

The
Original and True
DOUAY OLD TESTAMENT
of
Anno Domini 1610

Volume 2

The Original And True Douay Old Testament
Of Anno Domini 1610
Volume 2

Prepared and Edited by
Dr. William von Peters, Ph.D.

Copyright © 2005, Dr. William G. von Peters. Ph.D.
2005 copyright assigned to VSC Corp.

All rights reserved for all media formats
domestic and international.

FORWARD

It is with pleasure that the original and true Douay Old Testament of 1610 volume 2 is now made available following the production of the original and true Rheims New Testament of 1582. Volume 2 includes all the books from Psalms through II Macabees and The Prayer of Manasses, III Esdras and IV Esdras.

As noted in the Forward to the Rheims New Testament, the entire Douay-Rheims Bible has been virtually and practically “lost” for over 400 years because it was published in old English script and has never before been published in modern English latin type with the archaicisms updated. It has been supplanted by lesser versions which have been retranslated and with marginal notes and annotations removed or truncated – yet have falsely claimed the name of “Douay-Rheims”.

Now all Christians may once again enjoy the exact language of scripture and the rich treasure of textual notes for so long out of print.

It is hoped that this second volume in the three volume set of the Douay Rheims Bible will assist all in studying the authentic text of God’s word to ascertain the real meaning and truth of the Bible in working out their salvation.

May Our Lord richly bless you with His grace as you read and study The Original and True Douay Old Testament of Anno Domini 1610, volume 2, the authentic Word of God.

Dr. William G. von Peters
Chattanooga, Tennessee
December 24, 2005

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

Diligently Conferred with the Hebrew, Greek, and other Editions in diverse languages. *With Arguments of the Books, and Chapters: Annotations: Tables: and other helps, for better understanding of the text: for Discovery of Corruptions in some late translations: and for clearing Controversies in Religion.*

By the English College of Doway.

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

Printed at Doway by Laurence Kellam, at the sign of the holy Lamb.

M. DC. X.

APPROBATIO

NOS infrascripti, in alma Duacensi vniuersitate Sacræ Theologiæ Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quæ ei sunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promovendis, sunt testati: quorum testimonia ipsorum syngraphis munita vidimus; Cuius item Translationis, & Annotationum Authores nobis de fidei integritate, & eruditionis præstantia probè sunt noti: his rebus adducti & nixi, fructuose euulgari posse censuimus. Duaci. 8. Nouembris. 1609.

Gvilielmvs Estivs Sacræ Theologiæ Doctor, & in Academia Duacensi Professor.

Bartholomævs Petrvs Sacræ Theologiæ Doctor & in Vniuersitate Duacensi Professor.

Georgivs Colvenerivs St. Theologiæ Doctor, & eiusdem in Academia Duacena Professor.

THE BOOK OF PSALMS

PROEMIAL ANNOTATIONS

upon the Book of Psalms.

This book undoubtedly is canonical Scripture.

Late Hebrew Doctors and some Catholics hold diverse authors of sundry Psalms.

It is much more probable that David was author of all.

Proved by St. Augustine, St. Chrysostom, and greatest part of Doctors.

The common voice of Christians & some general Councils, call it Davids Psalter.

The authority of this Book was ever authentic, and certain, as the assured word of God, and Canonical Scripture. But concerning the author, there be diverse opinions. For although it be manifest by the testimony of Philo, and Josephus, that in their time, and always before, only King David was by all Hebrew Doctors held for Author of all the Psalms: yet after that learned Origen, and other Christian Doctors, expounded many Psalms of Christ, the Jews being pressed therewith, began to deny that all were Davids: alleging for their new opinion, the titles of diverse Psalms, and some other difficulties, ministering occasion of much needles dispute, still acknowledging the whole book to be Canonical. Whereupon St. Jerome, and St. Augustine, sometimes admitted those as Authors of certain Psalms, whose names are in the titles thereof. St. Cyprian, St. Cyril, St. Athanasius, and others agree in general, that David wrote not all: but differ much in particular, touching other supposed Authors. In so much that *Melchisedech, Moyses, Asaph, Eman, Idithun, The sons of Core, Salomon, Jeremie, Ezechiel, Esdras, Aggæus, and Zacharias, are all (with more or less probability) reputed Authors of several Psalms.* Nevertheless it seemeth that St. Jerome rather related other mens judgment, then showed his own; as we shall note by and by. And St. Augustine (*li. 17. c. 14. de civit*) maturely discussing this doubt, saith plainly, that *their Judgment seemed to him more credible, who attribute all the hundred fifty Psalms to David alone.* Further explicating that whereas some Psalms have Davids own name in their titles, some have other mens names, some none at all, *this diversely importeth not diverse Authors, but signifieth other things, either pertaining to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him.* Likewise St. Chrysostom resolutely judgeth, that only King David was author of this whole Book. Moved especially by this argument, for that Christ and the Apostles alleging the Psalms, do oftentimes name David as author, and never any other. Also Origen, St. Basil, St. Ambrose, St. Hilary, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, call this book the Psalms of David: and the General Councils of Carthage, Florence, and Trent, in the Catalogue of Canonical Scriptures recite this book, by the name of Davids Psalter.

Prefat. in Psal. Epist. 134. 139.

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

Moreover it is clear, *Act. 2.* that the second Psalm, though it want his

Proved by other Scriptures.

name, is Davids. And other Scriptures *2. Paral. 7. v. 6. and 1. Esd. 3. v. 10.* say plainly, that David made the Psalms, 104. 105. 106. 117. 135. beginning: *Confess to our Lord, because he is good, because his mercy is forever.* Which he appointed the Levites to sing, or play on instruments: *1 Paral. 15. & 16.* and yet they have not his name in their titles. Again, *2. Reg. 23.* David is only entitled *the egregious,* or excellent *Psalmist of Israel.* Neither were Asaph, Eman, and Idithun any where called Prophets (as are all the writers of holy Scriptures) but only masters of music, *1. Paral. 25.* And the sons of Core were only porters. *1. Paral. 26.* Finally St. Jerome (whose judgment the whole Church singularly esteemeth, in all questions belonging to holy Scriptures) seemeth as much inclined, that only the Royal Prophet David was author of this whole book, as to the contrary. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of several Books, when he cometh to the Psalms, without mention of other authors, saith: *David our Simonides, Pindarus, and Alceus; Flaccus also, Catullus, and Cerenus, soundeth out Christ, with harp & ten stringed Psalter, rising up from hell. so attributing the sum of this whole book to the Royal Prophet David, as if he supposed no other author.*

St. Jerome attributeth the sum of this book to David only.

The Psalms are a Sum of all other Scriptures.

Touching therefore the argument, or contents of this Divine Psalter, all Catholic Doctors uniformly agree that it is the abridgement, sum, and substance of all holy Scriptures, both old and new Testament. As may first be probably collected, by that Christ himself often comprehending all the old Testament by the terms of the Law and Prophets, in one place (*Luc. 24. v. 44.*) seemeth not only to reduce all to *the Law and Prophets jointly,* but also to *the Psalms alone,* or severally. But whether this be our Saviours Divine meaning or no in that place, out of this and many other places, all the ancient Fathers teach expressly, that the Psalms are an Epitome of all other holy Scriptures. For example, St. Denys, *li de Eccles. Hierar. contemplat. 2.* after brief recital of the contents of other holy Scriptures, saith: *This sacred book of Divine Canticles, doth exhibit both a general song, and exposition of Divine things.* St. Basil calleth the *Psalmody of David the common and most plentiful storehouse of all sacred doctrine: the treasure of perfect Theology.* St. Ambrose accounteth it *the register of the whole Scripture.* Origen, St. Cyprian St. Jerome, St. Chrysostom, St. Gregory, St. Beda St. Bernard, Cassiodorus, Eutimius, and others use the same, or very like terms. St. Augustine particularly distinguishing all the Scriptures into four sorts of Books, showeth that the Psalms contain all: *The Law (saith he) teacheth somethings, the History somethings, the Proverbs also and Prophets teach somethings: but the Book of Psalms teacheth all. It proposeth the law, recounteth things of old, prescribeth the due ordering of mens actions, and prophesieth things to come. Briefly it is a common treasure of good doctrine, aptly administering that is necessary to every one.* And a little after, exemplifying in particular points: *Is not here (saith he)*

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

S. Greg.
in Psal.
penitent.

They contain the sum of Legal, Historical, Sapientential, and Prophetical doctrine.

all greatness of virtue, and is not here the right square of justice? is not the comeliness of chastity; the consummation of prudence? Is not what soever may be called good, learned in the Psalms? Here is the knowledge of God; the clear pronouncement of Christ to come in flesh; the hope of general Resurrection; fear of torments; promise of Glory; revelation of mysteries. Even all good things are here, as in a common great treasure, laid up and heaped together.

Gods providence in sweetly drawing our consent & cooperation of freewill, which is necessary to salvation.

See then and observe here (Christian reader) the admirable wisdom, and Goodness of God. The means of Mans salvation being so disposed, that his own free consent, and cooperation is thereto necessarily required, according to that most approved doctrine of the same St. Augustine: *Qui creavit te sine te; non justificat te sine te. He that created thee, without thee, doth not justify thee without thee:* to help our weakness, and sweetly to draw our minds, otherwise averse from travail and pain, the holy Ghost hath ordained that in small room, and in pleasant manner, we may attain necessary knowledge of God, & ourselves, easily keep the same in memory, and daily put in practice our chiefest duty, in serving and praising God, by singing, reading, or hearing these Divine Psalms. which one book (as every one shall be able to learn it, more or less perfectly) openeth and showeth the way, to understand all other Scriptures, and so to find, & enjoy the hidden treasures of Gods word: in like manner as a key openeth a lock. For the whole sacred *Bible is a sealed Book*, and not rightly understood, till the seal, or lock be opened, by the key of Gods spirit, giving knowledge; which the holy Ghost, amongst other ways, inspireth very often, by sacred Music or Psalmody. As St. Gregory noteth in holy Scripture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods will in a particular case, called for a Psalmist (or player on instruments) and *when the Psalmist sang, the hand of our Lord came upon Eliseus*, and presently he prescribing what should be done, procured plenty of water without rain, where was none before, and prophesied victory against the enemies. Reason also and experience teach, that as *men of cheerful heart are apt to sing:* so the exercise of reading, singing, or playing Psalms, is a convenient and a special means, to attain quietness or cheerfulness of mind.

Ser. 15. de verb. Apost.

S. Basil. in prolog.

Holy Scriptures a sealed book.

Apoc. 5.

li. 4. dialogi, c. 42.

The Psalter is the key of other Scriptures.

Iac. 5.

But itself is also sealed.

But as this holy Psalter is the key of other Scriptures, so itself is most especially a sealed, and locked Book, requiring many keys. Every *Psalm* (saith St. Hilary) *hath a peculiar key, and oftentimes there be so many locks and keys of one Psalm, as there be diverse persons that speak, to diverse ends and purposes.* For albeit diverse mysteries are sometimes connected, and so require sundry keys, yet there is but one principal, & proper key of each Psalm: otherwise it should be divided into many Psalms. Our first endeavor therefore must be, to find the proper key of every Psalm, that is, to know what is principally therein contained. To this purpose the learned Expositors of this book, have observed ten general points, or several matters, to which all the contents may be

But one principal key of each Psalm

Ten keys of the Psalter.

Also ten strings.

reduced, as it were, so many keys, and means of entrance into the sense, and true understanding of all the Psalms. And the same may likewise be called the ten strings of this Divine instrument. Upon one of which, every Psalm principally playeth, touching the rest more or less, as cause requireth, for more melodious harmony, and perfect music.

1. Key. One God the B. Trinity.

2. Gods works.

3. Gods providence.

4. The Hebrew people.

5. Christ our Redeemer.

6. Conversion of Gentiles, the Catholic Church.

7. Faith & good works.

8. Davids own acts.

9. General Resurrection, & Judgment.

10. Eternal glory and pain.

The first key, or string, is God himself: One in Substance: Three in Persons. Almighty, all perfect, Power, Wisdom, Goodness, Majesty, Justice, Mercy, & other Divine Attributes. The second, is Gods works of Creation, Conservation, and Governing of the whole world. The third, Gods Providence, especially towards man, in protecting and rewarding the just: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Jacob: their marvelous increase in Ægypt: diverse estates, many admirable and miraculous things done amongst them; with their ingratitude, rejection, and reprobation. The fifth principal key, and string is Christ, the promised Redeemer of mankind: prophesying his Incarnation, Nativity, Travails, Sufferings, Death, Resurrection, Ascension, and Glory. The sixth is the propagation of Christs name and Religion, with Sacrifice and Sacraments, in the multitude of Gentiles believing in him, even to the uttermost coasts of the earth, the Catholic Church ever visible. The seventh is the true manner of serving God, with sincere faith, and good works. The eighth, Holy David interposeth many things concerning himself. As Gods singular benefits towards him, for which he rendereth thanks, and Divine praises, recounteth his enemies, dangers, and afflictions of mind & body, namely by Saul, Absalon and others, humbly beseeking, and obtaining Gods protection. He also expresseth in himself a perfect image, and pattern of a sincere and hearty penitent: bewailing, confessing, and punishing his own sins. The ninth is the end and renovation of this world, with the general Resurrection, and Judgment. The tenth is eternal felicity, and punishment, according as every one deserveth in this life. These are the ten keys of this holy Book; and ten strings of this Divine Psalter.

Four ways to find the proper key of every Psalm 1. By the title.

2. Allegation in the new Testament.

3. Greatness of things affirmed.

Moreover to find which of these is the proper key, and principal string of every Psalm, learned Divines use four especial ways. First by the title, added by Esdras, or the Seventy two Interpreters, for an introduction to the sense of the same Psalm So it appeareth that the third Psalm treateth literally of Davids danger, and delivery from his son Absalon: which is the eight key. though mystically it signifieth Christs Persecution, Passion, & Resurrection, which is the fifth key. Secondly, if there be no title, or if it declare not sufficiently the key, or principal matter contained, it may some times be found by allegation and application of some special part thereof in the new Testament. So it is evident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the second Psalm pertaineth to Christ, impugned and persecuted by diverse adversaries. Which is the fifth key. Thirdly, when greater things are affirmed of any person, or people, as of David, Salomon, Jewish nation,

4. Conference of places.

or the like, then can be verified of them, it must necessarily be understood of Christ, or his Church, in the new Testament, or in Heaven. So the *conclusion* of the 14. Psalm: *He that doth these things, shall not be moved forever*, can not be verified of the tabernacle, nor temple of the Jews, but of eternal Beatitude in heaven. Which is the tenth key. Though the greater part of the Psalm showeth, that just and true dealing towards our neighbors, is necessary for attaining of eternal Glory. Fourthly when, both the title and Psalm, or part thereof seem hard and obscure, some part being more clear, the true sense of all may be gathered, by that which is more evident. According to St. Augustines rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Christ.* So the title, and former part of the fifth Psalm, being more obscure, are explained by the last verses, showing plainly that God will justly judge all men, both just and wicked, in the end of this world. Which is the ninth key. By these and like means the principal key being found, it will more easily appear, what other keys belong to the same, and what other strings are also touched. At least the studious may by these helps make some entrance, and for more exact knowledge search the judgment of ancient Fathers, and other learned Doctors.

*li. 3 c. 4.
de pecca.
merit,*

The style of this book is Poetry.

But besides this singular great commodity, of compendious handling much Divine matter in small room, this book hath another special excellency, in the kind of style, and manner of uttering, which is Meter, and Verse, in the original Hebrew tongue. And though in Greek, Latin, and other languages, the same could not in like form be exactly translated, yet the number, and distinction of verses is so observed, that it is apt for music, as well voices as instruments, and to all other uses of Gods servants. Neither is musical manner of uttering Gods word and praises, less to be esteemed, because profane Poets have in this kind of style uttered light, vain, and false things. For the abuse of good things, doth not derogate from the Goodness thereof, but rather commendeth the same, which others desire to imitate. And clear it is, that this holy Psalmody was before any profane Poetry now extant. For Homer the most ancient of that sort, wrote his poem, at least two hundred and forty years after the destruction of Troy: as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornlius Nepos say longer. Whereas kind David our Divine Psalmist, reigned within one hundred years, after the Trojans wars. There were in deed Amphion, Orpheus, and Muscus before David, but their verses either were not written, or shortly perished, only a confuse memory remaining of them, recited, altered, and corrupted by word of mouth: but before them were the sacred History of Job, almost all in verse; and the two Canticles of Moyses, *Exodi 15.* and *Deut. 32.* It is moreover recorded that Jubal (long before Noes flood) was the father of them, that sang on harp, and organ. Music therefore is marvelous ancient. But sacred Poetry is in many other respects most excellent, and most profitable. *This holy Psalmody* (saith St. Augustine) *is a medicine to old spiritual sores, it bringeth present*

Abuse derogateth not from good things.

Davids Psalter more ancient then any profane Poetry now extant.

Music very ancient.

Sacred Poetry most excellent.

Gen. 4.

Prefat.

remedy to new wounds: it maketh the good to persevere in well doing, it cureth at once all predominating passions, which vex mens souls. A little after: Psalmody driveth away evil spirits, inviteth good Angels to help us, it is a shield in night terrors, a refreshing of day travails, a guard to children, an ornament to young men, a comfort to old men, a most seemly grace to women. unto beginners it is an introduction, an augmentation to them that go forward in virtue, a stable firmament to the perfect: It conjoineth the whole Church militant in one voice, and is the spiritual eternal sweet perfume of the celestial Armies, all Saints and Angels in heaven.

Why King David wrote Divine Poetry

The first cause his natural inclination to music.

2. Verse more easy & more pleasant.

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

Canticles in the new Testament.

To all this we may add other causes, which moved the Royal Prophet to write this Divine Poetry. First he had from his youth (by Gods special providence) a natural inclination to Music; wherein he shortly so excelled, that before all the Musicians in Israel, he was selected to recreate king Saul, whom an evil spirit vexed. And his skill I, together with his devotion, had such effect, that *when he played on the harp, soul was refreshed, and waxed better. For the evil spirit departed from him:* saith the holy text. Wherefore he made these Psalms, that himself and others might by singing them, employ this gift of God to his more honor. Secondly, verse being more easy to learn, more firmly kept in mind, and more pleasant in practice (for *as wine, so music doth recreate the heart of man*) the holy Ghost condescending to Mans natural disposition, inspired David to write these Psalms in meter, *mixing the power of Divine doctrine, with delectable melody of song, that whiles the ear is allured with sweet harmony of music, the heart is endued with heavenly knowledge, pleasant to the mind, and profitable to the soul.* Thirdly, David singularly illuminated with knowledge of great, and most Divine Mysteries, endued also with most gracious disposition of mind, *the man chosen according to Gods own heart (1. Reg. 13.)* would utter the same Mysteries, with godly instructions, and praises of God, in the most exquisite kind of style; that is in verse. For otherwise he was also very eloquent in prose, as well appeareth by sundry his excellent, and effectual discourses, in the books of Kings, and Paralipomenon. For which cause Moyses also described the passage of Israel forth of Ægypt through the red sea in a Canticle, after that he had related the same whole history, more at large in prose; that all might sing, and so render thanks with melodious voice, and musical instruments praising God. Likewise in another Canticle he comprised the whole law, a little before his death. So also Barac and Debora: and after them Judith, song praises to God for their victories in verse. Salomon wrote the end of his Proverbs, and a whole book (entitled Canticles) & the Prophet Jeremie his Lamentations in verse. Anna having obtained her prayer for a son, gave thanks to God with a Canticle. The like did king Ezechias for recovery of health. The Prophets Isaias, Ezechiel, Jonas, Abacuc, and the three children in the furnace: again in the new Testament, the B. virgin mother, just Zacharie, & devout Simeon gave thanks, & sang

1. Reg. 16. v. 23.

Eccli. 40.

S. Aug. St. Basil. in Præfat

Exo. 15.

Deut. 32.

Iudic. 5. Judith. 16.

Prov. 31.

1. Reg. 2.

Isa. 38.

Isa. 12.

26. Ezech.

38 Ian. 2.

Abac. 3.

Dan. 3.

Luc. 1. 2.

praises to God in Canticles.

4. Both Divine music and ditties in Gods temple.

Fourthly, albeit the holy King was not permitted, to build the gorgeous Temple for Gods service, as he greatly desired to have done, yet he provided both store of musicians (four thousand in number, of which 288. were masters to teach) & made these Psalms as godly ditties, for this holy purpose, in all solemnitys of Feasts, and daily sacrifice, when the Temple should afterward be built.

1. Par. 23, 25.

5. The great use of these Psalms in the Catholic Church.

Fifthly, he made these Psalms not only for his own, & others private devotion, nor yet so especially for the public Divine service in the Temple, and other Synagogues of the Jews, but most principally for the Christian Catholic Church, which he knew should be spread in the whole earth. Forseeing the marvelous great, and frequent use thereof in the Christian Clergy, and Religious people of both sexes. As he prophesieth in diverse Psalms. *all the earth sing to thee: sing Psalms to thy name. Again, I will sing Psalms to thee (ô God) in the Gentiles, in all peoples, and Nations.* Which himself never did, but his Psalms are ever since Christ, song by Christians, converted from gentility, as we see in the Churches Service. For the whole Psalter is distributed to be song, in the Ordinary office of our Breviary every week. And though extraordinarily, for the Variety of times, and Feasts, there is often alteration, yet still the greater part is in Psalms. Certain also of the same Psalms, are without change, or intermission repeated every day. And such as have obligation to the Canonical Hours, must at least read the whole Office privately, if they be not present where it is sung. The Office also of Mass, ordinarily beginneth with a Psalm In Litanies, and almost all public Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalms, or frequent verses are inserted. Likewise the greatest part of the Offices, of our B. Lady, and for the dead are Psalms. Besides the seven Poenitential, and fifteen Gradual Psalms, at certain times. So that Clergymens daily office consisteth much in singing, or reading Psalms. And therefore all Bishops especially, are strictly bound by a particular Canon (*Dist. 38. cap. Omnes psallentes*) to be skillful in the Psalms of David: and to see that other Clergymen be well instructed therein. According to the holy Ghosts admonition, by the pen of the same Royal Prophet (*Psal 46.*) *Psallite sapienter; or: intelligenter, that is. Sing Psalms with knowledge, and understanding them.* Not that every one is bound to know, and be able to discuss all difficulties, but competently, according to their charge undertaken in Gods Church. Otherwise every one that is, or intendeth to be a Priest, may remember what God denounceth to him, by the Prophet Osee (c. 4.) *Because thou hast repelled knowledge, I will repel thee, that thou do not the function of Priesthood unto me.* Thus much touching the Author, the contents, the poetical style, & final cause of this holy Psalter.

56. 117. 65.

The whole Psalter in the Ordinary office every week.

Certain Psalms every day.

Many Psalms in other Ecclesiastical offices.

Bishops bound to be skillful in Davids Psalter. Other Priests to have competent knowledge therein.

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

As for the name, St. Jerome, St. Augustine, and other Fathers teach, that

Why this book is called the psalter.

Other instruments make consort with the Psalter.

All virtues are referred to Gods honor.

whereas amongst innumerable musical instruments, six were more specially used in Davids time, mentioned by him in the last Psalm *Trumpet, Psalter, Harp Timbrel, Organ, and Cymbal*. This book hath his name of the instrument called Psalter, which hath ten strings, signifying the ten commandments, and is made in form (as St. Jerome, and St. Bede suppose) of the Greek, letter D *delta*, because as that instrument rendreth sound from above, so we should attend to heavenly virtues, which come from above: Likewise using the harp, which signifieth mortification of the flesh, & other instruments, which signify and teach other virtues, we must finally refer all to Gods Glory, rejoice spiritually in heart, and render all praise to God.

Concerning interpretation of holy Scriptures.

