>u</sup>ice of God, which shulde be vnder the Gospel, when an end shulde be made  
to all these legal ceremonies by Christs onely sacrifice. <sup>v</sup> Both y Priests  
and y people were infected w this error, y they passed not what was offred:  
for they thought y God was as wel content w the leane as with the fat: but in  
the meane season they shewed not that obedience to God, w which he required,  
& so committed bothe impietie, and also shewed their contempt of God & co-  
uetousnes. <sup>o</sup> The Priests & people were bothe weary with seruing God, &  
passed not what manner of sacrifice & seruite they gae to God, for that w was  
least profitable, was thought good ynough for the Lord. <sup>p</sup> That is, bathe habi-  
litie to serue the Lord according to his worde, and yet wil serue him accord-  
ing to his couetous minde.

## CHAP. II.

*Threatenings against the Priests being seducers of the  
people.*

1 And now, o ye a Priests, this commā-  
dement is for you.

<sup>i</sup> He derideth  
y Priests who  
bare y people  
in had, y they  
prayed for the,  
& sheweth y  
they were the  
occasion, that  
these euils ca-  
me vpon the  
people.

<sup>k</sup> Wil God co-  
sider your offi-  
ce and state,  
seing you are  
so couetous, &  
wicked?

<sup>l</sup> Because the  
Leuites who  
kept y dores,  
did not trye  
whether y sa-  
crifices that ca-  
me in, were ac-  
cording to the  
Law, God wi-  
sheth, that the  
wolde rather  
shut the dores  
then to recei-  
ue suche as  
were not per-  
fite.

<sup>m</sup> God shew-  
eth, y their in-  
gratitude, and  
neglect of his  
true seruite  
shalbe y cause  
of the calling  
of the Gentiles:  
& here y Prop-  
phet that was  
vnder the Law  
framed his  
wordes to the  
capacitie of y  
people, and by  
the altar, and  
sacrifice he  
meaneth the  
spiritual ser-  
uite.

<sup>a</sup> He speaketh  
vnto the chief-  
ly, but vnder  
them he con-  
teineth the peo-  
ple also.

2 If

<sup>b</sup> Which de-  
clareth their  
great ingratu-  
tude that did  
not acknowle-  
ge this loue,  
which was so  
euidēt, in that  
he chose Abra-  
ham from out  
of all y worl-  
de, and next  
chose Iaakob  
the yonger bro-  
ther of whome  
they came, and  
left Esau the  
elder.

<sup>c</sup> For besides  
that the signes  
of mine hatred  
appeared euen  
when he was  
made seruant  
vnto his yoe-  
ger brother,  
being yet in  
his mothers  
belly, and also  
afterward in y  
he was put fro  
his birthright,  
yet euen now  
before your  
eyes the signes  
hereof are eui-  
dent, in that y  
his countrey  
lieth waste, &  
he shal neuer  
returne to in-  
habit it, where  
as ye my peo-  
ple whome y  
enemie hated  
more then the  
are by my gra-  
ce and loue re-  
deemed, read  
Rom 9, 13.

<sup>d</sup> Besides the rest of the people he condemneth y Priests chiefly because they  
shulde haue reprobued others for their hypocrisie, & obtinacie against God, &  
not haue hardened them by their example to greater euils. <sup>e</sup> He noteth  
their grosse hypocrisie, w wolde not se their fautes, but moſte impudently co-  
uered them, & so were blinde guides. <sup>f</sup> Ye receaue all manner offerings for  
your owne griedines, and do not examine whether they be according to my  
Law or no. <sup>g</sup> Not that they said thus, but by their doings they declared no  
lesse. <sup>h</sup> You make it no faute: whereby he codeneth the, y thinke it sufficient  
to serue God parely, as he hathe comāded, & partly after mas fantasie, and  
to come not to that purenes of religion, which he requireth, & therefore in re-  
proche he sheweth the y a mortal man wolde not be content to be so serued.

**2** If ye wil not heare it, nor conſider it in your heart to giue glorie vnto my Name, ſaith  $\gamma$  Lord of hoſtes, I wil euē ſend a curſe vpon you, and wil curſe your  $\epsilon$  bleſſings: yea, I haue curſed them already becauſe ye do not conſider it in your heart.

**3** Beholde, I wil corrupt  $\delta$  your ſeed, & caſt dōgue vpon your faces, *euen* the  $\epsilon$  dōgue of your ſolemne feaſts, and you ſhalbe like vnto it.

**4** And ye ſhal knowe, that I haue  $\epsilon$  ſent this commandement vnto you, that my couenant, which I made with Leui, might ſtād, ſaith the Lord of hoſtes.