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

AS Prophecy (*or other holy Scripture*) was not at any time by Mans will, but the (*Prophets*) holy men of God spake, inspired by the holy Ghost: so no prophecy (*nor explication*) of Scripture, is made by private interpretation. 2, *Pet. 1.* but by the same Spirit Wherewith it was written, which our Saviour gave to the Church, to abide forever, the Spirit of truth; to teach all truth. *Joan. 14. 16. Neither* pertaineth it to every one, to discern the true spirit, but to some. *1. Cor. 12.*

They consist in understanding.

Holy Scriptures consist not in reading, but in understanding. St. *Jerome Dialogo aduers. Luciferianos.*

Holy Fathers do best expound them.

The words of holy Scripture are so to be understood, as holy men, the Saints of God, have understood them, St. *Aug Ser. 18. de verb. Domini.* Men must learn of men, not expect knowledge immediately of God, nor only by Angels. *Idem, in prologo Doct. Christ.*

Some Mysteries are hidden.

There be some things, mentioned in holy Scripture, which God will have hidden, and those are not to be curiously searched. St. *Amb. li. 1. c. 7. de vocat. Gentium.*

They prove our humility.

By those things, which to us are hidden in holy Scripture, our humility is proved, St. *Greg. ho. 17. super Ezech.*

THE BOOK OF PSALMS

Psalm 1

*The right manner
of serving God.
The 7. keys.*

The Royal prophet David placed this Psalm as a Preface to the rest, containing, 1 true happiness, which consisteth in flying sins, and serving God. 3. The good do prosper, 5. not the wicked: 6. as will appear in the end of this world.

1 **BLESSED** (a) is the man, that hath not gone in the counsel of the impious, & hath (b) not stood in the way of sinners, and hath (d) not sit in the chair of pestilence: *Mat. 5.*

(a) He is in the right way to eternal felicity. (b) not consented to evil suggestions (c) not continued in sin. (d) not finally Persisted in wicked life.

2 But (e) his will is the way of our Lord, and in his law he will meditate day and night. *Jos. 1.*

(e) He is wholly occupied & delighted in keeping Gods commandments.

3 And he shall be as a tree, that is planted nigh to (f) the streams of waters, which shall give his fruit in his time: *Jere. 17.*

(f) To him that useth Gods grace well, more grace is continually given.

4 And (g) his leaf shall not fall: and (h) all things whatsoever he shall do, shall prosper.

(g) Through such grace he shall persevere. (h) all things work to the good of them that love God sincerely.

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

(i) The wicked are carried with every light tentation.

6 Therefore the impious shall (k) not rise again in judgment: nor sinners in the (l) Council of the just

(k) all rising at the last day, the wicked shall not rise with hope nor comfort, but in desolation. (l) the happy congregation of the blessed.

7 For our Lord (m) knoweth the way of the just, and the way of the impious (n) shall perish.

(m) approveth & rewardeth. (n) in eternal damnation.

ANNOTATIONS

Psalm 1

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

1. *Hath not gone, not stood, not sat.*) The Hebrew style, and manner of discourse differeth here from other nations, in mentioning first the less evil, and the greatest last. Whereas we would say in the contrary order: He is happy that hath not *sit*, that is, hath not settled himself in wickedness, nor finally Persisted obstinate: more happy, that hath not *stood*, any notable time continued in sin: and most happy, that hath not *gone*, not given any consent at all to evil suggestions.

Justice consisteth
in fleeing evil and

2. *His will in the way of our Lord.*) As one part of happiness consisteth in declining from evil: so the other is in doing good; the will desiring, and diligently endeavoring to walk in the way of virtue, and law of God. Which is true justice, and right form of

doing good.

good life, proposed in this Psalm, for attaining eternal beatitude.

Psalm 2

Of Christ. the 5. key. Also of his Church, the 6. key.

Christs Glory, the world repining thereat, 4. shall be propagated in all the world. 7. His Divine power as well spiritual in converting mens hearts, as external, in severe justice, is prophesied.

1 **WHY** did the (a) Gentiles rage, and (b) peoples meditate vain things?

Act. 4.

(a) Both gentiles (b) and Jews strive in vain against Christ.

2 The (c) kings of the earth stood up, and the (d) princes came together in one against our Lord, and against his Christ.

(c) Pilate and Herod. (d) Annas and Caiphas.

3 Let (e) us break their bonds a sunder: and let us cast away their (f) yoke from us.

(e) The voice of wicked men, (f) & especially libertines striving to shake of all discipline.

4 He that dwelleth in the heavens, shall (g) laugh at them: and our Lord shall scorn them.

(g) God for all this will turn the hearts of many.

5 Then shall he speak to them in his (h) wrath, & in his (i) fury he shall trouble them.

(h) severely reprehend, (i) and justly punish the obstinate.

6 But (k) I am appointed king by him over Sion his holy hill, preaching his precept.

(k) Christ shall reign in his kingdom the Church.

7 The (l) Lord said to me; Thou art my (m) Son, I this day have begotten thee.

(l) God the Father speaketh to (m) God the Son

*Act. 13.
Heb. 1. &
5.*

8 Ask of me, and I will give (n) thee the Gentiles, for thine inheritance, and thy possession (o) the ends of the earth.

(n) Christ as man hath the Church for his inheritance. (o) spread through the whole world.

9 Thou shalt rule them in (p) a rod of iron, and as a potters vessel thou shalt break them in pieces.

*Apoc. 2.
& 19.*

(p) Gods inflexible will & power.

10 And (q) now ye kings understand: take instruction you that judge the earth.

(q) A prophecy that Kings shall be converted, and submit themselves to Christs discipline.

11 Serve our Lord in (r) fear: and rejoyce to him with trembling.

(r) None is secure before death.

12 Apprehend discipline (s) lest sometime our Lord be wrath, and you perish out of the just way.

(s) Some fall from the way of salvation.

13 When his wrath (t) shall burn in short time, blessed are all, that trust in him.

(t) God will judge justly in the end of this short life both the evil and good. So this Psalm concludeth with the ninth key.

ANNOTATIONS

Psalm 2

| | | |
|---|---|--|
| Persecution can not hinder the Glory of Christ. | 2. <i>Kings and Princes against Christ.</i>) When Christ, and his Apostles preached the Gospel, both Jews and Gentiles, with their Princes, Kings, and Emperors most furiously resisted, but all in vain. For they could not hinder the will and power of God. But the more they persecuted, the more was increased the zeal, and number of Christians. | |
| The Church never faileth. | 8. <i>The gentiles thine inheritance.</i>) By this promise of God to Christ, St. Augustine convinced the Donatists; & in them the Protestants, that say, the Church of Christ failed, and became small, or invisible; as though Christ the Son of God, could sometimes lose his inheritance, which is the Catholic Church, gathered of the Gentiles, and <i>his possession extended to the ends of the earth.</i> | <i>in hunc Psal.</i> |
| Custom in sin more hardly cured. | 9. <i>As a potters vessel.</i>) If a potters vessel (saith St. Jerome <i>in hunc Psal. tom. 8.</i>) be broken whiles it is soft, it may easily be repaired, but after it is hard, it can not be made whole again. So sinners are more easily restored to grace, shortly repenting, then long obdurate: yet that which is impossible to man, is possible to God. <i>Mat. 10. For as clay in the potters hand, so are you in my hand, saith our Lord. Jere. 18.</i> | |
| Kings converted to Christianity. | 10. <i>Ye Kings understand.</i>) Not only innumerable other people of all nations, but also after a while, Kings and Emperors believed in Christ. And such as at first persecuted, became most Christian, Catholic, Defenders of the faith. | |
| Defend Catholics and punish heretics. Apostates favor heretics and schismatics, because they hate all Christians. | 10. <i>Take instruction you that judge the earth.</i>) Petilianus, Gaudentius, & other Donatists inveighing against Christian Kings, for punishing heretics, most falsely avouched, that Christianity never found Kings but envious, enemies, and persecutors. To whom St. Augustine answereth in several Books, that Christian Kings, and Princes are not enemies to Christianity: but are enemies to heretics, the rebels of Christ, and his Church. For according to this prophecy of king David, <i>Christian Kings are instructed</i> , and know it is their duty, in the service of God, to defend the Church against Heretics, and other Infidels. And it is the property of Apostates to favor heretics. So good Constantine the great maintained Catholic unity; and Julian the Apostate to make greater division, took Churches from Catholics, and gave them to Donatists, to nourish dissention, and so to overthrow all Christians. But God still protecteth the true Church, against all such subtle, and malicious devises: <i>because it is Christs inheritance.</i> | <i>Ad Petil. li. 2. c. 92. Ad Gaud li. 2. c. 26.</i> |
| Joy and fear. | 11. <i>Rejoice with trembling.</i>) Gods service is tempered with two affections: with joy, in consideration of his Goodness, mercy, & meekness; and with fear, in respect of his justice, and severe judgment. The one is a remedy against desperation: the other against presumption. | |

Psalm 3

| | | |
|---|--|----------|
| <i>David persecuted by his son.</i> The 8. key. | <i>King David recounteth his danger, when his son Absalom conspired against him: 4. and thanketh God for his delivery. 9, acknowledging all help to be from God. Mystically, Christs persecution, Death, Burial, and Resurrection.</i> | |
| | 1 The Psalm of David, when he fled from the face of Absalom his son. (2. <i>Reg. 15.</i>) | |
| | 2 Lord (a) why are they (b) multiplied that trouble me? many rise up against me. | Joan. 2. |

(a) *O God let me know how grievously I have sinned.* (b) *that all Israel (1. Reg. 15. v. 13.) with all their heart followeth Absalom. So against Christ, the Priests, the People, & Gentiles all conspired.*

3 Many say to (c) my soul: There is (d) no salvation for him in his God.

(c) *my life* (d) *he can not escape*

4 But (e) thou Lord art my protector, my (f) Glory, & exalting (g) my head.

(e) *But I avouch that God always defendeth me,* (f) *giving me victory,* (g) *& confirming my kingdom.*

5 With my voice I have cried to our Lord: and he hath heard me from his (h) holy hill.

(h) *heaven.*

6 I have (i) slept, and have (k) been at rest; and have (l) risen up, because our Lord hath taken me.

(i) *I lay down* (k) *and rested in expectation of thy help.* (l) *And am delivered.* Christ died, was buried, & rose again.

7 I will not fear thousands of people compassing me: (m) arise Lord, save me my God.

(m) *I know thou wilt help me, and so I beseech thee to do.*

8 Because thou hast stroken all that are my adversaries without cause: thou hast broken the (n) teeth of sinners.

(n) *The strength and fury.*

9 Salvation (o) is our Lords: and thy (p) blessing upon thy people.

(o) *health and safety cometh from God.* (p) *Abundance of grace promised to Gods servants.*

ANNOTATIONS

Psalm 3

Titles of the Psalms added by Esdras and the Septuagint.

1. *Psalm of David.*) all Interpreters agreeably teach, that king David made not the titles, which are before the Psalms. Nevertheless they are authentic, as endited by the holy Ghost. And it is most probable Esdras added those titles which are in the Hebrew: and the Seventy Interpreters wrote the other, in their Greek Edition. Both which St. Jerome translated into Latin.

Five things to be noted in the titles.

In these titles five things may be noted. First, the former two having no title at all, the general name of Psalm, common to all, is particularly appropriated to some, and other names to others. Which in all are twelve. to wit: Psalm Inscription, Prayer, Canticle, Psalm of Canticle, Canticle of Psalm, Hymn, Testimony, Understanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalms are the names of certain persons, which by St. Augustines judgment, cited in the Proemial Annotations, and others, proveth not the same persons to be Authors of those Psalms, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalm was made, or song. Fourthly, the matter contained in the Psalm, or upon what occasion it was made, is expressed in some titles. Fifthly diverse other terms are often used in the titles of sundry Psalms, as *To the end.* *For the Octave.* *For presses,* and the like, all which we shall briefly explicate, where they first occur.

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

Why this is called the Psalm of David.

First therefore this third Psalm is called *the Psalm of David*, not because he is author thereof, for he is also author of the former, where his name is not expressed, as is evident by the testimony of all the Apostles. *Act. 4. v. 25.* but because it treateth particularly and literally of him.

The time and occasion of making this Psalm.

1. *When he fled from the face of Absalom.*) Here the time is signified, when this Psalm was made, to wit, immediately after the overthrow of his rebellious son Absalom, mentioned. 2. *Reg. 18.* before his return to Jerusalem. For albeit of human, natural, and fatherly affection, he greatly lamented the death of his son, yet he rendered thanks and praises to God, as reason and duty bound him.

King David prefigured Christ.

6. *I have slept, and have been at rest, and have risen up.*) King David by his sleeping in persecution, and by his resting, and delivery from his persecutors, prefigured Christs Death, Burial, & Resurrection. As appeareth, Joan. 2. v. 22. Where the Evangelist saith: that after Christs Resurrection, *his disciples believed the scripture*, to wit, this and other like prophecies. For otherwise the old Testament doth not so expressly declare such Mysteries, as the Gospel doth: but one thing in the proper, and grammatical signification of the words, and another thing, in shadows and figures, and hath literal. Whereupon St. Gregory teacheth (*li. 20. c. 1. Moral.*) that holy Scripture (amongst other incomparable excellences) surpasseth all other doctrines, in the very manner of speaking: because by one and the same speech, it reporteth a thing done, and proclaimeth a Mystery: so relating things past, that with the very same words, it foreshoweth things to come.

The same Scripture hath diverse literal senses.

Psalm 4

Confidence in God necessary The 7. key.

The holy prophet teacheth, by his own example, to flee to God in all tribulation 3. that other refuges are insufficient, 9. and Gods help most assured.

1 Unto the end, in (a) songs, the Psalm (b) of David.

(a) *In an instrument apt for verses.* (b) *This Psalm pertaineth to the beloved, signified by the word David.* St. Aug: *li. 17. c. 14. civit. St. Beda in Psal.*

2 **WHEN** (c) I invocated, the God of my justice heard me: in (d) tribulation thou hast enlarged to me. (e) Have mercy on me, and hear my prayer.

(c) *When soul unjustly persecuted just David, God heard his prayers.* (d) *being strictly beseeched* (1. *Reg. 23. 26.*) (e) *Likewise help me when soever I shall need.*

3 Ye sons of men how long are you of (f) heavy heart? why love you (g) vanity, and seek (h) lying? *Ephes. 4.*

(f) *why do you still harden your hearts?* (g) *honor, and transitory Glory.* (h) *false and deceitful riches?*

4 And know ye that our Lord hath made his (i) holy one (k) marvelous: (l) our Lord will hear me, when I shall cry to him.

(i) *every godly soul.* (k) *Rich with virtues.* (l) *every just soul hath confidence in God, that he will hear his cry.*

5 Be ye (m) angry, and (n) sin not: the things that you say in (o) your hearts, in your (p) chambers be ye sorry for.

(m) *Just anger is good & necessary against sin.* (n) *but then is most need to beware not to exceed in passion. have therefore a continual purpose never to sin.* (o) *Evil cogitations.* (p) *bewail & repent before you sleep.*

6 Sacrifice ye the sacrifice of (q) justice, and hope in our Lord. many say: (r) Who showeth us good things?

(q) *Not only external but most especially internal sacrifice of justice, and observation of Gods commandments is most necessary*(r) *The solid rewards promised by God?*

7 The (s) light of thy countenance o Lord is signed upon us: thou hast given (t) gladness in my heart.

(s) *reason and grace are freely given to man, Whereby he may know that God will reward the just.* Heb. 11. v. 6. (t) *Wherein a just man inwardly rejoiceth.*

8 By the fruit of their (v) corn, and (w) wine, and (x) oil they are multiplied.

(v) For example and in figure of heavenly rewards, God gave temporal wealth in the old testament. (w) For example and in figure of heavenly rewards, God gave temporal wealth in the old testament. (x) For example and in figure of heavenly rewards, God gave temporal wealth in the old testament.

9 In (y) peace in the selfsame I will sleep, and rest:

(y) In this confidence the just may rest contented.

10 Because thou Lord hast (z) singularly settled me in hope.

(z) God so promiseth every just person in particular.

ANNOTATIONS.

Psalm 4

1. *Unto the end.*) The Hebrew word *Lamnatsea*, signifieth to him that overcometh. And so the Hebrews interpret, that the Psalms, which have this word in their titles, were directed either to him, that excelled others in skill of music; or had authority over other musicians: or to him, whose office was to sing victories and triumphs. But the Latin, according to the Greek, hath *In finem, unto the end.* which (most commonly signifying perpetuity, or continuance unto the end of any thing) in the titles of the Psalms rather signifieth, that the matter contained in the Psalm, pertaineth to future times, or persons; especially to the new Testament. And so St. Augustine expoundeth it here of *Christ*, who is *the end* (or perfection) *of the law*. Not that the principal contents belong to Christ, in his own Person, but to his mystical body the Church, and faithful people, whom the Prophet here teacheth to have confidence in God, moderation in their affections, & patience in tribulation, which is the seventh key, proposing his own example, & prophetically Christs. The same whereto Christ exhorteth, saying: Joan. 16. v. vlt. *Have confidence, I have overcome the world.* Signifying that his servants, through his grace, may also overcome it.

1. Par. 15.

Rom. 10.

6. *Sacrifice of Justice.*) Not only external Sacrifice of diverse kinds, were necessary in the law of nature, and of Moyses, and one most excellent and complement of all, in the new Testament, but also spiritual sacrifice was ever, and is required, and that of three sorts. First, Sacrifice of sorrow, and contrition for sins (*Psal 50.*) *An afflicted spirit is a sacrifice to God.* The second is sacrifice of Justice, here mentioned. The third is Sacrifice of praise (*Psal. 49.*) *Immolate to God the sacrifice of praise.* Concerning the second proposed in this place: He offereth sacrifice of Justice, that rendereth to every one that is due. First to God as our Creator, a resignation of ourselves, even our lives, at his Divine pleasure; as to our Master, we must render faith and belief, in all that he proposeth; as to our Father, hope, confidence, & reverential fear; as to our Lord and King, payment of tribute, that is observation of his law and commandments; as to our Captain, the travail of warfare in this life; as to our Physician, patience and toleration, when he cureth our wounds, by chastisement for sins; as to our Spouse, chastity of body and mind, fleeing all carnal and spiritual fornication; as to our Friend, frequent conversation in all acts of devotion. We owe to ourselves, that Seeing we consist of soul and body, we keep due subordination, that the soul and reason command, & the body, and inferior appetite obey: as the servant must obey his master, and the handmaid her mistress. We owe to our neighbor, love from the heart, instruction also from the mouth; and assistance by our help, according to his necessity, and our ability yea though our neighbor be our enemy. But to other enemies contrary things are due. To the world, contempt: because the goods of this world are small, few, short, uncertain, deceitful, not satisfying the mind, and mixed with many evils and dangers. To the flesh we owe chastisement, and daily care, so to feed it, that it serve the soul, & rebel not. To the Devil we must render the shame, that cometh by sin, acknowledging our faults, and all truths, and so return upon him all *vanity and lying*, Wherewith he

The signification of this phrase, *To the end* in the titles of Psalms.

Three spiritual sacrifices necessary.

Of penance, Justice. Praise.

What is due to God.

To ourselves.

To our neighbor.

To our enemies. The world. The flesh. The Devil.

To sin.

Light of reason
showeth there is a
God that
rewardeth.

allureth & seduceth. Finally to sin itself, we owe hate, and revenge, because it is the only evil, that hurteth us; and due punishment with zeal of justice, because it dishonoreth God. He that thus offereth *sacrifice of justice*, may justly (as it followeth in the Psalm) hope (yet not in himself but) in our Lord. And lest any should pretend ignorance, saying: *who showeth* (or teacheth) us *good things?* as though they lacked instruction, the Prophet preventeth this vain excuse, saying: *The light of thy countenance* o Lord (the light of reason, which is the image of God, whereto we are created like) *is signed upon us*, fixed in our understanding, that we may see there is a God, that ought to be served, and that he will reward his servants. *Heb. 11.*

Psalm 5

*The general
judgment. The 9.
key.*

Just men in affliction appeal to God, the revenger of injuries. 5. knowing and professing that God hateth iniquity. 9. therefore remit their cause to him. 11. recite certain enormous vices of the wicked. 13. and expect Gods final judgment of the good and bad.

1 Unto the end, for (a) her that obtaineth the (b) inheritance. The Psalm of David.

(a) *The faithful just soul that overcometh. her enemies by virtue.* (b) *eternal Glory.*

2 **RECEIVE** o Lord (c) my words with thine ears, understand my cry.

(c) *The prayer of the whole Church, or of any faithful (Ever beloved) soul.*

3 Attend to the voice of my prayer, my king and my God.

4 Because I will pray to thee: Lord in (d) the morning thou wilt hear my voice.

(d) *Gods help is presently granted of his part, though it be sometimes deferred for the more good of his servants.*

5 In (e) the morning I will stand by thee and will see: because thou art not a God that wilt iniquity.

(e) *Before all other affairs we must pray to God. St. Cyprian. in fine orat. Dominicæ.*

6 Neither shall the malignant (f) dwell near thee: neither shall the unjust abide (g) before thine eyes.

(f) *The wicked and wickedness have no conversation with God. (g) in the day of judgment.*

7 Thou hatest all that work iniquity: thou wilt (h) destroy all that speak lie.

(h) *by final sentence of eternal damnation.*

8 The bloody and deceitful man our Lord will abhor:

9 But I in the multitude of (i) thy mercy. I will enter into thy house: I will adore toward (k) thy holy temple in thy (l) fear.

Lord conduct me in thy justice: because of mine enemies direct my way in thy sight.

(i) *Not in Mans power, but in Gods mercy must the just man trust. (k) In the Church of God. (l) with reverential fear as in Gods presence.*

10 Because there is (m) no truth in their mouth: their heart is (n) vain.

(m) *No true nor solid Goodness in the wicked. (n) They think nothing but vanity, and mischief.*

11 Their throat is an (o) open sepulchre, they did (p) deceitfully with their tongues, (q) judge them o God.

*Psal. 13.
Rom. 3.*

(o) yielding loathsome stench, bitterness, and rancor, (p) yet they flatter with feigned good words. (q) Albeit the just desire the conversion of the wicked, yet if they will not repent, then the just conform their desires to Gods just judgment: which shall be manifested in the end of the world.

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

13 And let all be glad, that hope in thee, they shall rejoice forever: and thou shalt dwell in them. And all that love thy name shall Glory in thee, because thou wilt (r) bless the just.

(r) *The just shall receive sentence of eternal Glory.*

14 Lord, as with a shield of thy good will, thou hast crowned us.

ANNOTATIONS.

Psalm 6

God is not author
nor cause of sin.

5. *Not a God that wilt iniquity.*) Seeing God will not iniquity, as these words testify in plain terms, it followeth necessarily, that he is not author, nor cause of any sin For God doth nothing contrary to his own will. But he hateth iniquity, and in respect thereof *hateth all that work iniquities*, as the authors of iniquity, though he loveth them as his creatures and of his part requireth their salvation.

Psalm 6

A pathetic prayer
of a sinner & the
first penitential
Psalm the 7. key.

Davids earnest and hearty prayer after he had grievously sinned. 5. which being grounded in filial, not servile fear, 9. concludeth with assured hope, and confidence in Gods mercy.

1 unto (a) the end in songs, the Psalm of David for the octave.

(a) *This Psalm pertaineth also to penitents in the new testament.*

2 **Lord**, (b) rebuke me not in thy fury; nor (c) chastise me in thy wrath.

Psal. 37.

(b) *condemn me not eternally* (c) *Spare me also for part of the temporal pain, which I deserve.*

3 Have mercy on me Lord, because I am weak: (d) heal me Lord, because all (e) my bones be troubled.

(d) *give me the medicine of grace.* (e) *My sorrow hath inwardly pierced me even to the bones.*

4 And my soul is (f) troubled exceedingly: but thou Lord (g) how long?

(f) *with fear of thy just wrath.* (g) *leavest thou me in this calamity?* (h) *Show again thy favorable countenance.*

5 Turn thee o Lord, and (i) deliver my soul: save me for (k) thy mercy.

(i) *from this fearful affliction.* (k) *Though my sins have deserved the contrary yet show thy mercy.*

6 Because there is not in (l) death, that is mindful of thee: and in (m) hell who shall confess to thee?

(l) *This life is the time of repentance, after death no conversion.* (m) *In hell nothing but blasphemy.*

7 I (n) have labored in my sighing, I (o) will every night wash my bed; I will (p)

water my couch with my tears.

(n) *I have in part lamented.* (o) *I will add more sorrow & penance* (p) *I will Persist in my penance, till I be thoroughly watered with thy grace..*

8 My (q) eye is troubled for fury: I have waxen (r) old (s) among all Mine enemies.

(q) *mine eyes are dim with weeping, for fear of thy just judgment.* (r) *my hairs are gray with sorrow.* (s) *whereat mine enemies rejoice.*

9 (t) Depart from me all ye that work iniquity: because our Lord (v) hath heard the voice of my weeping.

(t) *After due sorrow the true penitent hath confidence in God, against his enemies.* (v) *will most certainly accept of true repentance.*

Mat. 7. & 25. Luc. 13.

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

11 Let all Mine enemies be (w) ashamed, & very sore troubled: let them be converted and ashamed very quickly.

(w) *These are not imprecations, but threatenings, that the wicked may amend, or else predictions if they Persist in sin.*

ANNOTATIONS

Psalm 6

The octave signifieth the world to come.

1. *For the octave.*) Literally it seemeth that the Psalms which have *For the octave*, in their titles, were to be song on an instrument of eight strings. So the Caldee paraphasis translatheth. *In citheris octo chordarum: in Citherus of eight strings.* But prophetically St. Augustine, & others expound it, to pertain to the Resurrection in the end of this world. So David, and all penitent sinners bewail their sins, and do penance in this life, for the octave, that is for the world to come.

Hell for some sinners. Purgatory for others.

1. *In thy fury, nor in thy wrath.*) By *fury* is signified Divine justice, irrevocably condemning the wicked to eternal damnation: by *wrath*, Gods fatherly chastisement correcting sinners, whom he saveth. Whereupon St. Gregory teacheth, that the faithful soul not only feareth fury, but also wrath: because *after the death of the flesh, some are deputed to eternal torments, some pass to life through the fire of purgation.* Which doctrine the same holy father confirmeth, by the judgment of S Augustine more ancient. Who likewise affirmeth, that all those which have not laid Christ their foundation, are rebuked in fury, because they are tormented in eternal fire: and those which upon right foundation (of true faith in Christ) have *built wood, hay, stubble*, are chastised in wrath, because they are brought to rest of beatitude, but purged by fire. Let therefore the faithful soul (considering what she hath done, and contemplating what she shall receive) say: *Lord rebuke me not, in thy fury: nor chastise me in thy wrath.* As if she said more plainly: This only with my whole intention of heart, I crave, this incessantly with all my desires I covet, that in the dreadful judgment, thou neither strike me with the reprobate, nor afflict me with those, that shall be purged in burning flames. Thus St. Gregory, *in 1. Psalm penitent. v. 1.*

in Psal. 37. 1. Cor. 3.

Psalm 7

Davids prayer in tribulation. the 8. key.

David in confidence of his just cause, and unjust persecution. prayeth for Gods help, 7. and just revenge of his enemies. 15. describing their malicious intention, and ruin.

1 The Psalm of David which he song to our Lord, for the words of (a) Chusi the

son of Jemini. (2. Reg. 16.)

(a) *This Chusi defeated the counsel of Achitophel. as St. Aug. St. Basil & St. Chris. expound it.*

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

3 Lest sometime (b) he as a Lion violently take (c) my soul, whiles there is none to redeem, nor to save.

(b) *Absolom, or any other enemy, if God do not resist and hinder him. (c) my life.*

4 O Lord my God if I have done (d) this, if there be iniquity in my hands;

(d) *Such evil as Mine enemies feign & object against me.*

5 If I have rendered to them that repaid me evils, let me worthily fall (e) empty from Mine enemies.

(e) *Let me not have the victory of them.*

6 Let the enemy persecute my soul, and take it, and (f) tread down my life in the earth, and bring down my Glory into the dust.

(f) *Let me die with ignominy.*

7 Arise Lord in thy wrath: and (g) be exalted in the coasts of Mine enemies.

(g) *Show thy power.*

And arise o Lord my God in the (h) precept which thou hast commanded:

(h) *Seeing thou didest command to make me king, it behooveth thee to protect me.*

8 and a (i) synagogue of peoples shall compass thee.

(i) *many will serve thee the only true God.*

And (k) for it return on high:

(k) *For this increase of faithful people.*

9 our Lord judgeth peoples.

Judge me o Lord according to (l) my justice, and according to my innocency (m) upon me.

(l) *my just cause against my particular enemies. (m) let fall upon me.*

10 The wickedness of sinners shall be consumed, and thou shalt direct the just, which searchest the heart and rains o God.

*1. Par. 28.
Jere. 11.
17.*

11 My just help is from our Lord, who saveth those that be right of heart.

12 God is a just judge, strong, & patient: is he angry (n) every day?

(n) *God doth not punish all sinners presently, but often deferreth.*

13 (o) Unless you will be converted, he shall shake his sword, he hath bent his bow, and prepared it.

(o) *expecting if they will amend*

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

*Isa. 59.
Job. 15.*

15 Behold (p) he hath bred with injustice: he hath conceived sorrow, and brought forth iniquity.

(p) *The injurious persecutor purposing injustice, conceiveth envy, and bringeth forth*

iniquity.

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

17 His (q) sorrow shall be turned upon his head: and his iniquity shall descend upon his crown.

(q) *Envy, & desire to hurt others turneth to the ruin of the enviers.*

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

Psalm 8

Christ's Incarnation.
The 5. key.

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

1 unto (a) the end (b) for presses, the Psalm of David.

(a) *Belonging to the new Testament. (b) Suffering of Christ, and of Christians.*

2 **O Lord** (c) our Lord, how marvelous is thy name in the whole earth! Because thy magnificence is elevated, above (d) the heavens.

(c) *God the lord of all by creation, is our singular lord, that believe and trust in him. (d) God more excellent then the heavens, he being the creator, they a creature.*

3 Out of the mouth of (e) infants and sucklings, thou hast perfected praise because of thine enemies, that thou mayest destroy the enemy and revenger.

Mat. 21.

(e) *fulfilled when Christ coming into Jerusalem, children sang Osanna Mat. 21.*

4 Because I shall see thy heavens, the works of thy fingers: the Moon and the stars, which thou hast founded.

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

6 Thou hast (f) minished him a little less then Angels; with (g) Glory and honor thou hast crowned him:

Heb. 2.

(f) *The Son in assumed humane nature became less then Angels. (g) But in him Mans nature is exalted above Angels.*

7 and hast appointed him (h) over the work of thy hands.

(h) *Christ the Lord of all creatures.*

8 Thou hast subjected (i) all things under his feet, all (k) sheep and oxen: moreover also the beasts of the field.

*Gen. 1. v.
27. 1. Cor.
15.*

(i) *yea of Angels. Heb. 2. (k) Not only all reasonable creatures, but all beasts, and other things obey him. The sea and the winds obey him. Mat. 8.*

9 The birds of the air, and fishes of the sea; that walk the paths of the sea.

10 (l) O Lord our Lord, how marvelous is thy name in the whole earth!

(l) *The same end & beginning signify that as God was marvelous in creating man in so happy state, that if he would, he might have avoided both sin & death: so he is marvelous in that he so rewardeth the blessed in the resurrection, that they can neither sin non die.*

ANNOTATIONS

Psalm 8

Presses signify
Christs Passion.

Morally it
signifieth the
travails of the
Church militant.

vinacia.

1. *Presses.*) Most Hebrew Doctors say the word *Gittith*, may either signify the place, where this Psalm was made, or the musical instrument, on which it was song. But most Christian Doctors expound it literally of Christs Passion, who was stretched on the Cross, and all his sacred blood pressed, and drawn out of his body. Which Metaphor Isaiaes also useth, demanding of Christ: Why is thy clothing red, and thy garments as theirs, that tread in the *vine press*? and answereth in Christs person: I have trodden *the press* alone. St. Augustine also applieth it morally to the Church, where Christ is the vine, the Apostles are the branches, & spreaders (that is preachers) of the Gospel, Christians are the grapes, Christian virtues are the wine. Namely patience, and fortitude in afflictions. Whereby the good are purified, and severed from amidst the reprobate, as wine is pressed out of the grapes, barreled, and laid up in sellers, and the husks and carnels cast to hogs, or other beasts.

Isa. 63.

Psalm 9

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

The Church praiseth God for her protection, 4. in repelling the enemies force, 8. in punishing the wicked, and rewarding the just.

1 Unto the end, for the (a) secrets of the son, the Psalm of David.

(a) *Christs coming in humility, and Christians afflictions, are hidden from the world, in Gods providence.*

2 **I Will** (b) confess to thee o Lord with all my heart: I will tell all thy marvelous things.

(b) *give thanks*

3 I will be (c) glad and (d) rejoice in thee: I will sing to thy name o most High.

(c) *in mind.* (d) *and body.*

4 In (e) turning mine enemy backward: they shall be weakened, and perish before thy face.

(e) *God repelleth the enemy, when man is not able to resist.*

5 Because thou hast done (f) my judgment and my cause: thou hast sit upon the throne which judgest justice.

(f) *A just man doth his endeavor, not of himself, but by Gods grace overcometh the enemy.*

6 Thou hast rebuked the (g) Gentiles, and the impious hath perished: their (h) name thou hast destroyed forever, and forever and Ever.

(g) *all sinners called gentiles, because they were generally accounted wicked.* (h) *The vain glorious fame of sinners partly decayeth in this world but most especially in the world to come.*

7 The swords of the enemy have failed unto the end: and their cities thou hast destroyed.

8 Their memory hath perished with a sound: and our Lord abideth forever.

He hath prepared his throne in (i) judgment:

(i) *Judicial seats of men are often corrupted but Gods never.*

9 & he will judge the whole world in equity, he will judge the people in justice.

10 And our Lord is made a refuge for the poor: an helper (k) in opportunities, in tribulation.

(k) *God doth not presently deliver the good from afflictions: but when it is to their spiritual*

profit.

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

12 Sing to our Lord, which dwelleth in Sion: declare his (l) studies among the Gentiles:

(l) His precepts which men ought chiefly to study.

13 Because he (m) requiring blood remembered them: he hath not forgotten the cry of the poor.

(m) God revengeth the blood of Martyrs.

14 Have mercy on me o Lord: See my humiliation (n) by my enemies.

(n) procured by mine enemies

15 Which exaltest me from the gates of death, that I may declare all thy praises in (o) the gates of the daughter of Sion.

(o) In the public view of the Church.

16 I will rejoice in thy salvation: the Gentiles are (p) fastened in the destruction, which they made. In this snare, which they hid, is their foot taken.

(p) The wicked are entangled in the snares which they lay for others.

17 Our Lord shall be known doing judgments: the sinner is taken in the works of his own hands.

18 (q) Let sinners be turned into hell, all nations that forget God.

(q) In zeal of justice not in desire of revenge.

19 Because to the end there shall not be oblivion of the poor man: the patience of the poor, shall not perish in the end.

20 Arise Lord, let not man be strengthened: let the (r) Gentiles be judged in thy sight.

(r) By Gentiles is often understood all great sinners. For the Jews despised Gentiles: as the Romans did all Barbarous nations.

21 Appoint Lord (s) a lawgiver over them: that the Gentiles may know that they be men. *2. Thes. 2.*

(s) Suffer a tyrant to rule over them that thereby they may learn what it is to use others unjustly. It seemeth to St. Augustine a prophecy, that such as receive not Christ, shall believe Antichrist.

The 10. Psalm, according to (t) the Hebrews.

(t) The latter Hebrew Doctors.

1 (v) Why Lord hast thou departed far off, despisest in opportunities, in tribulation?

(v) In great persecution it seemeth to the weak, that God deferreth his assistance very long.

2 Whiles the impious is proud, the poor is (w) set on fire: (x) they are caught in the counsels which they devise.

(w) Extremely vexed & tormented. (x) The Prophet answereth to the complaint of the just, that in deed the wicked are caught in their own snares.

3 Because the sinner is praised in the desires of his soul: and the unjust man is blessed.

4 The sinner hath exasperated our Lord, according to the multitude of his wrath he shall (y) not seek.

(y) not seek to recover Gods favor.

5 There is no God in his sight: his ways are defiled at all time. Thy judgments are taken away from his face: he shall (z) rule over all his enemies

(z) The wicked doth domineer for a time, and thinketh he shall do so still.

6 For he hath said in his heart: I will not be moved from generation unto generation, (a) without evil.

(a) and never fall into any adversity but still remain without misery or any evil.

7 Whose mouth is full of cursing, and bitterness, and guile: under his tongue labor and sorrow.

Rom. 3.

8 He sitteth in wait with the rich in secret places, to kill the innocent.

9 His eyes look upon the poor: he lieth in wait in secret, as a lion in his den.

10 He lieth in wait to take the poor man violently: violently to take the poor man whiles he draweth him. In his snare he will humble himself, and shall fall when he shall have dominion over the poor.

11 For he hath said in his heart; God hath forgotten, he hath turned away his face not to see forever.

12 (b) Arise Lord God, let thy hand be exalted: forget not the poor.

(b) The prayer of the just in tribulation.

13 Wherefore hath the impious provoked God? for he hath said in his heart; He will not enquire.

14 Thou seest, that thou considerest labor and sorrow: that thou mayest deliver them into thy hands. To thee is the poor left: to the orphan thou wilt be an helper

15 Break the arm of the sinner and malignant: his sin shall be sought, and shall not be found.

16 Our Lord shall reign forever, and forever and Ever: ye (c) Gentiles shall perish from his land.

(c) ye vilest men.

17 Our Lord hath heard the desire of the poor: thy ear hath heard the (d) preparation of their heart,

(d) The just ought always to be ready prepared in heart, to suffer patiently all that shall happen unto them.

18 To judge (e) for the pupil and the humble, that man add no more to magnify himself upon the earth.

(e) As the first works of Christ in all humility and patience were strange, and hidden to the world: (v. 1.) so his last judgment shall be in majesty and manifest to all in exalting the blessed and suppressing the wicked.

ANNOTATIONS

Psalm 9

Some divide this

21. After the 21st. verse the late Hebrew Doctors divide this Psalm, beginning there *Epist. ad*

Psalm into two. Sela a note of change, or of rest in music, or rathereof attention. all the Psalms are just 150.

the tenth, without any new title: but only this word *sela*: Which the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meter, or music, also pause or rest in singing. Aquila whom St. Jerome rather approveth, translateth *semper* Ever. Some English Bibles omit it, others leave it in the text, not translating it into English. It seemeth to most Interpreters to be added as a note to stir up attention. And it occurreth often, not only in the end of Psalms, but also in other places. For it is thrice in the third Psalm And therefore maketh no argument, that this Psalm should be divided. And those which divide this into two, join two in the 147. Psalm So that all agree in the number of 150. Psalms in the whole Psalter.

Marcel.

Anno.
1577.
1552.
1603

Psalm 10

Gods provident care of the just. The 3. key.

Davids friends advising him to flee from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutor be very malicious, 4. yet God will overthrow him, 5. and deliver the just.

1 unto (a)) the end the Psalm of David

I TRUST in our Lord: how say (b) ye to my soul: Pass over unto the mountain as a sparrow?

(a) St. Augustine applieth it to heretics, persuading Catholics to repair unto their separate congregation, falsely calling it the mountain. (b) Ye my friends say thus.

2 For behold sinners (c) have bent the bow, they have prepared their arrows in the quiver, that they may shoot in (d) the dark, at them that be right of heart.

(c) Persecutors using all rigor and force, (d) falsely pretend other causes against the innocent to destroy them.

3 For they have (e) destroyed the things, which thou didst perfite: but the just what hath he done?

(e) It is the manner of persecutors, and especially of heretics, to destroy and pull down that others have built.

4 Our Lord is in his holy temple, our Lord his seat is in heaven.

5 His eyes have respect unto the poor: his (f) eyelids examine the sons of men.

(f) Though God seem to wink or sleep, yet his providence still watcheth, and observeth all mens actions.

6 Our Lord (g) examineth the just, and the impious: but he that (h) loveth iniquity, hateth his own soul.

(g) Proveth by tribulations. (h) Continuance in sin bringeth damnation to the soul.

7 (i) He shall rain snares upon sinners: fire and brimstone, and blast of storms the portion of their cup.

(i) God sparing for the time at last must needs of justice punish severely.

8 Because our Lord is just and hath loved justice: his countenance hath seen equity.

Abac. 2.

Psalm 11

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

The Prophet describeth the paucity of just men, and abundance of wicked, both at Christs first coming in flesh, 6. and second in Majesty, in the end of the world.

1 unto (a) the end for (b) the octave, the (c) Psalm of David.

(a) *Christs first*, (b) *and last coming*, (c) *will bring joy to the elect*.

2 **SAVE** (d) me Lord, because the holy hath failed (e) because verities are diminished from among the children of men.

(d) *Christ calleth his mystical body, himself*. Act. 9. v. 4. (e) *False and double dealing hinder from true faith*.

3 They have spoken vain things every one to his neighbor, deceitful lips, they have spoken in heart and heart.

4 Our Lord destroy all deceitful lips, & the tongue that speaketh (f) great things

(f) *Insolent & arrogant*.

5 Which have said: We will magnify our tongue, our lips are of us, who is our Lord?

6 For the misery of the needy, and mourning of the poor, now will I arise, saith our Lord: I will put in (g) a salvation: I will do confidently in him.

(g) *When sin most abounded Christ came into this world: and in like case will come to judge*.

7 Words of our Lord, be chaste words: silver examined by fire, tried from the earth, purged seven fold.

*Proverb.
30.*

8 Thou Lord wilt (h) preserve us: and keep us from this generation forever.

(h) *yet still there remain some just whom God preserveth*.

9 The impious walk round about: according to thy highness thou hast (i) multiplied the children of men.

(i) *God sometimes suffereth the wicked to do what evil they desire*.

ANNOTATIONS

Psalm 11

9. *The impious walk round about*) St. Augustine expoundeth this of worldly men desiring temporal things, signified by the seven days, wherein this whole life is turned about, as in a wheel, not providing for the eighth day, which is eternity, after the day of Judgment. In another place he showeth also, that this sentence agreeth aptly to the Platonists, who taught, that this world never endeth, but passeth and returneth round about, in a revolution of many years; so that all things should happen again even as they did before, contrary to this, and many o her Scriptures, affirming that God will *preserve* the just, and keep them *from this generation forever*. Whereas the reprobate, who set their whole mind on temporal things, or expect a revolution of all, shall eternally walk without the kingdom of heaven, & never enter in; though some may call with the foolish virgins, saith St. Jerome (or some other learned author) upon this place: *Lord Lord, open (the door) to us: but he will answer: that I know you not*. Mat. 25.

Temporal desires hinder the entrance into heaven.

Platonists error.

Psalm 12

A prayer in tribulation. The 7. key.

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

1 unto (a) the end, the Psalm of David.

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

(a) *It more pertaineth to the new testament then to the old.*

2 How long shall I put (b) counsels in my soul, sorrow in my heart (c) by day?

(b) *careful and almost perplex cogitations by reason of long persecution and mans weakness.* (c) *Very often every day.*

3 How long shall mine enemies be exalted over me?

4 Regard and hear me o Lord my God.

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

(d) *fall not into mortal sin.*

5 lest sometime mine enemy say: I have prevailed against him.

They that trouble me, will rejoice if I be moved:

6 but I have hoped in thy mercy.

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

(e) *Patience in tribulation, and reward for victory.*

Psalm 13

Of Christs
Incarnation. The 5.
key.

After general gross ignorance and impiety in the world, 7. Christ shall be incarnate, the Redeemer of mankind.

1 Unto the end, the Psalm of David.

Psal. 52.

THE (a) fool hath said in his heart: There is no God. They are corrupt, and are become (b) abominable in their studies: there is (c) not that doth good no not one.

Rom. 3.

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

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

These three verses
being not in the
Hebrew, nor Greek,
yet are in the
English. an. 1577.
and are three distinct
verses in other
Psalms. 5. 9. & 35.

3 all have declined, they are become (d) unprofitable together: there is not that doth good, no not one.

*Isa. 59. v.
8.*

Their throat is an open sepulchre: with their tongues they did deceitfully, the poison of asps under their lips.

Whose mouth is full of cursing and bitterness: their feet swift to shed blood.

(e) Destruction and infelicity in their ways, and the way of peace they have not known: there is no fear of God before their eyes.

(d) *without faith in Christ none had meritorious works.* (e) *They are wholly occupied in vexing others.*

4 (f) Shall not all they know that work iniquity, that devour my people (g) as food of bread?

(f) *The Prophet speaketh this in the person of God. (g) with greediness to hurt the good.*

5 They have not invocated our Lard, (h) there have they trembled for fear, (i) where no fear was.

(h) *Not believing in God, they feared Idols, that is, Devils: (i) who in deed can not hurt Gods servants.*

6 Because our Lord is in (k) the just generation, you have (l) confounded the counsel of the poor man: because our Lord is his hope.

(k) *Though innumerable be very wicked, yet some are just (l) mocked and derided those that trust in God..*

7 (m) Who will give from Sion the salvation of Israel? when our Lord shall have (n) turned away the captivity of his people, (o) Jacob shall rejoice, and (p) Israel shall be glad.

(m) *The Prophet wisheth, and withal prophesieth that Christ our Saviour welcome, who is promised to Israel. (n) Redeemed man from the captivity of the Devil. (o) those that supplant vice (p) and contemplate God.*

ANNOTATIONS

Psalm 13

1. *No not one.*) St. Paul by this place, and the like (*Isaie 59. v. 7.*) confirmeth his doctrine (Rom. 3.) that both the Jews and the Gentiles (meaning all mankind) were in that state, that none, no not one without the grace of Christ, were just, nor could be justified, nor saved by the law of Nature, nor of Moyses. Which proveth the necessity of faith. But neither that only faith justifieth, nor that the justest are still wicked, as Calvin and Beza falsely expound these Scriptures. For the Prophets and St. Paul speak in these places of men before they be justified, teaching that all mankind was once in sin, and none could be justified but by Christ Nevertheless they teach also that men being justified must, and may *serve justice unto sanctification*. And that their works are not then unprofitable. *For being made free from sin* (saith the same Apostle to the Romans. c. 6) *and become servants to God, you have your fruit, unto sanctification, and the end is life Everlasting*. Which point of doctrine, how man is justified. St. Augustine excellently, & briefly explicateth (*li. 1. de Spiritu* and *lit. c 9.*) in these words: The just are *justified freely by (Christ) his grace*, they are not therefore purified by the law: they are not justified by their proper will, *but justified freely by (Christ) his grace*. Not that it is done without our will, but by the law our will is showed weak, that grace might cure the will, and the will being cured might fulfill the law, not being under the law, nor needing the law.

Without Christs
grace no man is
nor can be just.

The law showed
the insufficiency
of Mans will.
Grace cureth the
will. The will
being cured
cooperateth with
grace.

Venial sins
exclude not from
heaven Good
works done in
mortal sins avail
not to salvation.