**5** My  $\delta$  couenant was with him of life and peace, and I  $\delta$  gaue him feare, & he feared me, and was aſtraide before  $\delta$  my Name.

**6** The law of  $\delta$  trueth was in his mouth, & there was no iniquitie ſoude in his lippes: he walked with me in peace and equitie, and did turne manie away from iniquitie.

**7** For the Priests  $\delta$  lippes ſhulde preſerue knowledge, and they ſhulde ſeke the lawe at his mouth: for he is the  $\delta$  meſſenger of the Lord of hoſtes.

**8** But ye are gone out of the way: ye haue cauſed manie to fall by the Law: ye haue broke the couenāt of Leui, ſaith the Lord of hoſtes.

**9** Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe ye kept not my wayes, but haue bene parcial in the Law.

**10** Haue we not all  $\delta$  one father? haſte not one God made vs? why do we tranſgreſſe euerie one againſt his brother, and breake the couenant of  $\delta$  our fathers?

**11** Iudāh haſte tranſgreſſed, and an abomination is committed in Iſraēl and in Ieruſalēm: for Iudāh haſte deſiled the holines of the Lord, which he loued, and haſte married the  $\delta$  daughter of a ſtrange god.

**12** The Lord wil cut of the man that doeth this: *bothe* the maſter and the ſeruāt out of the tabernacle of Iaakōb, and him that  $\delta$  offereth an offering vnto the Lord of hoſtes.

**13** And this haue ye done againe, and  $\delta$  couered the altar of  $\gamma$  Lord with teares, with weping and with mourning: becauſe the offering is no more regarded, neither receiued acceptably at your hands.

**14** Yet ye ſay,  $\epsilon$  Wherein? Becauſe the Lord haſte bene witneſ betweene thee and thy wife of thy youth, againſt whome thou

**15** The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeing they were all borne of one father. Abraham, and God had elected them to be his holie people, they ought nether to offend God nor their brethren.  $\delta$  Whereby they had bounde them ſelues to God to be an holie people.  $\epsilon$  Thei haue ioyned them ſelues in marriage with them that are of another religion.  $\gamma$  That is, the Priests.  $\delta$  Ye cauſe the people to lament, becauſe that God doeth not regarde their ſacrifices, ſo that they ſeme to ſacrifice in vaine.  $\epsilon$  This is another faulte, whereof he accuſeth them, that is, that they brake the lawes of marriage.

haſt tranſgreſſed: yet is ſhe thy  $\epsilon$  cōpanion, and the wife of thy  $\delta$  couenant.

**15** And did not  $\delta$  he make one? yet had he  $\gamma$  abundance of ſpirit: and wherefore one? becauſe he ſought a godlie  $\delta$  ſeed: therefore kepe your ſelues in your  $\delta$  ſpirit, and let none tranſpaſſe againſt the wife of his youth.

**16** If thou hateſt *her*,  $\delta$  put her away, ſaith the Lord God of Iſraēl, yet he couereth  $\epsilon$  the iniurie vnder his garment, ſaith the Lord of hoſtes: therefore kepe your ſelues in your ſpirit, and tranſgreſſe not.

**17** Ye haue wearied the  $\delta$  Lord with your wordes: yet ye ſay, Wherein haue we wearied him? Whē ye ſay, Euerie one  $\delta$  doeth euil, is good in the ſight of the Lord, and he deliteth in them. Or where is the God of  $\delta$  iudgement?

boundes, and be ſober in minde, and bridle your aſſections.  $\delta$  Not that he doeth allowe diuorcement, but of the two faultes he ſheweth, which is the leſſe.  $\epsilon$  He thinketh it ſufficient to kepe his wife ſtil, albeit he take others, and ſo as it were couereth his faulte.  $\delta$  Ye murmured againſt God, becauſe he heard not you aſſon: as you called.  $\epsilon$  In thinking that God fauored the wicked, and haſte no reſpect to them that ſerue him,  $\delta$  Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies.

## CHAP. III.

**1** Of the meſſenger of the Lord, Iohn Baptiſt, and of Chrſts office.

**B**eholde, I wil ſend my  $\delta$  meſſenger, & he ſhal prepare the way before me: & the  $\delta$  Lord whome ye ſeke, ſhal ſpedely come to his Temple: euen the  $\epsilon$  meſſenger of the couenant whome ye deſire: beholde, he ſhal come, ſaith the Lord of hoſtes.

**2** But who  $\delta$  may abide the day of his coming? and who ſhal endure, when he appeareth? for he is like a purging fyre, and like fullers ſope.

**3** And he ſhal ſit downe to trye and fine the ſiluer: he ſhal euen fine the ſonnes of  $\epsilon$  Leui, and purifie them as gold & ſiluer, that they may bring offrings vnto the Lord in righteouſnes.

**4** Then ſhal the offrings of Iudāh and Ieruſalēm be acceptable vnto the Lord, as in olde time and in the yeres afore.

**5** And I wil come nere to you to iudgemēt, and I wil be a ſwiſte witneſ againſt the ſothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully kepe backe the hirelings wages, and vexe the widowe, and the fatherles, and oppreſſe the ſtranger, & feare not me, ſaith the Lord of hoſtes.

**6** For I am the Lord: I change not, and ye ſonnes of Iaakōb  $\delta$  are not conſumed.

**7** From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them:  $\delta$  returne vnto me, and I

therefore he accuſeth them of ingratitude, and ſheweth that in that they are not daily conſumed, it is a token, that he doeth ſtil defend them: and ſo his mercie toward them neuer changeth.  $\gamma$  Read Zechar. 13.

Cccc.iii.

$\epsilon$  As the one halfe of thy ſellie.  $\delta$  She that was ioyned to thee by a ſolemne couenant, and by the inuocation of Gods Name.

$\delta$  Did not God make man and woman as one fleſh and not many?

$\gamma$  By his power & vertue he colde haue made many women for one man.

$\delta$  Such as ſhulde be borne in lawful and moderate marriage wherein is no exceſſe of luſtus.

$\delta$  Containe your ſelues within your

$\delta$  Not that he doeth allowe diuorcement, but of the two faultes he ſheweth, which is the leſſe.  $\epsilon$  He thinketh it ſufficient to kepe his wife ſtil, albeit he take others, and ſo as it were couereth his faulte.  $\delta$  Ye murmured againſt God, becauſe he heard not you aſſon: as you called.  $\epsilon$  In thinking that God fauored the wicked, and haſte no reſpect to them that ſerue him,  $\delta$  Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies.

$\delta$  This is mēt of Iohn Baptiſt, as Chriſt expoundeth it, Luk. 7.27.

$\delta$  Meaning, Meſſiah, as  $\delta$  ſal. 140.1. dan. 9.17.

$\epsilon$  That is, Chriſt by whome the couenant was made and ratified, who is called the Angel or meſſenger of the couenant, becauſe he reconciled vs to his father: & is Lord or King, becauſe he hath the gouernement of his Church.

$\delta$  He ſheweth that the hypocrites which with ſo much

for the Lords coming, wil not abide whē he draweth nere: for he wil conſume them, and purge his & make them cleane.

$\epsilon$  He beginneth at  $\delta$  Priests that they might be lightes and ſhine vnto others.

$\delta$  They murmured againſt God, becauſe they ſawe not his helpe euer preſent to defend them: &

will returne vnto you, saith the Lord of hostes: but ye said, Wherein shal we returne?

8 Wil a<sup>h</sup> man spoyle his gods? yet haue ye spoyled me: but ye say, Wherein haue we spoyled thee? In<sup>i</sup> tythes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nacion.

10 Bring ye all the tythes into<sup>y</sup> storehouse that there may be meat in mine House, & proue me now herewith, saith the Lord of hostes, if I wil not open<sup>y</sup> windowes of heauen vnto you, & powre you out a blessing<sup>k</sup> without measure.

11 And I wil rebuke the<sup>l</sup> deuourer for your sakes, and he shal not destroye the frute of your grounde, nether shal your vine be baren in the field, saith the Lord of hostes.

12 And all nacions shal call you blessed: for ye shal be a pleasant land, saith the Lord of hostes.

13 Your wordes haue bene stout<sup>m</sup> against me, saith the Lord: yet ye say, What haue we spoken against thee?

14 Ye haue said, It is inuaine to serue God: & what profite is it that we haue kept his commandemēt, and that we walked humbly before the Lord of hostes?

15 Therefore we couite the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, thei are<sup>n</sup> deliuered.

16 Then spake they that feared the Lord, euerie one to his neighbour, and the Lord hearkened & heard it, and a<sup>p</sup> boke of remembrance was written before him for the that feared the Lord, & that thought vpon his Name.

17 And they shalbe to me, saith the Lord of hostes, in that day<sup>q</sup> that I shal do<sup>th</sup>is, for a flocke, and I wil<sup>r</sup> spare them, as a man

spareth his owne sonne that serueth him.