Whereto we may here add (and so save labor of repeating this in other places) another document of the same Doctor, in the same book (*de spirit & lit. c 27.*) that the just do not live without some sins, and yet remain in state of salvation: the wicked do sometimes certain good works, & still remain in state of damnation. For even as (saith he) venial sins without which this life is not led, do not exclude the just from eternal life: to certain good works, without which the life of the very worst is hardly found, profit nothing the unjust man to eternal salvation, but in Everlasting damnation, some shall have more and some less torment.

Psalm 14

Of eternal Beatitude.
The 10 key. *For attaining eternal Glory in heaven, it is necessary to flee from sins, and do good works.*

1 The Psalm of David.

LORD who shall dwell in (a) thy tabernacle? or who shall rest in thy holy hill?

(a) *In heaven, as appeareth by the last verse.*

2 He that walketh (b) without spot, and (c) worketh justice.

(b) *One requisite thing is to be free, or cleansed from sin. (c) the second is to do good.*

3 He that speaketh truth in his (d) heart, that hath not done guile in his (e) tongue. Nor hath (f) done evil to his neighbor, and hath not taken (g) reproach against his neighbor,

The malignant is brought to nothing in his sight; but them

(d) *Sincerely in thought, (e) word, and (f) deed: (g) nor harkened to detraction.*

4 that fear our Lord, he (h) glorifieth: he that sweareth to his neighbor, and deceiveth not,

(h) *Glory is the reward of good works.*

5 that hath not given his money to (i) usury, and hath not taken (k) gifts upon the innocent:

He that doeth these things, shall not be moved forever.

(i) *Usury excludeth from heaven. (k) Likewise doing wrong for bribes..*

ANNOTATIONS

Psalm 14

Why this and certain others are called the Psalms of David.

1. *The Psalm of David*) As the appropriating of the general name of Psalm unto some, doth not prejudice, but that the rest are also Psalms, though they be called Prayers, Canticles, Testimonies, and the like: so the application of Davids name to certain Psalms, proveth not other Authors of the rest. But the name of Psalm showeth a spiritual song, apt for musical instrument; and the name of *David* by interpretation signifieth, that it particularly pertaineth to the *beloved*.

Both faith and good works necessary to salvation.

5. *He that doth these things*) whereas this, or any other place of holy Scripture, attributeth salvation to certain good works, neither faith, nor other works are thereby excluded, but presupposed as no less necessary, then those which are mentioned. Especially faith is always requisite, without which it is impossible to please God, and other virtues either in practice, or in purpose, and preparation of mind, when and where occasion requireth.

Only the state of Glory is immutable.

5. *Shall not be moved forever*) all states of this world are mutable, and only eternal felicity in heaven shall continue forever. Therefore this Psalm can not be understood of the Tabernacle, nor Temple of the old Testament, which were but figures of eternal Glory. But if so much purity was then requisite, much more all sincerity, and great sanctity are necessary for entrance into heaven.

Heb. 11.

Psalm 15

Of Christs victory.
The 5. key.

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

1 The (a) inscription of the title (b) to David himself.

PRESERVE (c) me o Lord, because I have hoped in thee.

(a) *Stylographia signifieth a thing most Worthy to be noted, to wit, Christ crucified. (b) and most Worthy of the prophets consideration. (c) Christ as man did ofien pray, as appeareth in the Gospel.*

2 I have said to our Lord: Thou art my God, because thou (d) needest not my goods.

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

3 (e) To the Saints, that are in his land, he hath made all my wills marvelous in them.

(e) *God speaketh showing that Christ should make his marvelous charity known to his Apostles, and other servants.*

4 Their infirmities were (f) multiplied: afterward they (g) made haste.

I will not assemble their (h) conventicles of blood: neither will I be mindful of their (i) names by my lips.

(f) *Men feeling their infirmities and miseries, (g) make haste in seeking remedies. (h) Sacrifices to idols shall cease in Gentiles. (i) Their names shall be changed from heathen to be called Christians.*

5 (k) Our Lord the portion of Mine inheritance, and of my (l) cup: thou art he, that will restore Mine inheritance unto me.

(k) *Eternal Glory consisteth in Seeing God. (l) God is the reward of suffering pains for Christ.*

6 (m) Cords are fallen to me in goodly places: for (n) mine inheritance is goodly unto me.

(m) *In division of temporal inheritance, land is measured by cords: as Josue 10. so portions in heaven are given with large measure. (n) Christ also received all nations for his inheritance.*

7 I will bless our Lord, who hath (o) given me understanding: moreover also even till (p) night, my (q) veins have rebuked me.

(o) *Wisdom to make good election of spiritual things rather then temporal. (p) Not only by day, but also by night. (q) Also my corporal pains give me instruction.*

8 I (r) foresaw our Lord in my sight always: because he is (s) at my right hand, that I be not moved.

(r) *Christ had God continually before his eyes: every man ought to think frequently of God. (s) for God still protecteth the just.*

*Act 2. v.
25.*

9 For this thing my heart hath been glad, and my tongue hath rejoiced: moreover also my flesh shall rest in hope.

10 Because thou wilt not leave my soul in (t) hell: neither wilt give (v) thy holy one to see corruption.

(t) *in limbo patrum. (v) Christs body corrupted not in the grave.*

*Act. 2. &
13.*

Thou hast made (w) the ways of life known to me, thou shalt make me full of joy with (x) thy countenance: delectations on thy right hand, even to (y) the end.

(w) *death and resurrection is the way to life. (x) Perfect Glory consisteth in Seeing God. (y) in eternity.*

ANNOTATIONS

Psalm 15

Christ a King
sometimes
exercised
temporal
jurisdiction.

God the proper
inheritance of
Christ, and
Christians.
Clergymen
profess expressly
to serve God, for
God himself not
for temporal
profit.

Protestants
denying that
Christ descended
into limbus
translate *grave* for
hell.

Gods providence
protecting the just.
The 3. key.

5. *Our lord the portion of mine inheritance*) Christ whom the Jews expected as an earthly conqueror, that should advance himself and them temporally in this world, was in deed, as the children and multitude called him, king of Israel. (*Ioan 12.*) At which time (as also before) he exercised temporal Jurisdiction, in correcting abuses in the Temple (*Mat. 21. Ioan. 2.*) And when Pilate demanded of him, if he were a king (*Joan. 18. v. 37.*) he answered: *Thou sayest, that I am a king.* For this I was born, and for this came I into the world, that I should give testimony to the truth. And though he answered withal, that his kingdom (to wit the possession, and use thereof) was not of this world; yet Pilate by Gods providence, wrote the title, and would not alter it, **JESUS** of Nazareth King of the Jews. But Christs chief inheritance, and reward of his merits is God himself, as here he professeth by his prophet David: which is also the only true & perfect inheritance of all Christs servants, wherefore Clergymen more particularly profess the same, when they first enter into their spiritual state, addicting and dedicating them selves to serve God in Ecclesiastical function, not for temporal inheritance, but for a better lot, God himself, who is all Good, and most perfect Goodness, true riches, and eternal inheritance. In which election of state to live and serve God in, every Clergy man saith: *Our Lord is the portion of mine inheritance, and of my cup: Thou art he that will restore mine inheritance unto me.* Man calleth it his inheritance, because he was created to serve God, and for his service to inherit God: which reward though he lost by sin, yet every one returning to Gods service, and persevering therein, recovereth by Christ, new right and title to the same inheritance, performing their duties in their several vocations. Some travailing in the world, but not loving it: others sequestered from secular affairs, duly administering sacred offices, more peculiarly called Divine service.

1. *Not leave my soul in hell*) How Calvin and Beza sometimes corrupt this text, always pervert the sense, and most absurdly oppose them selves against all ancient holy Fathers, concerning the Article of Christs descending in soul into that part of hell called *Limbus patru*, is largely noted *Gen 37. Act. 2. & 1. Pet. 3.* Only here we may not omit to advertise the reader, that some Protestants Bibles permitting the word hell to remain in the text, a latter Edition for hell, putteth *grave*, with this only note in the former place, that *this is chiefly meant of Christ by whose Resurrection all his members have immortality.* And *Act. 2* they repeat their new text by this paraphrasis: *Thou shalt not leave me in the grave.* Wresting that which pertaineth to the body, rising from the grave, to the soul, which was not at all in the grave, all the time the body lay there.

Psal. 61.
v. 11. 2.
Tim 2. v.
4.

1552.
1577.
1603.

Psalm 16

A just Mans prayer in tribulation, 10. describing his enemies cruelty, 13. by way of imprecation foreshoweth their destruction, 15. and declareth that the just shall be satisfied in Glory.

1 The prayer of David. **HEAR** o Lord my (a) justice: attend my petition:

With thine ears hear my prayer, (b) not in deceitful lips.

(a) *in my just cause hear my petition.* (b) *Seeing I pray sincerely, not in feigned affection..*

2 From (c) thy countenance let my judgment proceed: let thine eyes see equities.

(c) *Thou that seest all things declare my right against mine adversaries.*

3 Thou hast proved (d) my heart, and visited it (e) by night: (f) by fire thou hast examined me, (g) and there is no iniquity found in me.

(d) *my intention* (e) *most secret cogitations*. (f) *by tribulations* (g) *whose conscience is pure from grievous sin, may pray with this confidence, otherwise repentance is first necessary. But the whole Church may ever pray in this manner, because there be always some just and holy, in respect of whom it is truly called holy.*

4 That my mouth speak not the works of men: for the (h) words of thy lips I have kept the (i) hard ways.

(h) *for thy precepts*. (i) *the narrow way of virtue.*

5 (k) perfect my paces in thy paths: that my steps be not moved.

(k) *none can of themselves walk rightly, but by Gods help.*

6 I have cried, because thou hast heard me o God: incline thine ear to me, and hear my words.

7 Make thy mercies marvelous, which savest them that hope in thee.

8 From them that resist (l) thy right hand keep me, as the apple of the eye.

(l) *against thy omnipotent power*

9 Under the shadow of thy wings protect me: from the (m) face of the impious, that have afflicted me.

Mine enemies have compassed my soul,

(m) *from their cruel and furious countenance.*

10 they have shut up their (n) fat; their mouth hath spoken pride.

(n) *they have shut out all pity or commiseration.*

11 Casting me forth now have they compassed me: they have set their eyes to bend them (o) unto the earth.

(o) *They intend utterly to destroy me even to the ground.*

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

13 Arise Lord, (p) prevent him, and supplant him: deliver my soul from the impious, (q) thy sword

(p) *Except God prevent, was industry is not sufficient.* (q) *restrain their power, which they have by thy permission, that they may not persecute so much as they intend.*

14 from the enemies of thy hand.

Lord from (r) a few out of the land divide them, (s) in their life, their belly is filled of (t) thy secrets.

They are filled with children: and they have left their remnants to their little ones.

(r) *This is a prophecy, that the wicked which are many, shall at the day of judgment be separated from the elect* (s) *which judgment beginneth sometimes in this life.* (t) *the pleasures of this world, which God approveth not, nor acknowledgeth amongst good things.*

15 But (v) I in justice shall appear to thy sight: I shall be (w) filled when thy Glory shall appear?

(v) *the just shall be approved.* (w) *Nothing doth satiate Mans mind, but the sight of God in eternal Glory.*

ANNOTATIONS

Psalm 16

This Psalm called a Prayer is both a sword & buckler in affliction.

1. *The prayer of David*) This Psalm of the matter contained is called a prayer: Which Holy David so composed, as was both convenient for himself, being molested with unjust afflictions by the wicked, and for any other just person, or the whole Church in persecution, serving as a spiritual sword to strike the enemies, and as a shield to bear of with patience and fortitude all their forces.

Psalm 17

David singularly protected by God. The 8. key.

King Davids thanks to God for his often delivery from great dangers, first in general, 9. then more particularly describeth Gods terrible manner of fighting for him, 18. against his cruel, and otherwise potent enemies: 22. attributing the same to Gods good pleasure, and justice of his cause, 31. praiseth God, 33. his only protector. 41. and depresser of his enemies.

1 Unto (a) the end, (b) to the servant of our Lord David, who spake to our Lord the words of this canticle, in the day, that our Lord delivered him out of the hand of all his enemies, and out of the hand of (c) Saul, and he said:

2. Reg. 22.

(a) *Though literally this Psalm pertained to David, yet in figure of Christ: and of the Church, or every just soul.* (b) *The holy Ghost inspired David to render these thanks for his often delivery from dangers.* (c) *soul is specially named because he was his most potent worldly enemy.*

I WILL (d) love thee o Lord (e) my strength:

(d) *These first words (as also diverse others) are added, and many changed in this and other Psalms by the Septuagint, who often leaving the Hebrew text render the sense, and so this agreeth in substance with the same Psalm recorded.* 2. Reg. 22. (e) *by whom I am strong.*

2 Our Lord is my firmament, and my refuge, and my deliverer.

Heb. 2.

My God is my helper, and I will hope in him. My protector and the (f) horn of my salvation, and my receiver.

(f) *high & firm salvation.*

4 Praising I will invoke our Lord: and I shall be saved from mine enemies.

5 The (g) sorrows of (h) death have compassed me: and (i) torrents of iniquity have troubled me.

(g) *This is aptly applied to all mankind after his fall, declaring our state in sin, and inducing to penance, in the office of Mass on Septuagesima Sunday.* (h) *mortal flesh subject to death.* (i) *violent incursions of tentions to sin.*

6 The sorrows of (k) hell have compassed me: the (l) snares of death have prevented me.

(k) *exceeding great afflictions of mind, like to torments of hell, which I also fear.* (l) *secret tentations have deceived me.*

7 In my tribulation I have invocated our Lord, and have (m) cried to my God:

(m) *Earnest prayer is the best remedy in all tribulations.*

And (n) he hath heard my voice from his holy temple: and my cry in his sight, hath entered into his ears.

(n) *As it is certain that God heard Davids prayers; so he assuredly hearth all that sincerely flee unto him.*

8 The earth was shaken & trembled: the foundations of mountains were

troubled, and were moved, (o) because he was wrath with them.

(o) *Gods anger against sin maketh high and lofty things to shake, even the most obstinate presumptuous sinners.*

9 (p) Smoke arose in his wrath: and fire flamed up from his face: coals were kindled from him.

(p) *Divine wrath is like to smoke of the nostrils, or flaming fire, and burning coals.*

10 He (q) bowed the heavens, and descended: and (r) darkness under his feet.

(q) *Gods punishment sometimes cometh so swiftly, as if the heavens bowed towards the earth.* (r) *Gods fury is as a dark desolate night, or horrible mist.*

11 And he (r) ascended upon the cherubs, and flew: he flew upon the wings of winds.

(r) *Yet when sinners repent God most speedily, as fleeing with wings of mercy, comforteth & protecteth them.*

12 And he put darkness his (s) covert, his tabernacle is round about him: darksome water in the clouds of the air.

(s) *God being in himself incomprehensible, is also secret in his determinations, and covert in his proceedings or acts.*

13 Because of the (t) brightness in his sight the clouds passed, hail and coals of fire.

(t) *Gods splendor oppressing mans sense, yet instructeth him by his marvelous works. Which mystically signifieth, that Christ illuminateth the world by his Apostles, and other preachers denouncing his justice, peace, and his will in all things pertaining to man.*

14 And our Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire.

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

16 And the fountains of waters appeared, and the foundations of the world were revealed.

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

17 He sent from on high, and took me: and he received me out of many (v) waters.

(v) *from tribulations.*

18 He delivered me (w) from my most strong enemies, and from them that hated me; because they were made strong over me.

(w) *From Saul, Absolon, Moabites, Ammonites, and all temporal and spiritual enemies.*

19 They prevented me in the day of mine affliction: and our Lord was made my protector.

20 And he brought me out into largeness: he saved me, because he (x) would me.

(x) *Of his good pleasure without my desserts.*

21 And our Lord will reward me according to my justice, and according to the purity of my hands he will reward me.

22 Because I have kept the ways of our Lord, neither have I done impiously from my God.

So in the rest of this Psalm the Prophet speaketh for most part in proper terms, without Metaphors or other figures. Yet in the mystical sense of Christ, and Christians.

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

24 And I shall be immaculate (y) with him; and shall keep me from mine iniquity.

(y) *by his grace*

25 (z) And our Lord will reward me according to my justice: and according to the purity of my hands in the sight of his eyes.

(z) *He repeateth the 21. verse, inculcating that God will render to every one as they deserve.*

26 With the holy thou shalt be holy, and with the innocent man thou shalt be innocent.

27 And with the elect thou shalt be elect: and with the perverse thou shalt be perverted.

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

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

30 Because in thee I shall be delivered from tentation, and in my God I shall (a) go over the wall.

(a) *pass over all difficulties.*

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

(b) *Gods precepts.*

32 For (c) who is God but our Lord? or who is God but our God?

(c) *One only God, Creator and Saviour of all.*

33 God that girded me with strength: and made my way immaculate.

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

35 That teacheth my hands to battle: and hast put mine arms, (d) as a bow of brass.

36 And hast given me the protection of thy salvation: and thy right hand hath received me:

2. Re. 22.

(d) *Amongst other acts, David killed a lion, and a bear, & Goliath. 1. Reg. 17.*

And thy discipline hath corrected me unto the end: and thy discipline the same shall teach me.

37 Thou hast enlarged my paces under me: and my steps are not weakened:

38 I will pursue Mine enemies, and overtake them: and will not return till they fail.

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

40 And thou hast girded me with strength to battle: and hast supplanted them that rise against me under me.

41 And (e) Mine enemies thou hast given me their back, and them that hate me thou hast destroyed.

(e) *As God giveth strength to his servants; so he diminisheth the natural strength and courage of his enemies.*

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

43 And I will break them to powder, as the dust before the face of wind: as the dirt of the streets I will destroy them.

44 Thou wilt deliver me from the contradictions of the people: thou wilt appoint me to be head of the Gentiles.

45 A people, (f) which I knew not, hath served me: in the hearing of the ear it hath obeyed me.

(f) *Conversion of Gentiles to Christ, as the Moabites, Idumeans, and others were subdued by David. 1. Par. 11. 14. 18. 19. 20.*

46 The (g) children being aliens have lied to me, the children aliens are inveterated, and have halted from their paths.

(g) *The revolting and reprobation of the Jews prefigured by Absolons rebellion and others. 2. Reg. 15. 16.*

47 Our Lord liveth, and blessed be my God, and the God of my salvation be exalted.

48 O God (h) which givest me revenges, & subduest peoples under me, my deliverer from mine angry enemies.

(h) *God still protecteth the Church of Christ, as he preserved David.*

49 And from them that rise up against me thou wilt exalt me: from the unjust man thou wilt deliver me.

50 Therefore will I confess to thee among nations o Lord: and will say (i) a Psalm to thy name,

(i) *Use of Psalms is most frequent in the Church of Gentiles. See the proemial Annotations.*

*2. Reg. 22.
Rom. 15.*

51 Magnifying the salvations of his king, and doing mercy to his Christ David, and to his seed forever.

Psalm 18

Propagation of the Catholic faith. The 6. key.

Gods perfect Goodness and Glory is showed by his great works, and by his Apostles sent with heavenly commission, to preach in all tongues to all nations. 6. Christ coming into the world, and return unto heaven. 8. his immaculate Law: 13. wherein notwithstanding the just shall have need to pray for remission of smaller and daily sins.

1 unto (a) the end, the Psalm of David.

(a) *pertaining to the beloved of the new Testament.*

2 **THE** (b) heavens show forth the Glory of God, and the firmament declareth the works of his hands.

(b) *The silent works of God declare his Majesty to them that consider thereof; his preachers declare the same by words, to all that will hear.*

3 (c) Day unto day uttereth word: and night unto night showeth knowledge.

(c) *The constant course of times showeth that the same was disposed by Gods power, and daily propagation of faith, especially of Christian doctrine showeth Christs power, & assured*

perpetuity of his Church.

4 There are (d) no languages, nor speeches, whose voices are not heard.

(d) Some of every language or nation have believed in Christ, receiving the Catholic Religion.

5 (e) Their sound hath gone forth into all the earth; and unto the ends of the round world the words of them.

(e) *St. Paul affirmeth that this hath been fulfilled by the Apostles preaching in all the world. Rom. 10.*

6 He put his tabernacle in (f) the sun: & himself as a (g) bridegroom coming forth of his bridechamber.

He hath rejoiced as a giant to run the way,

(f) By the Sun a most excellent and super elemental creature, the Prophet describeth Christ, making his course through this world, illuminating, comforting and strengthening the Church his tabernacle, wherein he perpetually dwelleth. (g) Christ the bridegroom, and the Church his bride are never divorced; his love, wisdom, and power, ever conserving her by his immaculate law. *Luc. 24.*

7 his coming forth from the top of heaven: And his recourse even to the top thereof: neither is there that can hide himself from his heat.

*Mat. 27.
Mar. 15.*

8 The law of our Lord is immaculate (h) converting souls: the testimony of our Lord is faithful, giving Wisdom to little ones.

(h) *The old law was likewise pure in itself and holy, but the new also maketh the observers immaculate.*

9 The justices of our Lord be right, making hearts joyful: the precept of our Lord lightsome; illuminating the eyes.

10 The fear of our Lord is holy, permanent forever and Ever: the judgments of our Lord be true, justified in themselves.

*Mat. 27.
Mar. 15.*

11 To be desired above gold and much precious stone: and more sweet above honey and the honey comb.

12 For thy servant (i) keepeth them, in keeping them is (k) much reward.

(i) How sweet the law of God is, his servants find not by reading, or by hearing only, but by keeping it. (k) Conformably to this text the prophet professeth (Psal. 118. v. 12.) that he kept them for reward, in which place the heretics translation is corrupted.

13 Sins (l) who understandeth? from my secret sins cleanse me:

(l) None in this life knoweth perfectly his own estate, *whether he be Worthy of love or hate, Eccle. 9* but hopeth and feareth.

14 and from other mens spare thy servant.

If (m) they shall not have dominion over me, then shall I be immaculate; and shall be cleansed from the greatest sin.

(m) *If mortal sins have not dominion in the soul it is just: and shall be in time immaculate from all sin.*

15 And the words of my mouth shall be such as may please: and the meditation of my heart in thy sight always.

O Lord (n) my helper, and my (o) Redeemer.

(n) Gods helping grace is still necessary to persevere, (o) as his first grace redeeming man is necessary for our first conversion.

ANNOTATIONS.

Psalm 18

God converteth and justifieth souls instructing the by his law, and sweetly drawing their free cooperation by grace.

8. *The law of our lord is immaculate, converting souls.*) Gods law in itself being most pure, and immaculate, is the proper means, Whereby the holy Ghost converteth souls from sins to justice. Not that every one is justified, which readeth, hearth, or knoweth the law, but by keeping it, through grace of the holy Ghost. Who is the author and worker of justice, by disposing the soul to cooperate in manner, partly here described: *Gods faithful and most true testimony*, by his law, *giveth wisdom*, faith and knowledge to the humble, his *right justices*, *comfort the hearts* of the faithful, his clear *precept teacheth them* their duty; *his holy fear persevereth* with them; *his true judgments* are most delectable, and *desirable* aboe all worldly riches or pleasures. So by these and like spiritual motives the soul freely desireth, accepteth, undertaketh, endureth, and by continual assistance of grace, observeth Gods law; and so meriteth the great reward, which is promised for keeping it. v. 12. 2. *Tim.* 4. v. 6.

Psalm 19

The subjects prayer for their superior. The 7. key.

Faithful people join their prayr, for their Prince or Prelate, 4. with sacrifice offered for his preservation, and prosperous success.

1 unto (a) the end, the Psalm of David.

(a) Though such a prayer was very fitly made for David, Ezechias, or other Kings of Juda, yet it more properly serveth for Christian Kings and Prelates.

2 **OUR** Lord hear (b) thee in the day of tribulation: the name of the God of Jacob protect thee.

(b) The king, or other superior praying for himself, his subjects pray with him, and for him. It may also be applied to Christ, praying whiles he was mortal, or now praying for his mystical body the Church, but in both these cases, our prayers are only necessary for his servants not for him.

3 Send he aid to thee from the holy place: and from Sion defend he thee.

4 Be he mindful of all thy (c) sacrifice: and be thy holocaust made (d) fat.

(c) The Hebrew word MINCA signifieth sacrifice of flour, and unbloody, so pertaineth to the Eucharist, in form of bread, and wine. (d) be acceptable for him, for whom it is offered.

5 give he unto thee according to thy heart: and confirm he all thy counsel.

6 We shall rejoice (e) in thy salvation: and in the name of our God we shall be magnified.

(e) *in the prosperous state of thee our superior.*

7 Our Lord accomplish all thy petitions: now have I known that our Lord hath saved (f) his **CHRIST**.

(f) his anointed king, or Priest Mystically faithful people acknowledge the victory of Christ our Saviour over death and all enemies.

He shall hear him from his holy heaven: the salvation of his righthand is, (g) in powers.

(g) *in great strength, or heavenly forces.*

8 These in chariots, and these in horses: but we will invoke in the name of the

Lord our God.

9 (i) They are bound, and have fallen: but we have risen and are set upright.

(i) *men trusting in human and worldly power fall into captivity.*

10 Lord (k) save the king, and hear us in the day, that we shall invoke thee.

(k) *By protection of the head the body is also conserved.*

Psalm 20

Christs exaltation.
The 5. key.

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

1 unto (a) the end, the Psalm of David.

(a) *Pertaining victorious enemies.*

2 **LORD** in (b) thy power the king shall be glad: and upon thy salvation he shall rejoice exceedingly.

(b) *Christ our king as man overcoming his enemies by his Divine power, rejoiceth in victory.*

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

(c) *Christs most special desire was the salvation of his people.*

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

(d) *This most principally verified in Christ, is also applied to Martyrs, which suffer or are ready in preparation of mind to suffer death for the truth.*

5 He asked life of thee: and thou gavest him length of days forever; and forever and Ever.

6 Great is his Glory in thy salvation: Glory and great beauty thou shalt put upon him.

7 Because thou shalt give him (e) to be a blessing forever and Ever: thou shalt make him joyful in gladness with thy countenance.

(e) *all Saints receive blessing of Glory, but only Christ imparteth such grace to others: for in him all are blessed that are eternally glorified. Gen. 21. Joan. 1.*

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

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

(f) *The just conforming their desires to Gods will, do pray that the wicked may be punished. It is also a prophecy, that so it shall come to pass.*

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

(g) *And so it followeth in the next verse: Thou shalt put them &c. (h) This also can not be understood of any but of Christ, who in the general or particular judgment shall give sentence upon the wicked (i) And immediately hell fire shall devour them.*

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

(k) all the wicked, and namely the Jews who persecuted Christ, fail in their devises.

12 Because they have turned the evils upon thee: they have devised counsels, which they could not establish.

13 Because thou shalt put them back: in thy remnants thou shalt prepare their countenance.

Be exalted Lord in thy power: (l) we will chant and sing thy powers.

(l) whiles the wicked perish, the just rejoice and praise God in song and Psalm

Psalm 21

Christs Passion & effects thereof. The 5. key.

Christ prayeth in his Passion, 7. describeth the acerbity thereof; 20. foreshoweth by way of prayer his Resurrection: 23. more clearly the foundation and propagation of his Church (27. & 30. interposing the singular food of the most blessed Sacrament) even to the ends of the earth in all nations.

1 unto the end for the (a) morning enterprise, the Psalm (b) of David.

(a) Redemption of mankind undertake by Christ, and performed by his death, began to be showed by his Resurrection in the morning of the third day. St. Aug. (b) in figure of Christ the beloved of God.

2 **GOD** (c) my God have respect to me: (d) why hast thou forsaken me? (e) far from my salvation are the words of my sins.

Mat. 27.

(c) God is God of all his creatures, but in more peculiar sort God of Christ by personal union. (d) Thou neither deliverest me from dying: nor yeldest me such comfort, as thou vouchsafest to other Saints. v. 6. Mat. 27. (e) I am neither delivered from dying, nor comforted in my passion, having undertaken to die for the sins of mankind, & reputed them as mine own words or facts.

3 My God I shall cry (f) by day, (g) and thou wilt not hear: and by night, and (h) not for folly unto me.

(f) Albeit I cry by day, (g) and by night, on the cross and in the garden, to have the chalice of death removed from me, and shall not be heard, (h) Yet there is no folly, nor fault in this petition, which is with submission of Mans will to Gods will.

4 But (i) thou dwellest in the holy place, (k) the praise of Israel.

(i) Thou from heaven wilt hear when it is convenient. (k) whose wisdom and Goodness the Church worthily praiseth.

5 In thee (l) our fathers have hoped: they hoped, and thou didst deliver them.

(l) Patriarchs, Prophets, and other holy me praying in their distress obtained their requests.

6 They cried to thee, and were (m) saved: they hoped in thee, and were (n) not confounded.

(m) Were temporally delivered by thy mighty hand from their persecutors. (n) not frustrate of their humble prayers.

7 (o) But I am a (p) worm and no man: a (q) reproach of men and (r) outcast of the people.

(o) God that comforted his servants in their tribulations, left Christ without his Ordinary consolation, to suffer more then ever any other did. (p) wicked persecutors respected not Christ as a man, but contemned him, as a very worm (q) as most reproachful of all men (r) as the basest of all the people..

8 (s) all that see me have scorned me: they have spoken with the lips, and wagged the head.

(s) *Almost all became Christ's cruel enemies at the time of his passion, afflicting, blaspheming, and scorning him, as the Evangelists record.*

9 (t) He hoped in the Lord, let him deliver him: let him save him, because he (v) will him.

(t) The Evangelists write how all these things were fulfilled by wicked men speaking these blasphemies, and reproaches. (v) God seemed to be well pleased with Christ, as with his own Son: if it be so, let him deliver him from these afflictions, say these blasphemers.

10 Because thou art he that (w) hast drawn me out of the womb: my hope from the breasts of my mother.

(w) Divine power without man formed me in the womb of my mother a virgin.

11 upon thee I (x) have been cast from the matrice: (y) from my mother's womb thou art my God,

(x) As I have no father but thee O God: so without intermission from mine incarnation to this time, I have had thee my protector: (y) leave me not now without comfort Seeing I must die as thou hast determined, and I freely consented: yet leave me not in death but raise me again to life. *Psal. 15. v. 9. 10.*

12 depart not from me.

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

(z) *Almost all are become mine enemies, and those few that would, can not help me.*

13 many (a) calves have compassed me: (b) fat bulls have besieged me.

(a) *Delicate lascivious young men,* (b) *and the scribes Pharisees and elders of the people have all conspired against me.*

14 They have (c) opened their mouth upon me, as a lion ravening and roaring.

(c) *condemning me and persuading the people to cry: Crucify, crucify him.*

15 As (d) water I am poured out: and all (e) my bones are dispersed.

(d) *So weakened with pains of torments, as fluid water not able to consist.* (e) *My bones and strongest parts of my body are weakened, verified, when our Saviour fell down under his cross.*

(f) My heart is made as wax melting in the midst of my belly.

(f) the part that to fail.

16 My strength is withered as a (g) pot shard, and my tongue (h) cleaved to my jaws: and thou hast (i) brought me down into the dust of death.

(g) all my powers, and radical humidity is dried up, as a potter's vessel is baked in the furnace. (h) Through exceeding great drought, which our Saviour professed on the cross saying: *I thirst.* (i) thus thou O God hast suffered me to come to the last breath of life, next to death. Yet finally our Saviour gave up his spirit, before he should have died. *v. 21.*

17 Because many (k) dogs have compassed me: the counsel of the malignant hath besieged me.

(k) Again this royal Prophet recounteth by whom, and how our B. Saviour should suffer, even as clear as the Evangelists afterwards have written the history.

They have digged my hands and my feet:

18 they have (l) numbered all my bones.

(l) *Our Saviour's body was so racked on the cross, that his bones might be seen and counted.*

Joan. 19.

But themselves have (m) considered and beheld me:

(m) The persecutors willingly determined at this cruelty, beheld it with their eyes, and without all compassion Persisted in malice, rejoiced, and blasphemed.

19 they have (n) divided my garments among them, and upon my (o) vesture they have cast lot.

(n) the soldiers that crucified our Saviour, taking his garments for their prey: (o) yet in mystery of his Church, divided not his coat.

20 But thou Lord (p) prolong not thy help from me: look toward my defense.

(p) *He propesieth Christs speedy resurrection.*

21 Deliver, o God, (q) my soul from the sword: and Mine (r) only one from (s) the hand of the dog.

(q) Christs soul was not separated from his body by force of the torments, but he preventing death freely yielded up his spirit. Joan. 10. v. 9. & 10. (r) the most pure, and sanctified soul, of whose fullness all other just souls are sanctified: (s) that it stay not in hell, which devoured all other souls in the old Testament.

22 Save me out of the lions mouth: and my humility from the horns of unicorns.

23 I will (t) declare thy name to my brethren: in the midst of the Church I will praise thee.

(t) *The propagation of the Church of Christ in all nations.*

24 Ye that fear our Lord praise him: all the (v) seed of Jacob glorify ye him:

(v) *not the carnal but spiritual children of Jacob, Isaac, and Abraham. Rom. 9. v. 8.*

25 Let all the seed of Israel fear him: because he hath not contemned, nor despised the petition of the poor. Neither hath he turned away his face from me: and when I cried to him he heard me.

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

(w) the Church gathered both of Jews and Gentiles is very great and universal. (x) Our Saviour promised to give his own body, the bread of life Joan. 6 and performed the same at his last supper.

27 The (y) poor shall eat, and shall be filled: and they shall praise our Lord that seek after him: their hearts (z) shall live forever and Ever.

(y) those that be faithful, humble and poor in spirit participate the fruit of this most excellent Sacrament (z) The effect of this B. Sacrament is the resurrection in Glory, and life Everlasting.

28 all the ends of the earth (a) shall remember, and be converted to our Lord:

(a) *Gentiles which have been idolaters shall recollect themselves, when they hear Christ preached, and shall turn to true Religion.*

29 And all the families of the Gentiles shall adore in his sight.

30 (b) Because the kingdom is our Lords: and he shall have dominion over the Gentiles.

(b) Although men can neither deserve to be converted, nor to persevere in justice; yet Christ meriteth to have a continual kingdom; which is the perpetual visible Catholic Church.

31 all the (c) fat ones of the earth have eaten, and (d) adored: in his sight shall all fall, (e) that descend into the earth.

(c) Not only the poor sort, but also the mighty ones of the world shall be converted to Christ,

participate his Bl. Body in the Sacrament: (d) and religiously adore the same. (e) all that adore God, shad adore him in this Sacraments.

32 And (f) my soul shall live to him: and my (g) seed shall serve him.

(f) Death being once overcome, it shall have no more power. (g) Again the prophet inculcatheth the continuance of the Catholic Church.

33 The generation to come shall be showed to our Lord: and the (h) heavens shall show forth his justice to the people that shall be born, whom our Lord hath made.

(h) *Apostles, and other preachers of Christ.*

ANNOTATIONS

Psalm 21

Christs Resurrection. The Passion of Christ according to David.

1. *For the morning enterprise.*) In respect of the end for which Christ suffered, this Psalm is entitled: *for the morning enterprise*: that is, for Christs glorious Resurrection, and other effects of his Passion. Which Holy David by the spirit of prophecy so describeth here long before with diverse particular circumstances as the Evangelists have since historically recorded, that it may not unfitly be called, *The Passion of Jesus Christ according to David.*

Christs conditional prayer was not heard.

3. *Thou wilt not hear.*) Our B. Saviour Seeing his most terrible death imminent, prayed conditionally, *if it pleased his heavenly Father*, to have the same removed from him; and was not heard, as the Psalmist here prophesieth. The principal reason was, because God of his Divine charity had decreed, that mankind should be redeemed by this death of his Son. Christ also himself of his excellent charity, consented here unto & therefore Persisted not in his conditional prayer, but added and absolutely prayed, that not his own will, but his Fathers might be fulfilled. And in this he was heard, to his own more Glory, and other infinite benefits of innumerable souls, as it followeth, v. 25. *when I cried to him he heard me.* St. Paul also witnesseth (Heb. 5. v. 7.) that Christ *offering prayers and supplications to him that could save him from death, was heard for his reverence*: that is, in respect of his inestimable merit in human nature united in person to God. Another cause, why Christ was not delivered from violent death, as many holy persons were, when they cried to God in distress, as St. Augustine showeth (Epist. 120. c. 11.) was for example to Christians, whom God will have to suffer temporal afflictions, and death, for the Glory of life Everlasting, according to St. Peters doctrine, *Christ suffered for us, leaving an example that you may follow his steps:*

1. Pet. 2.

His absolute prayers were always heard.

Christs suffered for our example.

The Hebrew text corrupted by the Jews.

18. *They have digged.*) Of obstinate malice the Jews have corrupted this place (and God knoweth how many others) in the Hebrew text of some editions, reading *caari*, which signifieth *as a lion*, without all coherence of the sense for *caaru they digged or pierced*, to avoid so plain a prophecy of nailing Christs hands and feet to the cross.

This Psalm is of Christ.

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

Prophecy of the visible and universal Church.

23. *In the midst of the Church I will praise thee*) After Christs Passion and Resurrection, in the rest of this Psalm, other two principal points of Christian Religion are likewise prophesied: His perpetual visible Church, and the B. Sacrament of his body. The former is here prophesied by way of inviting all *the seed of Jacob to glorify God* (v. 24.) all *the seed of Israel to fear him* (v. 25.) to wit, innumerable Christians the true Israelites, the universal Church in the whole world. As for heretical parts, or parcels in the world, such as the Donatists, which going forth from the Catholic Church say: Christ hath lost his great Church, the Devil hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (saith St.

St. Augustine proveth the Church to be always visible and great by this Psalm.

Augustine) but dishonor God and Christ, as if God were not faithful in his promise, as if Christ were dispossessed of his kingdom the Catholic Church. Lest any should reply, that Christ is praised though the Church be decayed, or be very small, the holy Ghost hath prevented such arguments, saying: v. 26. His praise is *in the great Church*. Which could neither be verified in the part of Donatists in Africa, nor now in the part of Protestants since Luther in Europe. Further St. Augustine explicateth, & urgeth the verses following in this Psalm, against the same blind, deaf, and obstinate Donatists, who did not, or would not see, nor hear, that all *the ends of the earth shall remember, and be converted to our Lord*. The holy Scripture saith not, *the ends of the earth, but all the ends*: well go too (saith this great Doctor) peradventure there is but one verse, thou thoughtst upon some thing else, thou talkedst with thy brother, when one read this; Mark, he repeateth and knocketh upon the deaf; all *the families of the Gentiles shall adore in his sight*: Yet the heretic is deaf, he hearth not, let one knock again: *Because the kingdom is our Lords, and he shall have dominion over the Gentiles*. Hold these three verses brethren. Thus and more St. Augustine against those that think the true Church may fail, or become invisible or obscure. And though it be not in like prosperous state at all times, and in all places, yet it is always conspicuous, and more general then any other congregation professing whatsoever pretended religion.

in hunc Psal.

The Eucharist prophesied in this place.

27. *The poor shall eat.*) Seeing this Psalm is of Christ, as is proved by St. Pauls allegation of 23 verse, and by the concordance thereof with the Evangelists, it is necessarily deduced, that *the vows* mentioned in the former verse, and these words, *the poor shall eat and be filled*, can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Saviour promised, after he had replenished the people with five loaves, and which he instituted at his last supper in presence of his Apostles. So St. Augustine doubteth not to understand it, and to teach, as well in his double exposition of this Psalm as in his 120. Epistle. c. 27. The poor, that is the humble and poor in spirit shall eat & be filled, the fat ones, or the rich being proud, do also adore and eat, but are not filled. They also are brought to the *table of Christ*, and participate his body & blood, but they *adore* only, are not also filled, because they do not imitate (Christs humility) they disdain to be humble. Where it is clear, this holy father by Christs body and blood meaneth not bread and wine as signs of his body and blood, for bread and wine can not be lawfully *adored*: neither doth he mean our Lords body as it was on the cross, or is in heaven, for so it is not eaten, but as it is in forms of bread and wine on *Christs table*, the Altar.

Real presence of Christ in the Eucharist.

Psalm 22

Thanksgiving for Gods protection. The 7. key.

A form of thanksgiving for all spiritual benefits (described under the metaphor of temporal prosperitie) evenfrom a sinners first conversion, to final perseverance, and eternal beatitude.

1 The Psalm of David.

OUR (a) Lord ruleth me, and nothing shall be wanting to me:

(a) Christ *the good pastor, governeth, protecteth,*

2 in place (b) of pasture there he hath placed me.

(b) *and feedeth his faithful flock.*

Upon (c) the water of refection he hath brought me up:

(c) *Baptism of regeneration,*

3 he hath (d) converted my soul.

(d) *which is the first justification.*

*Isa. 40.
Jere. 23.
Ezech. 34.
Joan. 10.
1. Pet. 2.
&. 5.*

He hath conducted me upon (e) the paths of justice, (f) for his name.

(e) *Gods precepts which the baptised must observe. Mat. 28. v. 20.* (f) *Salvation is in the name and power of Christ, not in Mans own merits.*

4 For, although I shall walk in (g) the midst of the shadow of death, I will (h) not fear evils: because thou art with me.

(g) *in great dangers of tentations to mortal sin,* (h) *yet by Gods grace we may resist.*

Thy (i) rod and thy (k) staff: they have comforted me.

(i) *Gods direction and law is straight,* (k) *and strong.*

5 Thou hast prepared in my sight (l) a table, (m) against them; that trouble me.

(l) *Christ hath prepared for our spiritual food the B. Sacrament of the Eucharist. St. Cyprian. Epist. 63. Eutim. in hunc Psal.* (m) *against all spiritual enemies, the world, the flesh, and the Devil.*

Thou (n) hast fattened my head with oil: and my (o) chalice inebriating how goodly is it!

(n) *Christian souls are also strengthened by the Sacraments of Confirmation, Penance, holy Orders, Matrimony, and Extreme Unction.* (o) *The B. Sacrament and Sacrifice of Christs body and blood.*

6 And thy mercy shall follow me (p) all the days of my life:

(p) *continual and final perseverance is by Gods special grace.*

And that I may dwell in the house of our Lord, (q) in longitude of days.

(q) *in eternal life.*

Psalm 23

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

Christ is Lord of the whole earth, being Creator, and Redeemer of man. 3. Good life (with faith in him) is the way to heaven. 7. whither Christ ascending with triumph Angels admire him.

1 The (a) first of the Sabbath, the Psalm of David.

The earth is our Lords, and (b) the fullness thereof: the round world, and all that dwell therein.

(a) *Christ rising from death the first day of the week, had all power given him in heaven and in earth. Mat. 28.* (b) *Not only the soil itself but all the fruit, and all that dwell therein are Gods.*

2 Because he hath founded it upon the seas: and upon the rivers hath prepared it.

3 Who (c) shall ascend into the mount of our Lord? or who shall stand in his holy place?

(c) *Though Christ created and redeemed all, yet only the just shall inherit heaven.*

4 The innocent of hands, and of clean heart, that hath not taken his soul (d) in vain, nor sworn to his neighbor in guile.

(d) *not occupied himself in vain and unprofitable things, but in commendable works.*

5 He shall receive blessing of our Lord: and (e) mercy of God his Saviour.

(e) *Gods mercy goeth before justifications just works follow, and so Glory is the reward of all.*

6 This is (f) the generation of them that seek him, of them that seek the face of

the God of Jacob.

(f) *This sort of people thus serving God, shall receive Everlasting bliss.*

7 Lift up your gates (g) speaketh also to the gates of heaven, by which he is to enter.) ye princes, and be ye lifted up o eternal gates: and the king of Glory shall enter in,

(g) The prophet contemplating in spirit Christs Ascension, inviteth Angels to receive him, and (by prosopopeia

8 (h) Who is this king of Glory? Our Lord (i) strong & mighty our Lord mighty in battle.

(h) Angels answer admiring, & demanding as in a dialogue, how Christ is become so glorious! (i) The Prophet answereth that Christ by his power hath overcome all enemies in battle.

9 (k) Lift up your gates ye princes, and be ye lifted up o eternal gates: and the king of Glory shall enter in.

(k) *Again he willeth Angels to open the gates, and biddeth the gates to enlarge them selves.*

(l) Who is this king of Glory? (m) The Lord of powers he is the king of Glory.

(l) *the Angels demand as before: (m) the prophet answereth: that Christ is Lord also of Angels, and all heavenly powers under God.*

Psalm 24

A general prayer of the faithful against all enemies, 4. with desire to be directed in the way of godliness, 7. and to be pardoned for sins past. 9. acknowledging Gods meekness, 17. our weakness, necessity of help, and hope in God: 22. concludeth with prayer for the whole Church.

A prayer of the faithful. The 7. key.

1 unto (a) the end, the Psalm of David.

TO THEE o Lord I have lifted up (b) my soul:

(a) *This Psalm pertaineth more properly to the new testament. And is artificially composed: the verses beginning with distinct letters in order of the Hebrew Alphabet, to the last verse. (b) my mind, to be attentive.*

2 my God in thee is my confidence, let me (c) not be ashamed:

(c) *not be frustrate of my petition.*

3 Neither let mine enemies scorn me: for all (d) that expect thee, shall not be confounded.

(d) *that patiently expect the time when God will assist.*

4 (e) Let all be confounded that do unjust things in vain. Lord show me thy ways: and teach me thy paths.

(e) *This manner of praying is frequent in the Psalms, signifying as a prophecy, that so it will come to pass and the conformity of the just to Gods justice.*

5 Direct me (f) in thy truth, and teach me: because thou art God my Saviour, and thee have I expected (g) all the day.

(f) *in true faith and religion. (g) all our life we must desire more and more knowledge of true doctrine.*

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

7 The sins (h) of my youth, and (i) my ignorances do not remember.

(h) from the first use of reason, at which time many are careless, (i) & negligence to learn how to serve God.

According to thy mercy remember thou me: for thy Goodness o Lord.

8 Our Lord is (k) sweet, and (l) righteous: for this cause he will give a law to them that sin in the way.

(k) As God is sweet in giving good motions: (l) so he is severe to them that resist his grace.

9 He will direct the mild in judgment: he will teach the meek his ways.

10 all the ways of our Lord, be (m) mercy and (n) truth, to them that seek after his (o) testament and his (p) testimonies.

(m) God mercifully preventeth with his grace: (n) and justly rewardeth good works. (o) Gods law is his covenant with man: (p) and testimony of his will.

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

(q) sin in respect of aversion from God is great & needeth his grace.

12 Who is the man that (r) feareth our Lord? he (1) appointeth him a law in the way, that he hath chosen.

(r) He that feareth God which is the beginning of wisdom, receiveth five spiritual commodities here mentioned: (1) God instructeth him by his law.

13 His soul (2) shall abide in good things: and (3) his seed shall inherit the land.

(2) bestoweth all necessaries upon him (3) others shall imitate his good example.:

14 Our Lord is (4) a firmament to them that fear him: & (5) his testament that it may be made manifest to them.

(4) God will protect him: (5) According to Gods covenant he shall enjoy the manifest sight of God for his eternal reward.

15 Mine eyes are always to our Lord: because he will pluck my feet out of the snare.

16 Have respect to me, and have mercy on me: because I am (s) alone and poor.

(s) Mans weakness without Gods help.