18 Then shal you returne, and discern betwene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

## CHAP. IIII.

*The day of the Lord, before the which Eliás shulde come.*

For beholde, the day cometh that shal burne as an ouen, and all the proude, yea, and all that do wickedly, shal be stubble, & the day that cometh, shal burne them vp, saith the Lord of hostes, and shal leaue them, nether roote nor branche.

2 But vnto you that feare my Name, shal the<sup>b</sup> Sunne of righteoufnes arise, and he<sup>a</sup>lth shalbe vnder his wings, and ye shal go forth, and growe vp as fat calves.

3 And ye shal treade downe the wicked: for they shalbe dust vnder the soles of your fete in the day that I shal do<sup>th</sup>is, saith the Lord of hostes.

4 Remember the Lawe of Moses my seru-  
uant, which I commanded vnto him in  
Horé for all Israël with the statutes and  
iudgements.

5 Beholde, I wil send you<sup>c</sup> Eliás the Prophet before the coming of the great and  
fearful day of the Lord.

6 And he shal<sup>s</sup> turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come<sup>h</sup> and smite the earth with cursing.

at libertie and increase in the ioye of the Spirit, 2. Cor 3, 17. d Because the time was come that the Iewes shulde be destitute of Prophetes vntil the time of Christ, because they shulde with more seruent mindes desire his coming, the Prophet exhorteith them to exercise them selues diligently in studying the Lawe of Moses in<sup>y</sup> meane season, whereby they might continue in the true religion and also be armed against all tentations. e This Christ expoundeth of Iohn Baptist, Mat. 11, 13, who bothe for his zeale, & restoring of religion is apply copared to Eliás. f Which as it is true for the wicked, so doeth it waken the goodie and call them to repentance. g He sheweth wherein Iohns office shulde stand: in the turning of men to God and loyning the father & children in one vntie of faith: so that<sup>y</sup> father shal turne to that religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers, Abraham, Ishák and Isakób. h The second point of his office was to denounce Gods iudgements against them that wolde not receiue Christ.

<sup>a</sup> There are none of<sup>y</sup> heathen so barbarous, that wil defraude their gods of their honour, or deal deceitfully with them.

<sup>i</sup> Whereby the seruice of God shulde haue bene maintained, and the Priests, & the poore relieved. <sup>k</sup> Nor hauing respect how much ye nede, but I wil giue you in all abundance: so that ye shal lacke place to put my blessings in.

<sup>l</sup> Meaning, the caterpillar, & whatsoever destroyeth corne and frutes.

<sup>m</sup> The Prophet condemneth them of double blasphemie against God: first in<sup>y</sup> they said that God had no respect to the<sup>y</sup> serued him, and next that<sup>y</sup> wicked were more in his fauour then the goodie.

<sup>n</sup> They are not onely preferred to honour, but also deliuered from dangers.

<sup>o</sup> After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God.

<sup>p</sup> Bothe because the thing was strange, that some turned to God in that great and vniuersal corruption, and also that this might be an example of Gods mercies to all penitent sinners. <sup>q</sup> When I shal restore my Church according to my promes, they shalbe as mine owne propre goods. <sup>r</sup> That is, forgive their sinnes, and gouerne them with my Spirit.

<sup>a</sup> He prophesieth of Gods iudgements against the wicked, who wolde not receiue Christ, when as God shulde send him for the reformation of his Church.

<sup>b</sup> Meaning, Christ, who with his wings or beames of his grace shulde lighten, & comfort his Church, Eph. 5, 14, and he is called the sunne of righteoufnes, because in him self he hath all perfection, and also the iustice of the father dwelleth in him: whereby he regenerateth vs into righteoufnes, cleanse vs from the filth of this world, and reformeth vs to the image of God.

<sup>c</sup> Ye shal be set at libertie and increase in the ioye of the Spirit, 2. Cor 3, 17. d Because the time was come that the Iewes shulde be destitute of Prophetes vntil the time of Christ, because they shulde with more seruent mindes desire his coming, the Prophet exhorteith them to exercise them selues diligently in studying the Lawe of Moses in<sup>y</sup> meane season, whereby they might continue in the true religion and also be armed against all tentations. e This Christ expoundeth of Iohn Baptist, Mat. 11, 13, who bothe for his zeale, & restoring of religion is apply copared to Eliás. f Which as it is true for the wicked, so doeth it waken the goodie and call them to repentance. g He sheweth wherein Iohns office shulde stand: in the turning of men to God and loyning the father & children in one vntie of faith: so that<sup>y</sup> father shal turne to that religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers, Abraham, Ishák and Isakób. h The second point of his office was to denounce Gods iudgements against them that wolde not receiue Christ.