17 The tribulations of my heart are multiplied: deliver me from (t) my necessities.

(t) Tribulations can not be avoided, but must necessarily be suffered: therefore o God give us grace to pass through them without sin.

18 See my (v) humiliation, and my labor: and (w) forgive all my sins.

(v) mine affliction (w) take away the cause and affliction will be mitigated..

19 Behold mine enemies, because they are multiplied, and with (x) unjust hatred hated me.

(x) wicked men of hatred do endeavor to draw others into sin.

Joan. 15.

20 keep my soul, and deliver me: I shall (y) not be ashamed, because I hoped in thee.

(y) Those that hope in God shall never be confounded.

21 The innocent and righteous have cleaved to me: because I expected thee.

22 (z) Deliver Israel o God, out of all his tribulations.

(z) all The letters of the Alphabet being complete in this Psalm, this last verse beginneth

with *Pere, Redeeme*, praying God to redeem and deliver Israel, that is, the whole Church from tribulations.

Psalm 25

David's prayer
distressed in
persecution. The 8.
key.

David in banishment among the Philistines, trusteth in the justice of his cause, 9. and prayeth God earnestly to deliver him, that he may with more freedom and commodity serve him as he desireth.

1 unto (a) the end the Psalm of David.

(a) *This Psalm is also a convenient prayer for any Christian in tribulation.*

JUDGE (b) me o Lord because I have walked in my innocency: and hoping in our Lord I shall not be weakened.

(b) *Be thou o God arbiter of the cause between soul and me, thou knowest mine innocency in this behalf, though I am unjustly charged by Saul, and his friends.*

2 (c) Prove me Lord, and tempt me: burn my reins and my heart.

(c) Lest perhaps I be not so innocent as I desire, and as in respect of soul I hope that I am, do thou O God prove me as thou wilt by tribulations.

3 Because thy mercy is before mine eyes: and I am well pleased in thy truth.

4 I (d) have not sitten with the Council of vanity: and with them that do unjust things. I will not enter in

(d) David in confidence of a good conscience, and zeal against the wicked, allegeth his sincere proceeding, more then Ordinary men may do, God so inspiring him extraordinarily.

5 I have hated the Church of the malignant: and with the impious I will not sat.

6 I (e) will wash my hands among innocents: (f) and will compass thy altar o Lord:

*Epi. 120.
c. 11.*

(e) The rest of this Psalm every Priest reciteth in Mass, before he offer the holy Sacrifice, professing, & putting himself in memory, that he must only communicate with the innocent, or of pure conscience; (f) and so approach to the Altar. *prefigured Levit. 16. v. 4.*

7 That I (g) may hear the voice of praise, and (h) show forth all thy marvelous works.

(g) Shutting the ears of my heart from evil and vain thoughts I will attend to godly inspirations, (h) and so with mental prayer, and external voice (as the holy order of this sacred office requireth) praise thee o God in thy marvelous works.

8 Lord I have loved (i) the beauty of thy house, and the place of (k) the habitation of thy Glory.

(i) I can not but singularly love the excellency of this place dedicated to thy service: where is true faith, unity, and charity of thy people, the guard of holy Angels, the administration of sacred mysteries, assistance of the holy Ghost, real presence of Christ our Lord, all replenished with Divine Majesty. (k) This representeth unto me the glorious heavenly kingdom of God and all Saints.

9 (l) Destroy not o God my soul with the impious, and my life with bloody men.

(l) *Suffer me not therefore to be contaminate by the wicked, nor to be devoured with them.*

10 In whose (m) hands are iniquities: their (n) right hand is replenished with gifts.

(m) *They are still ready to commit more and more iniquities. (n) themselves being corrupted,*

endeavor by gifts of worldly commodities to corrupt others.

11 But (o) I have walked in mine innocency: (p) redeem me, and have mercy on me.

(o) *every one ought so to purge his conscience, that he may be innocent, or free from great sin.* (p) *deliver me from this necessity of dwelling among the wicked.*

12 My (q) foot hath stood in the direct way: in (r) the Churches I will bless thee o Lord.

(q) *I intend to walk right.* (r) *I desire to praise thee amongst thy true faithful servants.*

ANNOTATIONS

Psalm 25

A singular great affliction to be hindered from Gods true service. Christians must abhor, and abstain from all conventicles of Heretics and other Infidels.

5. *I have hated the Church of the malignant.*) Holy David forced by reason of persecution to dwell amongst Infidels the Philistines; after he had twice spared king Sauls life (1. Reg 24. v. 5. et. c. 26. v. 9.) lamented (v. 19.) how great affliction it was to him, *to be cast out, that he could not dwell in the inheritance of our Lord* (where God was rightly served) and that his enemies had done so much as in them lay, to make him fall into Idolatry, by their fact, as it were saying: *go serve strange gods.* Nevertheless his zeal was such that (as he here professeth) *he hated the Church of the malignant:* that is, the congregations of all miscreants: & his immaculate religious purity was so perfect, that he would not so much as in external show, conform his actions to theirs, in matters of religion, nor yield his bodily presence in their conventicles: but said: *With the impious I will not sit.* Instructing us Christians (for the word *to the end,* in the title showeth that this Psalm pertaineth also to us) that we must both *hate the Church or congregations of the malignant,* to wit, of Painims, Jews, Turks, and Heretics, and *not sit,* nor personally be present with them in the exercise of their false pretended religions.

Psalm 26

Another confident prayer of David in tribulation. The 3. key.

David being in great distress through persecution, and having assured confidence in God, describeth the great security of Gods protection. 7. showeth the same experienced in himself. 12. prayeth for continuance thereof 13. and encourageth his own soul, in hope of life Everlasting, to persevere in virtue.

1 The Psalm of David (a) before he was anointed.

(a) *Before his second anointing, as is probable. 2. Reg. 2.*

Our Lord is (b) my illumination, and (c) my salvation, (d) whom shall I fear?

(b) *Against ignorance God illuminateth his servants.* (c) *against infirmity he giveth strength.* (d) *so he needeth not to fear any Mans malice, subtlety, nor force. Luc. 21. v. 15.*

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

2 Whiles the harmful approach upon me, to eat my flesh. Mine enemies that trouble me, them selves are weakened and are fallen.

3 If camps stand together against me, my heart shall not fear. If battle rise up against me, in this will I hope.

4 One thing I have asked of our Lord, this will I seek for, that I (e) may dwell in the house of our Lord all the days of my life.

(e) How special a benefit David esteemed it to be in the Catholic Church the only true house of God!

That I may see the pleasantness of our Lord, and visit his temple.

5 Because he hath (f) hid me in his tabernacle: in the day of evils he hath protected me, in (g) the secret of his tabernacle.

(f) Albeit the spiritual or carnal enemy seek to overthrow me, yet I am secure in the Catholic Church. (g) God either suffereth not the enemy to find his servant.

6 In (h) a rock he hath exalted me: and now he hath (i) exalted my head over mine enemies.

(h) or not to be able to hurt him spiritually (i) when a martyr or confessor dieth, then he getteth the victory against the persecutors.

I (k) have gone round about, and have immolated in his tabernacle an host of jubilation: I (l) will sing, and say a Psalm to our Lord.

(k) Diligent recounting thy benefits, I render thanks by sacrifice and praise. (l) not only in heart, but also singing with loud voice and instrument.

7 Hear o Lord my voice, Wherewith I have cried to thee: have mercy on me, and hear me.

8 My (m) heart hath said to thee, my face hath sought thee out: (n) thy face o Lord I will seek.

(m) In my inward sincere cogitation I desire, and seek that I may see thee (n) face to face 1. Cor. 13. v. 1.,

9 Turn (o) not away thy face from me: (p) decline not in wrath from thy servant.

(o) In the mean time Lord, grant me thy favor, (p) leave me not though thou be angry with me.

Be (q) thou my helper: forsake me not, neither despise me o God my Saviour.

(q) He speaketh in the person of orphans.

10 Because (r) my father and my mother have forsaken me: but our Lord hath taken me.

(r) Though carnal parents forsake the just man in tribulation, yet God hath then most special care of him.

11 give me (s) a law o Lord in thy way: (t) and direct me in the right path, because of mine enemies.

(s) Establish my heart in thy law. (t) conserve me in the right way, which thou hast already taught me, and it is the more necessary, because Mine enemies labor to pervert me.

12 Deliver me not into (v) the souls of them that trouble me: because (w) unjust witnesses have risen up against me, and iniquity hath lied (x) to itself.

(v) the wills. (w) false witnesses accused David, other accused Christ: Mat. 26. others do still accuse the just Mat. 5. (x) the wicked please themselves in lying, but the chief hurt finally turneth upon themselves.

13 I (y) believe to see the good things of our Lord, in the land of the living.

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

14 (z) Expect our Lord, do manfully: and (a) let thy heart take courage, and (b) expect thou our Lord.

(z) The just exhorteth his own soul to patience, (a) fortitude, (b) and longamity

Psal. 30.

Psalm 27

Another prayer of David for delivery from evils The 8. key.

David prayeth to be defended from the eternal destruction of the wicked, 4 which (by way of imprecation, or conformity to Gods justice) he prophesieth 6. Feeling by inspiration that his prayer is heard, rendereth thanks to God, 9. and prayeth for all the people.

1 A Psalm to David himself.

TO THEE o Lord I will cry, my God (a) keep not silence from me: lest at any time thou hold thy peace from me, and I shall be like to them that go down into the lake.

(a) *Omit not to comfort me.*

2 Hear o Lord the voice of my petition whiles I pray to thee: whiles I lift up my hands to thy holy temple.

3 (b) Draw me not together with sinners: and with them that work iniquity destroy me not.

(b) *Suffer me not to be overcome: for God tempteth none to evil. Iac. 1.*

Which speak peace with their neighbor, but evils in their hearts.

4 (c) give them according to their works, and according to the wickedness of their inventions.

(c) *The just in zeal of justice pray that sin may be punished.*

According to the works of their hands give unto them: render them their retribution.

5 Because they have (d) not understood the works of our Lord, and in the works of his hands thou shalt destroy them, and (e) not build them up.

(d) *Ignorance doth not excuse when men may and will not understand. (e) God saveth not without our cooperation with his grace.*

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

7 Our Lord is my helper, and my protector: in him my heart hath hoped, and I was helped.

And (f) my flesh flourished again: and (g) with my will I will confess to him.

(f) *being comforted in spirit my body is as it were refreshed. (g) freely and gladly.*

8 Our Lord is the strength of his people: and he is (h) the protector of the salvations of his anointed.

(h) *God protecteth and prospereth the kings good endeavors for his people.*

9 Save (i) thy people o Lord, and bless thine inheritance: and rule them, and extol them forever.

(i) As Psal. 19. and often elsewhere the subjects pray for their Superior: so mutually the superior prayeth for the subjects.

Psalm 28

The Church of Christ endowed with excellent mysteries. The 6. key.

The royal prophet Seeing in spirit the most sacred Mysteries, brought by Christ into this world, inviteth all to offer their best things, even themselves wholly, as sacrifice of thanks, for so excellent benefits, preached with

magnificence. 5. Whereby innumerable are gathered into his Church here replenished with grace, and in heaven with Glory.

1 The Psalm of David, in the consummation (a) of the tabernacle.

(a) 2. *Reg. 6. v. 17. 1. Par. 16. v. 1.*

ANNOTATIONS

1. *In consummation of the tabernacle.*) The seventy Interpreters testify by adding this title, that king David made this Psalm (as he did also some others) when the ark of God was brought into the tabernacle, which he had pitched for it in Sion. 2. *Reg. 6. 1. Paral. 16.* Wherein he saw by prophetic spirit, and here uttereth other far greater mysteries, & more excellent benefits, brought into the world by Christ, and preached by him, and his Apostles, then agreed to the Ark, or the time of the old Testament; but are verified in the admirable fruit of innumerable people of all nations, and of many great Potentates converted to Christianity.

104. 105.
&c.

Mysteries of the
Catholic Church
prophesied in this
Psalm.

1 **BRING** (b) to our Lord ye children of God: bring to our Lord (c) the sons of rams.

(b) Offer sacrifice of thanks for the singular benefits after recounted in this Psalm (c) Rams were of the more principal things that were offered in the law of Moyses. But the sons of rams import in mystical sense better hosts than rams.

2 Bring to our Lord (d) Glory and honor, bring to our Lord Glory unto his name: adore ye our Lord (e) in his holy court.

(d) The first thing in sacrifice is to glorify, honor, and adore God in sincerity of spirit, (e) in his holy Catholic Church.

3 The voice of our Lord (f) upon waters, the God of (g) Majesty hath (h) thundered: Our Lord upon (i) many waters.

(f) Here is a greater matter intimated than happened in the bringing of the ark into a tabernacle prepared in Sion, when David danced, and offered hosts for sacrifice, others joining with him in that solemnity. But this *voice of our Lord upon waters* is rather verified of our Blessed Saviours own preaching with (g) *Majesty(h) thundering*, & by his Apostles upon (i) many *waters*, many nations:

4 The voice of our Lord (k) in power: the voice of our Lord (l) in magnificence.

(k) *in power* of miracles. (l) *in magnificence* preaching as *having* in deed *power*, not as the *Scribes and Pharisees. Mat. 7. v. 29.*

5 The voice of our Lord (m) breaking cedars: and our Lord shall break the (n) cedars of Libanus:

(m) *breaking cedars* among innumerable others, converting highest Potentates. (n) *of Libanus*, Emperors, Kings and greatest Princes of the world:

6 And he shall break them in pieces as a (o) calf of Libanus. (p) and the beloved as (q) the son of unicorns.

(o) *as a calf of Libanus* so meekly submitting them selves to Christs yoke, and spiritual obedience of his Church. (p) all which is done by Christ our Lord *the beloved* of God, (q) *as the son of unicorns*, is most tenderly beloved by the parents.

7 The voice of our Lord (r) dividing the flame of fire:

(r) This *voice of our Lord dividing the flame of fire*. the holy Ghost proceeding from the Father and the Son, came upon the Apostles, as in divided tongues of fire.

8 The voice of our Lord (s) shaking the desert; and our Lord shall move (t) the desert of Cades. (w)

(s) Wherewith *the desert*, the Gentiles of the wide and wild world, *were shaken* and moved,

(t) the *desert of Cades*, some of the Jews also compunct in heart with remorse of conscience hearing the voice of St. Peter, and other Apostles. (w) So our Saviour shall *discover the thick woods*, reveal the hidden Mysteries of the old Law, by preaching Christian doctrine, and use of Christian Religion.

9 The voice of our Lord (v) preparing * hearts, and he shall discover thick woods: and in (x) in his temple all shall say Glory.

cervos.

(v) *The same voice of our Lord preparing hearts*, inspiring the minds of men with speed, like hinds and does, to ascend the high hills of free and perfect life, in contemplative virtues. (x) *in his holy Temple*, the Catholic Church, wherein all true Christians shall *glorify God*.

10 Our Lord maketh (y) to inhabit the flood: and our Lord (z) shall sit king forever.

(y) making the great abundance of people, who are like *the sea when it overfloweth the land*, to dwell in the same Church. (z) Christ *our Lord sitting*, & ruling *king* over all *forever*:

10 Our Lord (a) will give strength to his people: our Lord (b) will bless his people in peace.

(a) by his grace *giving strength to his people*, to pass through the tentations of this life; (b) and *bless* the just *with eternal peace* in heaven.

Psalm 29

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

King David by voice and instrument rendereth thanks to God for his peaceable state in the kingdom, 5. inviteth others to rejoice in Gods benefits, teaching by his own example that God sometimes giveth more comfort sometimes showeth his wrath, but all for our good.

1 A (a) Psalm of Canticle, (b) in the dedication of Davids house.

(a) The general name of Psalm common to this whole book containing in all 150. is more particularly appropriated to some, which more specially were played upon musical instruments as on the Psalter, Harp, &c. Others are called Canticles, which were most usual song with human voices. So this, called *a Psalm of Canticle*, signifieth that voices began the music and instruments were adjoined. As contrariwise others are called *Canticles of Psalms*, where instruments began and voices followed. (b) After many great tribulations, King David prospering built an excellent house or palace. (2. Reg. 5. v. 11. Paralip. 14. v. 1.) And at his first dwelling therein, made this Psalm, beginning himself to sing the same with voice, other musicians joined with him in the praises of God and thanksgiving for his benefits.

2 **I WILL** (c) exalt thee o Lord, (d) because thou hast received me: neither hast (e) delighted Mine enemies over me.

(c) Though God in himself is most high, and neither needeth, nor can be exalted by men, yet the royal prophet knew it was his duty to sing thanks and praises to him, (d) for his delivery from many troubles, and dangers. (e) not suffering his enemies to be delighted in his ruin.

3 O Lord my God I have cried to thee, and thou hast (f) healed me.

(f) conserved my body in health amongst innumerable dangers.

4 Lord thou hast (g) brought forth my soul out of hell: thou hast saved me from them that go down into the lake.

(g) Preserved my soul from greater dangers of sins, and so from hell.

5 Sing to our Lord (h) ye his Saints: and (i) confess to the memory of his holiness.

(h) Ye that are just and holy praise God for it, from whom it cometh, and not from yourselves: (i) confess his mere Goodness without your desserts.

6 Because (k) wrath is in his indignation: (l) and life in his will.

(k) when he is angry, (l) yet he meaneth well unto us.

At (m) Evening shall weeping abide: and in the morning gladness.

(m) The state of a just Mans life sorrow.

7 And I said in my abundance: (n) I will not be moved forever.

(n) Though we suppose ourselves firmly established:

8 O Lord (o) in thy will, thou hast given strength to my beauty. Thou hast (p) turned away thy face from me, and I became troubled.

(o) yet God of his good will towards us sometimes giveth *strength*, and courage, (p) sometimes suffereth us to our own weakness,

9 To thee o Lord (q) I will cry: and I will pray to my God.

(q) therefore we must still cry *and pray* for Gods help,

10 (r) What profit is in my blood, whiles I descend into corruption?

(r) in manner here expressed or the like.

Shall dust confess to thee, or declare thy truth?

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

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

13 That (s) my Glory may sing to thee: and I be not compunct: Lord my God forever (t) will I confess to thee.

(s) finally in this my good state (t) I shall always confess and praise thee.

Psalm 30

A prayer of a just man exceedingly afflicted still confident in God, 11. describing his many calamities (in respect of his enemies) vnderdeserved, 18. prayeth for his own delivery, and their just punishment. 20. praiseth and thanketh God for his Goodness. 24. exhorteth all others to do the same.

1 unto (a) the end, the Psalm of David, for (b) excess of mind.

(a) Pertaining to the new Testament. (b) especially to the just troubled and almost distracted in mind in great affliction. *See v. 23.*

2 **In thee** o Lord (c) have I hoped, (d) let me not be confounded forever: in thy justice deliver me.

Psal. 70.

(c) How grievously soever I am afflicted yet I trust in thee, (d) therefore I pray thus.

3 Incline thine ear to me, make hast to deliver me. Be unto me for a God protector: and for a house of refuge, that thou mayest save me.

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

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

6 Into (e) thy hands I commend my spirit: thou hast (f) redeemed me o Lord God of truth.

Luc. 23.

How to pray in affliction. The 7. key.

(e) I offer and resign myself to thee. (f) Thou hast often delivered me. This verse is most aptly applied in all resignations of our souls to Gods will, namely whensoever we receive the B. Sacrament; likewise in the hour of death, and at many other times.

7 Thou hast hated them that observe vanities, unprofitably. But I have hoped in our Lord:

8 I shall rejoice and be joyful in thy mercy.

Because thou hast respected my humility, thou hast saved my soul out of necessities.

9 Neither (g) hast thou shut me up in the hands of the enemy: thou hast set me feet in a large place.

(g) not suffered me to be shut up.

10 Have mercy upon me o Lord because I am in tribulation: Mine eyes troubled for wrath, my soul, and my belly:

11 Because (h) my life is decayed for sorrow: and my years for groanings.

(h) all my parts external and internal, body and mind are troubled.

My strength is weakened for poverty; and by bones are troubled.

12 Above all Mine enemies I am made a reproach both to my neighbors exceedingly: and (i) a fear to my acquaintance. They that saw me, fled forth from me:

(i) My friends dare not converse with me, lest they incur displeasure for my sake.

13 I am forgotten, from the heart as one dead.

I am made a vessel destroyed:

14 because I have heard the reprehension of many that abide round about:

In that whiles, they assembled together against me, they consulted to take my soul.

15 But I have hoped in thee o Lord: I said: Thou art my God:

16 my lots are in thy hands.

Deliver me out of the hands of my enemies, and from them that persecute me.

17 (k) Illustrate thy face upon thy servant, (l) save me in thy mercy:

(k) Make thy light so shine in my soul, that I may understand that is right. (l) and through thy mercy deliver me from the force of Mine adversaries.

18 Lord let me not be confounded, because I have invocated thee.

Let the impious be ashamed, and brought down into hell:

19 let the deceitful lips be made mute.

Which speak iniquity against the just, (m) in pride, and (n) abuse.

(m) so proudly behaving them selves, as if they had no superior, neither in earth nor in heaven, to whom they shall at last render account: (n) and abusing their present power and authority, which they have of God.

20 How great is the multitude of thy sweetness o Lord, which thou (o) hast hid for them that fear thee.

(o) As yet in this present life the reward of the just is hidden:

Thou hast perfected it for them that hope in thee, (p) in the sight of the children

of men.

(p) but shall be made manifest in sight of all men.

21 Thou (q) shalt hide them in the secret of (r) thy face from the disturbance of men.

(q) In the mean time the just is in great estimation in the secret knowledge of God. (r) title of honor, as we speak to a king; *your Majesty*: or to a noble man, *your Lordship*.

Thou shalt protect them in thy tabernacle from the contradiction of tongues.

22 Blessed be our Lord: because he hath made his mercy marvelous to me in the fenced city.

23 But I have said in (s) the excess of my mind: I am cast away from the sight of thine eyes.

(s) in mine extreme affliction being almost distracted in my mind, I said that in reason I would not have said. holy Job spake things in such state of affliction. *ch. 3. & 42.*

Therefore thou hast heard the voice of my prayer, whiles I cried to thee.

24 (t) Love our Lord all ye his Saints: because our Lord will require truth, & will repay them abundantly that do proudly.

(t) the prophet, or other just person exhorteth all the servants of God

25 Do ye (v) manfully, and let your (w) heart take courage, all ye that (x) hope in our Lord.

(v) to constancy. (w) longamity, (x) and final perseverance to the end

Psalm 31

The second
poenitential Psalm
The y. key.

Forgiveness of sins is a happy thing: 3. whereto many are brought by affliction giving them understanding, so moving them to confess their sins, 6. pray for remission, 10, not despair, but hope in Gods mercy, and so rejoice with sincere heart.

1 To (a) David himself understanding.

*Rom. 4. 1.
Pet. 4.*

(a) This Psalm showeth how David was brought to understand his sins, to confess, bewail, and obtain remission of them.

BLESSED are they, (b) whose iniquities are forgiven: and whose sins (c) be covered.

(b) The first blessing of a sinner is the forgiveness of his sins. (c) by charity, which covereth the multitude of sins. *1. Pet. 4.*

2 Blessed is the man, to whom (d) our Lord hath not imputed sin, neither is there (e) guile in his spirit.

(d) Satisfaction being made. (e) When sinners repent sincerely without guile, then God forgiveth: without which cooperation none is justified.

3 Because (f) I held my peace, my bones are * inveterated, (g) whiles I cried all the day.

* waxed as if they
were old.

(f) because I acknowledged not my grievous sins, I was still sore afflicted. (g) though otherwise I ceased not to pray but without any fruit or good effect.

4 Because day and night thy hand is made heavy upon me: I (h) am turned in my anguish, whiles (i) the thorn is fastened.

(h) *thy Divine providence reducing me, (i) by remorse of mine own conscience which telleth me that I deserve all this affliction.*

5 I (k) have made my sin known to thee: and my injustice I have not hid.

(k) *therefore I do no longer dissemble with men nor am silent to thee, but expressly acknowledge my sins.*

I said: I will confess against me my injustice to our Lord: and thou hast forgiven the impiety of my sin.

6 For this (l) shall every holy one pray to thee, in time convenient. But yet (m) in the flood of many waters, they shall (n) not approach to him.

(l) As I do now recall myself being stricken with Gods heavy hand; so must every one that will be purged from his sins and sanctified *pray to thee*, when he is afflicted. (m) Though calamities be marvelous great like *to a deluge*: (n) yet they shall not oppress him, that relieth upon God.

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

8 I (o) will give thee understanding, and will instruct thee in the way, that thou shalt go; I (p) will fasten mine eyes upon thee.

(o) God speaketh: promising by these tribulations to give his servants *understanding*, and instruction: (p) with perpetual protection.

9 do (q) not become as horse and mule, which have no understanding.

(q) Be not therefore careless, like to brute beasts, but considerative of your actions.

In (r) bit and bridle bind fast their cheeks, that approach not to thee.

(r) *The Prophet or any just soul beseecheth God to hold this strait hand of discipline over sinners, for their conversion.*

10 many (s) are the scourges of a sinner, but (t) him that hopeth in our Lord mercy shall compass.

(s) *Sinners deserve much punishment. (t) but repenting, and trusting in God shall find his mercy.*

11 Be (v) joyful in our Lord and rejoice ye just, and Glory all ye right of heart.

(v) *The end of true penance is joy to which therefore the prophet inviteth all penitents.*

ANNOTATIONS

Psalm 31

Vexation giveth understanding.

Sin must be punished.

Good works are of grace.

Protestants expound this place contrary to many other clear places.

1. *Understanding.*) When David had sinned and somehow neglected to confess his fault, Gods mercy by affliction made him to understand his own estate, who then repenting, confessing, and sorrowing for his sins made this Psalm: which is therefore entitled *Understanding*: or, *Instruction of David*. It giveth us also to understand, and to know, saith St. Augustine, that we must neither trust in our own merits, nor presume to escape punishment of sin. Thy first understanding therefore or lesson, must be, to know thy self to be a sinner The next is, that when with faith thou beginnest to work well by love, thou attribute not this to thine own strength, but to the grace of God.

1. *Whose sins are covered. 2. not imputed.*) Calvin and his accomplices gather poison of these holy words, denying that sins are truly taken away, but only covered, and still remain say they in the justest. Which sense would make this Scripture contrary to other places. Isaie 6. thine iniquity shall be taken away, and thy sin shall be cleansed. Joan. 1. The lamb of God which taketh away the sin of the world. Act. 3. Be penitent and convert, that your sins may be put out. 1. Cor. 6 you are washed, you are sanctified,

in epist. ad Ro. c. 4.

Contrary to the exposition of ancient fathers.

God covering or not imputing sin doth quite take them away.

The contrary doctrine is injurious to God. to Christ. to holy Scriptures. to glorified Saints.

Sincere repentance is a necessary disposition to remission of sin. After remission it is satisfactory and meritorious.

you are justified. & the like, which show the true real taking away of sins, true sanctification, and justification. As. St. Jerome (or some other ancient authentic author) explicateth this place saying: Sins are so *covered* by Baptism & penance, that they are not to be revealed in the day of judgment *not imputed* in him that diligently purgeth himself in this world, or by martyrdom. St. Augustine teacheth the same saying: Sins are covered, are wholly covered, are abolished. Neither must you understand (saith he) that sins are covered, as though still they were, and lived. Why then did the prophet say; sins are covered? they are not to be punished. More clearly, li. 1. c. 13. cont. duas Epist. Pelag. The Pelagians calumniating. Catholics, as if they taught, that sins are not taken away, but shaven, as hairs are cut with a razor; the roots remaining in the flesh. *which* (he answereth) *none affirmeth but an infidel*. Likewise St. Gregory teacheth, that a sinner covereth his sins well, when with contrary virtues he overwhelmeth former vices, and with good deeds blotteth out former evil deeds He covereth them evil, when either for shame, or fear, or obstinacy, or desperation he concealeth his sins, omitting to confess them. God covereth sins, as a physician covereth wounds, by applying medicinal plaster, which in deed cureth them. Thus ancient, learned holy Fathers expound this text. Further explicating, that albeit things covered, and only thereby hidden from men, do remain as they were before they were hid, yet whatsoever is hid to God, is in deed utterly taken away, for nothing that is, can be hid from God. And the contrary doctrine of Protestants is injurious either to Gods power, if they say he can not quite take away sins, or to his mercy, if he will not, or to his justice, if he never punish sins ever remaining, and to his truth if he repute otherwise, then in deed the thing is. It is also injurious to Christ, to say, his blood and death is not effectual to take away sins, injurious to innumerable places of holy Scripture, which affirm plainly that sins by Gods grace are utterly taken away. Finally it is injurious to Saints in heaven, arguing them as still infected with sins, if in deed sins yet remain in them. which is most absurd, and blasphemy to speak. And yet followeth by necessary consequence. For if the justest lived & died in sin, they should remain eternally in sin.

2. *Neither is there guile in his spirit.*) In remission of sins the penitent necessarily must so cooperate, that he have no guile in his spirit, or heart, for if he have, then he faileth of the foresaid blessedness, and his iniquities are not forgiven, nor his sins covered to God, but to be imputed and punished. Yet the repentance of a sinner be it never so sincere, hearty, and without guile doth not merit remission of sin, but only disposeth thereto. But after remission it is satisfactory for the pain due for sins, and meritorious of Glory. According as St. Augustine here teacheth saying: Good (or meritorious) works go not before faith, and remission, but follow the same.

Psalm 32

The perfection of Gods works described. The 2. key.

The prophet exhorteth to praise God, 4. describing his power, providence, mercy, and wisdom. 16. no salvation but by him. 20. and therefore prayeth for his help.

The Psalm of David.

1 **REJOICE** ye just (a) in our Lord: (b) Praising becometh the righteous.

(a) *not in yourselves* (b) *praise is not comely in the mouth of a sinner. Eccli. 15.*

2 Confess ye to our Lord on (c) the harp: on (d) a psalter of ten strings sing to him.

(c) in mortification offering your bodies a living host, Rom. 12. (d) of this instrument this book is called the Psalter and it signifieth the observation of the ten commandments, without which no praise pleaseth God.

3 Sing ye to him (e) a new song: sing well to him in jubilation.

(e) *praising God for the grace of Christ in the new testament.*

4 Because the (f) word of our Lord is right, and all his works are (g) in faith.

(f) *Gods rules and precepts are most just and right* (g) *he performeth whatsoever he promiseth..*

5 He loveth (h) mercy and judgment: the earth is full of the mercy of our Lord.

(h) *God ever joineth these virtues together.*

6 By (i) the word of our Lord the heavens are established: and by the spirit of his mouth all the power of them.

(i) *Gods word is omnipotent.*

7 Gathering together the waters of the sea, as it were in a bottle: putting the depths (k) in treasures.

(k) *unknown, as riches hid in secret places.*

8 Let all the earth fear our Lord: and let all the inhabitants of the world be moved at him.

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

10 Our Lord (l) dissipateth the counsels of nations: and he reproveth the cogitations of people, and he reproveth the counsels of princes.

(l) *As in Babylon he confounded their tongues.*

11 But the counsel of our Lord abideth forever: the cogitations (m) of his heart in generation and generation.

(m) *his absolute will is always fulfilled.*

12 Blessed is the nation, whose God is our Lord: the people (n) whom he hath chosen for his inheritance.

(n) *the people of Israel in the old testament: and Christians of all nations in the new.*

13 Our (o) Lord hath looked from heaven: he hath seen all the children of men.

(o) *Gods perpetual providence.*

14 From his prepared habitation he hath looked upon all that inhabit the earth.

15 Who (p) made their hearts severally: who understandeth all their works.

(p) *Gods wisdom infinite.*

16 The (q) king is not saved by much power: and the giant shall not be saved in the multitude of his strength.

(q) *No power in earth is of any force without God.*

17 The horse faileth (r) to safety, (s) and in the abundance of his force he shall not be saved.

(r) *of his master* (s) *or of himself.*

18 Behold the eyes of our Lord be upon them that fear him: and on them, that hope upon his mercy.

19 That he may deliver their souls from death: and nourish them in famine.

20 Our soul expecteth our Lord: because he is our helper and protector.

21 Because in him our heart shall rejoyce: and we have trusted in his holy

name.

(t) Let thy mercy o Lord be made upon us: as we have hoped in thee.

(t) O God which hast all perfection, show thy mercy in protecting, and saving all that trust in thee.

Psalm 33

Gods Gods
providence. The 3.
key.

King David by his own example being delivered from danger, exhorteth all men to render thanks for Gods benefits. 12. showing, wherein justice consisteth, 16. and Gods special providence towards the just.

This Psalm is also
composed in order
of the Alphabet.

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

(a) His proper name was Achis 1. Reg. 21. but all Kings of Palestina were called Abimelech, as Pharao in Ægypt, Nabuchodonosor in Babylon.

2 I (b) **WILL** bless our Lord at (c) all time: his praise always in my mouth.

(b) I praise God (c) both in prosperity and adversity.

3 In our Lord (d) my soul shall be praised: let the mild hear, and rejoice.

(d) when I serve our Lord, my soul shall be praised in his service.

4 Magnify ye our Lord with me: and let us exalt his name forever.

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

6 Come ye to him, and be illuminated: and your faces shall not be confounded.

7 This (e) poor man hath cried, and our Lord hath heard him: and from all his tribulations he hath saved him.

(e) every man be he how poor soever when he prayeth shall be heard.

8 The (f) Angel of our Lord shall put in himself about them that fear him: and shall deliver them.

(f) the proper guardian Angel of every one.

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

10 Fear (g) ye our Lord all ye his Saints: because there is no lack to them that fear him.

(g) with filial fear.

11 The (h) rich have wanted, and have been hungry: but they that seek after our Lord shall not be diminished of any good.

(h) the rich of this world setting their mind upon their wealth, are poor in spiritual gifts.

12 Come children, hear me: I will teach you the fear of our Lord.

13 Who is the man (i) that will have life: loveth to see good days.

(i) every one desireth to be happy, but he in deed shall be happy, that fleeth from evil, and doth good.

14 Stay thy tongue from evil: and thy lips that they speak not guile.

15 Turn away from evil, and do good: seek after peace, and pursue it.

16 The eyes of our Lord upon the just: and his ears unto their prayers
17 But the (k) countenance of our Lord is upon them that do evil things: to
destroy their memory out of the earth.

(k) *God seeing all mens actions & intentions, will render as they deserve.*

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

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

20 many are the tribulations of the just: and out of all these our Lord will
deliver them.

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

(l) *Though the just seem for a time to be forsaken, yet God that giveth them internal strength,
will at last reward and crown in them his own gifts.*

22 The death of sinners is very ill: and they that hate the just (m) shall offend.

(m) *for their sin they are suffered to fall into more sin.*

23 Our Lord will redeem the souls of his servants: and all that hope in him (n)
shall not offend.

(n) *contrariwise those that accept of his grace, shall finally not offend.*

ANNOTATIONS

Psalm 33

A secret great
mystery in the title
of this Psalm.

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

God most high is
become low

He is our
sacramental meat.
Christ left the
Jews, & received
the Gentiles.

1. *He changed his countenance.*) St. Augustine by Holy Davids changing of his
countenance, and by changing the king of Geth his name, who in the book of Kings
(where the history is recorded) is called Achis, and here Abimelech, gathereth that here
is an hidden, and great Mystery. Which he explicateth partly by interpretation of the
Hebrew names, but more especially by Davids changing of his countenance, which
prefigured Christ, eternal God becoming also man, and so making great changes in the
world. For as David killed Goliath, and for his good act got envy, so Christ killing the
Devil, and humility in Christs members killing pride, are persecuted by the wicked.
For Christ was both to the ruin, and Resurrection of many. He changed Sacrifice and
Priesthood. The Jews had sacrifice according to the order of Aaron, in victims of
cattle, and this was in Mystery. For there was not then the Sacrifice of the body and
blood of our Lord: which the faithful, and those that have read the Gospel do know,
which Sacrifice is now spread in all the round earth. A little after: the Sacrifice of
Aaron is taken away, and the Sacrifice according to the order of Melchisedech began
to be. He therefore, *I know not who*, changed his countenance, Let it not be, *I know not
who*, for our Lord Jesus Christ is known. He would have our health to be in his body
and blood. From whence did he commend his body and blood? from his humility. For
unless he were humble, he would neither be eaten nor drunk. Behold his highness: In
the beginning was *the word*, and *the word* was with God, and God *the word*. Lo the
Everlasting meat, and Angels eat it, supernal powers eat it, celestial spirits eat it, and
they eat, and are fatted, and the thing remaineth whole, which satiateth and rejoiceth
them. How then hath the wisdom of God fed us with the same bread, the word was
made flesh and dwelt in us: It were too long to recite this great Doctors whole
discourse. He further showeth that Christ dismissed the Jews, and went from them to
the Gentiles. Thou seekest now Christ (saith he) among the Jews, and findst him not:
because he hath changed his countenance. For they sticking to the sacrifice according
to the order of Aaron, held not the Sacrifice according to the order of Melchisedech,

Luc. 2.

The real presence of Christ in the Sacrament.

and have lost Christ: and the Gentiles have begun to have him. Again this holy father willeth us to remember the Gospel: When our Lord Jesus Christ spake of his body, he said: Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you: because he had changed his countenance, this seemed as fury, and madness unto them, to give his flesh to be eaten of men, & his blood to be drunk, therefore David was reputed mad before Achis, when he said: you have brought this mad man unto me. Doth it not seem madness: Eat ye my flesh, and drink my blood? He seemed to be mad, thus St. Augustine. Never imagining the figurative interpretation of our new Sacramentaries: who say Christ gave no more but a figure of his body & blood; for then it had been easily understood by the Capharnaites, and no such contradiction, nor murmuring had happened. Yet St. Augustine saith more plainly, if more plain may be. Christ *carried himself in his own hands*. And how this can be done (brethren) in man, who can understand? For who is carried in his own hands? A man may be carried in the hands of others, no man is carried in his own hands. We find not how it can be understood in David, according to the letter: but in Christ we find it. For Christ was carried in his own hands, when giving his very body, he said: This is my body, for he carried his body in his own hands.

Catech.
Ro. p. 2.
5. 3. q. 24.

Not only faith but good works with faith justify.

(14,15) 14 15 *Stay thy tongue, &c.*) Both these verses, and frequent other places in the Psalms, show plainly that justice consisteth not only in faith, but in abstaining from evil and doing good: yet requiring and presupposing true faith, without which no works are available to justice, nor to Everlasting life.

Psalm 34

Christ's persecution.
The 5. key.

David, in figure of Christ, prophetically by way of invoking Gods help, foreshoweth his persecution, and the just revenge upon his persecutors, 9. with praise to God. 13. his charity towards his cruel adversaries. 17. whom Nevertheless God punisheth, 20. for pretending peace in words, and in fact persecuting, 23. rendering to all as they deserve.

1 To (a) David himself.

JUDGE (b) o Lord them that hurt me: overthrow them that impugn me.

(b) *By way of imprecation he prophesieth that God will overthrow the persecutors of Christ, and of Christians.*

2 Take (c) armor and (d) shield: and rise up to help me.

(c) *offensive* (d) *defensive.*

3 Bring forth the sword, and (e) shut up against them, that persecute me: say to my soul: I am thy salvation.

(e) *preoccupate and prevent the malice of the persecutor.*

4 Let them (f) be confounded & ashamed, that seek my soul. Let them be turned backward, and be confounded that think evil against me

(f) *Such a punishment and confusion shall fall in the end upon all the malicious, after that the just shall have overcome tribulations.*

5 Be they made as dust before the face of wind; and the angel of our Lord straitening them.

6 Let their way be made darkness and slipperiness: and the angel of our Lord pursuing them.

7 Because they have hid the destruction of their snare for me without cause: in

vain have they upbraided my soul.

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

9 But (g) my soul shall rejoice in our Lord: and shall be delighted upon (h) his salvation.

(g) In the time of trouble in hope, (h) after delivery, in eternal salvation,

10 all my bones shall say: Lord, who is like to thee?

Delivering the needy from the hand of them that are stronger then he: the needy and poor from them that spoil him.

11 (i) Unjust witnesses rising up, asked me things that (k) I knew not.

(i) such false witnesses did rise against Christ Mat. 26 (k) things that were not; for God himself, that knoweth all things knoweth not that which neither was, is, nor can be..

12 They repaid me evil things for good, (l) sterility to my soul.

(l) they made privation of my life, verified in Christ, not in David, for he was killed by his enemies.

13 But I when they were troublesome to me, (m) did put on cloth of hear.

(m) all our Saviours life was penance for others, needing none for himself.

I humbled my soul in fasting: and my prayer shall be turned into my bosom.

14 As a (n) neighbor, as our brother, so did I please: as mourning and sorrowful so was I humbled.

(n) Christ the good Samaritan that relieved the wounded man. Luc. 10.

15 And they (o) rejoiced against me, and (p) came together: (q) scourges were gathered together upon me, and I was (r) ignorant.

(o p q) all this was fulfilled according to the letter in our Saviours passion. (r) Our Lord knoweth not any just cause, why the Jews so persecuted him, for they had no just cause but mere malice.

16 They were dissipated, and not compunct, they tempted me, they scorned me with scorning: they gnashed upon me with their teeth.

17 Lord (s) when wilt thou regard? (t) restore thou my soul from their malignity Mine only one from the lions.

(s) as Psal. 21. and Mat. 27. God why hast thou forsaken me? not delivered me from temporal death, nor yielded me such consolation, as thou gavest other Saints in their agonies? (t) a prophecy of Christs resurrection.

18 I will confess to thee in (v) the great Church, in a grave people I will praise thee.

(v) Prophecy of the Catholic Church. as Psal. 21.

19 Let them not rejoice over me that are my adversaries unjustly: (w) that hate me without cause, and twinkle with the eyes.

(w) This place is applied by our Saviour to himself. Joan. 15.

20 Because they spake in deed (x) peaceably to me: and in the anger of the earth speaking they meant guiles.

(x) The Pharisees and Heredians said: Master we know that thou art a true speaker &c. meaning to entrap him with treason. Mat. 22.

21 And they (y) opened their mouth a wide upon me: they said; well, well, our

eyes have seen.

(y) *The same Pharisees and Priests judged him worthy of death, and procured the people to cry: Crucify him, Crucify, him.*

22 Thou hast seen o Lord, keep not silence: (z) Lord depart not from me.

(z) *Again his Resurrection is prophesied.*

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

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

25 Let them not say in their hearts: well, well, to our soul: neither let them say: We have devoured him.

26 Let (a) them blush and be ashamed together, that rejoice at my evils.

(a) *At the day of judgment the wicked shall receive sentence of damnation.*

Let them be clothed with confusion and shame; that speak great things upon me.

27 Let (b) them rejoice and be glad, that will my justice: and let them say always: Our Lord be magnified, that will the peace of his servant.

(b) *the blessed of eternal Glory.*

28 And my tongue shall meditate thy justice, thy praise all the day.

Psalm 35

Gods providence.
The 3. key.

The prophet describeth the wicked malice of obstinate sinners 6. Against which he opposeth Gods infinite Goodness, 9. with his provident mercy towards the worst, and just reward of the good; 12. praying to escape the dangerous gulf of pride.

1 (a) Unto the end, to (b) the servant of our Lord David himself.

(a) *More specially describing the state of men in the new testament, then in the old. (b) instruction for David not as a king, or a prophet, but as the poor servant of God.*

2 **THE** unjust hath said within himself, that he (c) would sin: there is no fear of God before his eyes

(c) *wittingly and resolutely preferring wicked life before virtuous.*

3 Because he hath done deceitfully in his sight: (d) that his iniquity may be found unto hatred.

(d) *God so hateth sin committed of mere malice, that he commonly rejecteth such sinners, and more often offereth new grace to those, that sin of frailty, or ignorance.*

4 The words of his mouth are iniquity, and guile: he (e) would not understand that he might do well.

(e) *Some ignorance is invincible when one hath a goodwill to learn, doing his endeavor to know the truth in doctrine, & his duty in manners, but can not get knowledge thereof, and then he is excused before God; though he err in opinion, or in fact: others are negligent to learn, and their error is gross ignorance and is a sin, greater or less, according to the importance of the thing, which they ought to know. Others are more willful, desiring to be ignorant; that they may sin with the less remorse, or repining of their own conscience, and this is affected ignorance, and most heinous, and odious sin. For which God often leaving them destitute of Ordinary grace, which he giveth to others, they fall into reprobate sense, and into more horrible sins.*

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

6 Lord (f) thy mercy is in heaven: and (g) that he will forgive sinners, and receive them into his favor again, whensoever their solving to serve him, repent and cease to sin.) thy truth even to the clouds.

(f) God doth not utterly shut up his mercy from the most willful & wicked sinners, but giveth them sometimes good motions, and sufficient help, that they may repent, be justified & saved, if they do not wittingly harden their own hearts, and still willfully repel Gods grace. (g) For so God pomiseth (who is most faithful

7 Thy justice as the hills of God: thy judgments are great depth.

Men & (h) beasts thou wilt save o Lord:

(h) Thou o God that hast care of all creatures, not only of men but also of brute beasts, art ever ready of thy part to save both moderate men, in whom the light of reason remaineth, and also gross senseless persons, which are become brutish like horse and mule or other beasts.

8 as thou (i) hast multiplied thy mercy o God.

(i) For so our Lord multiplieth his mercy.

But (k) the children of men, (l) shall hope in the covert of thy wings.

(k) Yet with condition that senseless or brutish men, must become reasonable men, the children of men, not colts; whelps, pigs &c. (l) Sinners thus converted shall not only have all necessaries in this life, as all living creatures have in this world, but also shall hope of spiritual, heavenly, & eternal Glory prepared for Angels, and children of men: as in the verses following.

9 They shall be inebriated with the plenty of thy house: and with the torrent of thy pleasure thou shalt make them drink.

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

11 Extend thy mercy to them that know thee, and thy justice to them, that are of a right heart.

12 Let (m) not the foot of pride come to me: and let not (n) the hand of a sinner move me.

(m) Lest any impediment hinder the obtaining and possession of eternal reward, the just must specially pray not to be infected with pride: (n) nor be overcome by the forcible tentations of other sinners, by persuasion, nor evil example.

13 There (o) have they fallen that work iniquity: they were expelled, (p) neither could they stand.

(o) The first sin, to wit of Devils, was pride, and Mans sin was by persuasion of the Devil. (p) neithereof which could escape punishment.

Psalm 36

An exhortation to contempt of this world. The 7. key.

This Psalm is composed in order of the Alphabet, every distick beginning with a diverse letter, to

An exhortation not to envy nor imitate the evil, who for most part prosper in this world, and are damned eternally: but to flee evil and do good, duly considering that God diversely permitteth and punisheth the wicked, and likewise comforteth and afflicteth the just, all for their good.

1 A Psalm (a) to David himself.

(a) *For Davids and every just Mans instruction.*

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

move the reader to diligent attention, which may serve in place of a larger commentary.

(b) *Neither be thou offended that the wicked do prosper in this world, nor imitate them that thou mayest also prosper.*

2 Because (c) they shall quickly wither as grass: and as the blossoms of herbs they shall soon fall.

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

3 (d) Hope in our Lord and do good: and inhabit the land, and thou (e) shalt be fed in the riches thereof.

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

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

5 (f) Reveal thy way to our Lord, and hope in him: and he will do it.

(f) *Commend all thine affairs to God.*

6 And he will (g) bring forth thy justice as light: and thy judgment as midday:

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

7 be subject to our Lord, and pray him.

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

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

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

(h) *the land of the living.*

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

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

12 The sinner shall observe the just: and shall gnash upon him with his teeth.

13 But our Lord shall scorn him: because he foreseeth that his day shall come. Mat 5.

14 Sinners have drawn out the sword; they have bent their bow; That they may deceive the poor and needy: that they may murder the right of heart.

15 Let (i) their own swords enter into their hearts: and let their bow be broken.

(i) *By way of imprecation (as in many other places) the prophet forshoweth that wicked men shall fall into the evils, which they prepare for others.*

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

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

18 Our Lord knoweth the days of the immaculate: and their inheritance shall be forever.

19 They shall not be confounded in the evil time, and in the days of famine they shall be filled:

20 because the sinners shall perish.

But the enemies of our Lord forthwith as they shall be honored and exalted,

vanishing shall vanish as smoke.

21 The sinner shall borrow, and not pay: but the just is merciful and will give.

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

23 With our Lord the step of man shall be directed: and he shall like well of his way.

24 When (k) he shall fall, he shall not be bruised: because our Lord putteth his hand under.

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

25 I have been young, for I am old: and I have not seen the just forsaken, (l) nor his seed seeking bread.

Eccle. 2.

(l) So king David observed: and it very rarely happeneth, that the just or their children are destitute of necessary sustenance in this world. If it chance in some, it is to their greater merit, and is manifestly recompensed in spiritual gifts. In which sense St. Basil expoundeth, that it is always verified For God ever rewardeth good works either temporally, or spiritually, or both ways. St. Augustine also (conc. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Jacob with all his family, who were forced to go into other countries by reason of famine, and by Gods providence were there sustained, Gen. 12. 26 46. and S Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 27. Seeing therefore these so just persons sought their bread in necessity, he expoundeth this holy Scripture in the Allegorical sense, that the Church from her beginning in Jerusalem to the end of the world, never wanteth the true word of God, true faith and doctrine, which is the spiritual bread Wherewith the soul is nourished.

26 all the day he is merciful and lendeth: and his seed shall be in blessing.

27 (m) Decline from evil, and do good: and (n) inhabit forever and Ever.

(m) In these two principles, declining from evil and doing good, true justice consisteth. (n) and he that finally observeth these two points, meriteth and shall possess heaven.

28 Because our Lord loveth judgment, and he will not forsake his Saints: they shall be preserved forever.

The unjust shall be punished: and the seed of the impious shall perish.

29 But the just shall inherit the land: and shall inhabit forever and ever upon it.

30 The mouth of the just shall meditate Wisdom, and his tong shall speak judgment.

31 The law of his God in his heart: and his steps shall not be supplanted.

*Pro. 31.
Isa. 51.*

32 The sinner considereth the just: and seeketh to (o) murder him.

(o) to draw him to mortal sin, which is death of the soul.

33 But our Lord will not leave him in his hands: neither will he condemn him, when judgment shall be given of him.

34 Expect our Lord, and keep his way: and he will exalt thee, that thou mayest inherit the land: when the sinners shall perish thou shalt see.

35 I have seen the impious highly exalted, and advanced as the cedars of Libanus.

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

37 keep innocency, and see equity: because there are (p)) remains for the

peaceable man.

(p) *rewards.*

38 But the unjust shall perish together: the remains of the impious shall perish.

39 But the salvation of the just is (q) of our Lord: and he is their protector in the time of tribulation.

(q) *Mans justice and well doing is not of his own power but of Gods grace.*

40 And our Lord will help them, and deliver them: and he will take them away from sinners, and save them: because they have hoped in him.

Psalm 37

The third penitential
Psalm The 7. key.

King David, or any other penitent, earnestly prayeth God to remit his sins, and mitigate the pains which he acknowledgeth himself to have deserved, 12. lamenting the afflictions which he suffereth by such as sometimes were his friends, 14. whose tentations he now resisteth, trusting in God, resigning himself to Gods will, confessing his own iniquity, and humbly praying for Gods help.

1 A Psalm of David, in (a) recordation of the sabbath.

(a) *In remembrance that by sin we lost the rest and peace, which man had in the state of innocency; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicity.*

2 **LORD** (b) rebuke me nor in thy fury: (c) nor chastise me in thy wrath.

(b) Condemn me not to eternal pain: (c) nor punish me in Purgatory fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith St. Augustine) though some shall be saved (gravior tamen erit ille ignis, quam quicquid potest homo pati in hac vita) yet that fire shall be more grievous, then whatsoever a man can suffer in this life. St. Gregory also expoundeth this same place, as if David said thus: I know it will come to pass, that after the end of this life, some shall be cleansed by purging flames, some shall be under the sentence of eternal damnation. But because I do esteem that transitory fire more intolerable then all present tribulation, I desire not only not to be rebuked in fury of eternal damnation, but also I fear to be purged in the wrath of transitory correption. Thou therefore o Lord whom serve in my spirit, whom I know to be the Saviour of all men, rebuke me not in fury of perpetual damnation, not chastise me in wrath of purging punishment. See Annotat. Psal. 6.

3 Because (d) thy arrows are fast sticked in me: and thou hast (e) fastened thy hand upon me.

(d) *Afflictions of mind and body sent by thy just judgment. (e) thou hast struck me with an heavy hand.*

4 There is (f) no health in my flesh, at (g) the face of thy wrath: my bones have no peace at (h) the face of my sins.

(f) I already feel in my flesh, in all my bones, and powers great affliction, (g) considering thy justice, (h) and my sins.

5 Because mine iniquities are gone (i) over my head: and as a (k) heavy burden are become heavy upon me.

(i) which are exceedingly increased, almost overwhelming my spirit. (k) sins not washed away by penance by their weight carry the soul into more and more wickedness.

6 My (l) scars are putrified and corrupted, because of my foolishness.

(l) *still corrupting those parts which were whole before, as a pestered sore that is not cured.*

7 I am become miserable, and am made (m) crooked even to the end: I went sorrowful all the day.

(m) *not able to go straight to do any good work, being guilty of grievous sin.*

8 Because (n) my loins are filled with illusions: and there is no health in my flesh.

(n) *concupiscence striving in me.*

9 I am afflicted and am humbled exceedingly: I (o) roared for the groaning of my heart.

(o) *from the sorrow of my heart, my voice hath broken out into clamor.*

10 Lord, (p) before thee is all my desire: and my groaning is not hid from thee.

(p) *o God thou knowest my desire, to be restored to thy favor.*

11 My heart is troubled, my strength hath forsaken me: and the light of mine eyes, and the same is not with me.

12 My (q) friends, and my neighbors have approached, & stood against me.

(q) *those that were my friends and companions in sin are become mine enemies, because I forsake them:*

And they that were near me, stood far of:

13 and they did violence which sought my soul.

And they that sought me evils, (r) spake vanities: and meditated guiles all the day.

(r) *sought by all means to entangle me again.*

14 But I as (s) one deaf did not hear: and as one dumb not opening his mouth.

(s) *I now renounce all sin*

15 And I became as a man not hearing: and not having reproofs in his mouth.

16 Because (t) in thee o Lord have I hoped, thou wilt hear me o Lord my God.

(t) *I now rely upon thee o God.*

17 (v) Because I said: Lest sometime mine enemies rejoice over me: and whiles my feet are moved, they speak great things upon me.

(v) *for this cause I am returned to thee and do pray that mine enemies may not prevail against me.*

18 Because I (w) am ready for scourges: and my sorrow is in my sight always:

(w) *I resign myself to thee.*

19 Because (x) I will declare my iniquity: and I will (y) think for my sin.

(x) *though thou knowest all yet with mouth confession is made to salvation. (y) and I meditate of that which my sin hath deserved.*

20 But mine enemies live, and are confirmed over me: and they are multiplied that hate me unjustly.

21 They that repay evil things for good, (z) detracted from me: because I followed Goodness.

(z) *one kind of detraction is in revealing secret faults, another in feigning and imputing false crimes, the third (here mentioned) in calling virtue vice, as penance, hypocrisy.*

22 (a) Forsake me not o Lord my God, depart not from me. Attend unto my

help, o Lord the God of my salvation.

(a) *Grant me Lord final perseverance in thy grace, and service.*

Psalm 38

A just man in remedies persecution resolveth to suffer all with peace and silence: 5. praying God to take him from this world, confessing the vanity thereof. 8. and relying on Gods providence (11. who punisheth man for his sins) prayeth for release.

Gods providence.
The 3. key.

1 unto (a) the end, to (b) Idithun himself, a canticle of David.

(a) *Some expound this Psalm of the Jews in captivity in Babylon, but this title, and the matter contained show, that it rather pertaineth to the new Testament. (b) to be song by Idithun and his scholars & successors, or rather by Christianes.*

2 I (c) **HAVE** said: I will keep my ways: that I offend not in my tongue.

(c) *weak men in affliction not able to deliver them selves, seek revenge, by murmuring and other evil speeches, but the perfect resolve to rule their tongues:*

I have set a guard to my mouth, when the sinner stood against me.

3 I was dumb and humbled, and kept silence (d) from good things: and (e) my sorrow was renewed.

(d) *even to forbear sometimes from their own just defense: (e) though thereby they endure more persecution.*

4 My (f) heart waxed hot within me: and in my meditation a fire shall burn.

(f) *sorrow suppressed maketh the heart to burn with zeal, and indignation.*

5 I have spoken in my tongue: Lord (g) make mine end known to me.

(g) *If it may please thee let me know how long I shall live, desiring to dye; as Elias desired. 3. Reg. 19.*

And the number of my days what it is: that I may know what is lacking to me.

6 Behold thou hast put my days measurable, and my (h) substance is as nothing before thee.

(h) *my life and all that I have is as nothing compared to thy eternity.*

Doubtless all things are vanity, every man living.

7 Surely man passeth as (i) an image; yea and he is troubled (k) in vain.

(i) *as a shadow or image appearing in a glass, which is quickly forgot. (k) therefore there is no cause man should be troubled in mind for temporal miseries.*

He gathereth treasure; and knoweth not to whom he shall gather them.

8 And now what is my expectation? is not our Lord? and my substance is with thee.

9 From all mine iniquities deliver me: (l) a reproach to the foolish thou hast given me.

(l) *Thou hast suffered me to be reproached by the foolish that prosper in this world.*

10 I was dumb, and opened not my mouth, (m) because thou didst it:

(m) *I know my tribulation is by thy providence.*

11 Remove thy scourges from me.

12 By the strength of thy hand I have fainted in reprehensions: for iniquity thou hast chastised man.

And thou hast made his (o) soul pine away as a spider: but vainly is every man troubled.

(o) my life decayeth as a spider having spent all her moisture.

13 Hear my prayer o Lord, and my petition; with thine ears receive my tears. keep not silence: because I am a (d) stranger with thee, and a pilgrim, as my fathers.

(d) all men are strangers in this life, heaven being our home.

14 Forgive me, that I may (q) be refreshed before I depart: and (r) shall be no more.

(q) that I may recover spiritual strength in this life: (r) after which I shall not be in state to do free works of satisfaction nor merit.

Psalm 39

Christ's coming and redeeming of mankind. The 5 key.

Christ's faithful members after long expectation congratulate his coming in flesh. 6. He directing his speech to his Father, professeth to perform the Redemption of mankind, and to denounce the same in the whole world: 12. prayeth for his servants, undertaking to satisfy for their sins.

1 Unto (a) the end, a Psalm to David himself.

(a) pertaining unto the new Testament.

2 **EXPECTING** (b) I expected our Lord, and he hath attended to me.

(b) the faithful of the old and new Testament rejoice in the coming of Christ.

3 And he heard my prayers, and brought me out of the lake of misery, and from the mire of dregs.

And hath set my feet upon a rock: and hath directed my steps.

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

Many shall see, and shall fear: and they shall hope in our Lord.

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

6 Thou hast done many thy marvelous things o Lord my God: & in thy cogitations there is none that may be like to thee. I (c) have declared and have spoken: they (d) multiplied above number.

(c) Christ by himself and by others preached the Gospel of salvation. (d) the multiplication of Christians thereby.

7 (e) Sacrifice and oblation thou wouldest not: but (f) ears thou hast perfected to me. *Heb. 10.*

(e) No sacrifice of the old testament sufficed to satisfy Gods justice for the sin of man. (f) Christ by the ear of obedience performed the redemption of man by his death, as was determined from eternity. St. Paul for (ears) faith (body) See Annotations Heb. 10.

Holocaust and for sin thou didst not require:

8 then said I; Behold I come

In the (g) head of the book it is written of me,

(g) The sum of holy Scripture is of Christs Incarnation & death for redemption of man.

9 that I should do thy will: my God I would, and thy law in the midst of my heart.

10 I have (h) declared thy justice in the great Church, Lo I will not stay my lips: Lord thou hast known it.

(h) Again Christ inculcatheth the preaching and receiving of his Gospel in the whole world.

11 Thy justice I have not hid in my heart: thy truth and thy salvation I have spoken. I have not hid thy mercy, and thy truth from the (i) great Council.

(i) In the greatest and wisest congregations of this world, Christ concealeth not his mercy and truth. So himself professed before Annas, Caiphaz, Pilate, and their Councils. St. Paul preached Christ at Athens, and in many nations, and so the other Apostles. For their voice went into all the coasts of the earth.

12 (k) But thou o Lord make not thy commiserations far from me: thy mercy and thy truth have always received me.

(k) The prophet now speaketh in the name of Christs mystical body the Church: praying to be made partaker of mercy, and to be delivered from evils.

13 Because evils have compassed me, which have no number: mine iniquities have overtaken me, & I was (l) not able to see.

(l) the sins also of those which believe in Christ are so many, that they can not be fully seen in particular.

They are multiplied above the hears of my head: and (m) my heart hath forsaken me.

(m) I almost faint in considering so many and so great iniquities amongst those that profess Christ.

14 It may please thee o Lord to deliver (n) me: Lord have respect to help me.

(n) The whole Church prayeth in the name of all for the infirm members.

15 Let (o) them be confounded and ashamed together, that seek my soul, to take it away.

(o) The prophet foreshoweth that the reprobate for their obstinate malice, seeking to hurt others shall be confounded.

Let them be turned backward, and be ashamed that will me evils.

16 Let them forthwith receive their confusion, that (p) say to me: well, well.

(p) that scornfully say: well, well: wishing all evil to good men.

17 Let all (q) that seek thee, rejoice and be glad upon thee: and let them that love thy salvation, say always: Our Lord be magnified:

(q) which not only in mouth and outward profession, but also in sincerity of heart seek thee, may with confidence rejoice, and praise God.

18 But (r) I am a beggar, and poor: Our Lord is careful of me.

(r) Christ speaketh in the name of sinners truly repenting, whose sins he undertaketh to redeem, and wash away by his passion.

Thou art (s) my helper, & my protector: my God be not slack.

(s) The faithful of the old testament pray for Christs first coming into this world, and the

faithful now pray for his second coming to purge his Church, and to reward the good.

Psalm 40

Christs Passion and Resurrection. The 5. key.

The prophet pronounceth them happy that will believe in Christ, coming in humility and poverty. 5. Christ describeth his own poor afflicted state in this life, by reason he is to satisfy for the sins of the world; the malice of his adversaries, 10. especially of Judas, 11. and by way of prayer, prophesieth his own Resurrection.

1 unto (a) the end, a Psalm to David himself.

Io. 13. v. 18.

(a) *Pertaining to the new testament, as appeareth by the 10. verse alleged by our Saviour.* This Psalm is also applied by the Church in the office of the sick, whom whosoever assisteth in that case, may hope to have assistance in their own like necessity.

2 **BLESSED** is the man that understandeth concerning (b) the needy, and the poor: in (c) the evil day our Lord will deliver him.

(b) He is happy that is not scandalized in Christ (Luc. 7. v. 23.) coming in poverty, and suffering extreme afflictions. (c) He that trusteth in Christ, notwithstanding the contrary motives of his worldly misery, shall be delivered by him in all distress.

3 Our Lord (d) preserve him, and give him life, and make him blessed in the land: and (e) deliver him not unto the will of his enemies.

(d) Our Lord will give to such servants more grace in this life, and Glory in the next. (e) not suffer him to be overcome in tentations.

4 Our Lord help him (f) upon the bed of his sorrow: thou hast turned all his couch in his infirmity.

(f) *when such constant servants are sick to death, Christ will most especially comfort and help them.*

5 I said: (g) Lord have mercy on me: heal my soul, because I have sinned to thee.

(g) *Christ in the behalf of his mystical body confesseth their sins, and prayeth for them.*

6 Mine enemies have spoken evils to me: When shall he die, (h) and his name perish?

(h) *After death suffered for mankind Christ riseth, and his name and kingdom is glorious.*

7 And if (i) he came in to see, he spake vain things: his heart hath gathered together iniquity to himself.

He went forth. and spake together.

(i) Those that came not of good will, but of malice to observe Christs deeds and words, carped at both, sometimes saying, he taught against the law, and against Moyses; sometimes that he cast out Devils in the power of Beelsebub.

8 all mine enemies whispered against me: they did think evils to me.

9 They (k) have determined an unjust word against me: (l) Shall not he that sleepeth add to rise again?

(k) *At last they resolved that he should die. (l) But they could not so suppress his power, for he rose again in Glory.*

10 For (m) the man also of my peace, in whom I hoped: who did eat my Breads, hath greatly trodden me under foot

Io. 13. Act. 1.

(m) *By our Saviours application of this verse, it is certain that the traitor Judas is here*

described. Joa. 13. v. 18.

11 But thou o Lord have mercy upon me, and raise me up again: and I (n) will repay them.

(n) *in the day of judgment Christ Judge of all will render to every one as they deserve.*

12 In this I have known that thou wouldst me: because mine enemy shall not rejoice over me.

13 But me thou hast received (o) because of innocency: and thou hast confirmed me in thy sight forever.

(o) As before in respect of sinners, Christ Judge of all will render to every one: so here in his own person he avoucheth his own innocency, which made him apt to satisfy for others.

14 Blessed be our Lord the God of Israel (p) from the beginning of the world, and forevermore: (q) Be it, be it.

(p) For this mercy of Almighty God in saving the elect by his Sons death, he is to be praised forever eternally. (q) all the blessed agree in this, that God is eternally to be praised and thereto say *Amen*. So be it, so be it.

Some divide the Psalms into five Books, supposing the first book to end here with these words; *Be it, be it*: not observing that the last Psalm hath not this ending. St. Jerome confuteth this opinion by our Saviours, and St. Peters naming it the book, not Books of Psalms. Luc. 20. v. 42. Act. 1. Moreover if this were the end of one book, then the Psalm following should not be called the 41. Psalm, but the first Psalm of the second book.

Psalm 41

Eternal glory. The
10. key.

The fervent desire of the just, 6. much afflicted in this life, 12. and assured hope of eternal joy.

1 **UNTO** the end, understanding to the sons of (a) Core.

(a) The sons of Core repented, and departed from their fathers schism, and so escaped miraculously the horrible pit of damnation, into which their father and his accomplices fell. Num. 26. v. 10. By which example all seduced, and deceived Christians are admonished, not to Persist in schism or other sins. And worldly men, ambitious of honor be warned to desire & seek God above all things, first of all the kingdom of heaven (to be living members of the Catholic Church) and the justice thereof: to seek things which are above, not which are upon the earth; lest hell devour them, as it devoured the accomplices of Core. Num. 16 v. 31.)

2 even as the heart (b) desireth after the fountains of waters: (c) so doth my soul desire after thee o God.

(b) A heart waxing old, and burdened with much hear, and great horns, draweth a serpent into his nosethrels, so being infected with poison, desireth most ardently to drink, and afterwards casteth his horns, and hear, and becometh as it were young again. (c) with such fervent desire a true penitent, feeling himself infected with poison of sins, seeketh the water of Gods grace.

3 My soul hath thirsted after God (d) the strong (e) living: (f) when shall I come and appear before the face of God?

(d) God is omnipotent, and in deed the only true living God: Devils who are honored in idols, can do no more then God permitteth, and so they can kill the souls, that consent unto their tentations, but can not restore spiritual life again. (e) God is omnipotent, and in deed the only true living God: Devils who are honored in idols, can do no more then God permitteth, and so they can kill the souls, that consent unto their tentations, but can not restore spiritual life again. (f) The soul being justified, and still assaulted with new tentations desireth to be with God.

4 My (g) tears have been Breads unto me day and night: whiles it is said to me daily: (h) Where is thy God?

(g) I have had no other refection, but to lenify my sorrow with weeping. (h) The wicked exprobate the just, as though God would never help them, because he suffereth them to be sometimes long in tribulation.

5 These things have I remembered, and have poured out my soul in me, because I shall pass into the place (i) of a marvelous tabernacle, even to the house of God.

(i) King David was not permitted to build the temple, much less did he enter into any such marvelous tabernacle in his mortal life, but must needs be understood, to speak here of the heavenly tabernacle, prepared by Christ for his servants.

In the voice of exultation, and confession: the sound of one feasting.

6 Why (k) art thou sorrowful my soul? and why dost thou trouble me?

(k) *The prophet comforteth himself, or any just soul, in the hope of Everlasting joy.*

Hope in God, because yet I (l) will confess to him: the salvation of my countenance,

(l) *render thanks and praises.*

7 and my God.

My soul is troubled toward myself; therefore will I be mindful of thee from the land (m) of Jordan, and Hermoniim from the little mountain.

(m) all this life is like to the small strait place between Jordan and a little hill called Hermoniim, but from this straitness the hope of the just is, to be placed in heaven.

8 Depth (n) calleth on depth, in the voice of (o) thy flood gates. all thy high things, and thy waves have passed over me.

(n) One tentation still succeedeth another: (o) and the same so great, as if God opened the gates, and suffered them to overflow like floods of water.

9 In (p) the day our Lord hath commanded his mercy: and (q) in the night a song of him.

(p) But God helpth in opportunity, not suffering his servants to be tempted above their strength, giving them fruit with tentations: (q) yea in the greatest tribulation, he giveth ordinarily most comfort, making them sing spiritually in heart, if not also in voice.

With me (r) is prayer to the God of my life:

(r) *one special means to procure Divine consolation is prayer in distress.*

10 I will say to God: Thou art my defender.

Why hast thou forgotten me? and why go I sorrowful, whiles mine enemy afflicteth me?

11 Whiles my bones are broken, mine enemies that trouble me have upbraided me:

Whiles they say to me day by day: Where is thy God?

12 Why art thou heavy o my soul? & why dost thou trouble me? (s) Hope in God, because yet I will confess to him: the salvation of my countenance, and my God.

(s) *still the just soul taketh comfort in assured hope of salvation, the eternal vision of God.*

Psalm 42

One God the B
Trinity. The 1. key.

The just invocateth Gods sentence against the deceitful, that seek his spiritual overthrow, 4. acknowledgeth his help, from Almighty God the B. Trinity, in whose vision Glory consisteth.

1 A Psalm (a) of David.

(a) Holy David often prefiguring Christ, here representeth every faithful servant of God, and particularly when they begin a great and holy work; as when Priests celebrate the Divine Sacrifice, they with their assistants recite by interchangeable verses this Psalm

JUDGE (b) we pray God, to judge between our true sincere intention, and the unjust deceitful endeavors of our enemy:) me o God, & discern my cause from the nation not holy, from the unjust and deceitful man (c) deliver me.

(b) After that we have examined, and prepared ourselves to the most holy Sacrifice and Sacrament, according to St. Pauls admonition (let a man prove himself, and so eat this bread, and drink this chalice, 1 Cor. 11. (c) and so to deliver and protect us from subtle malice.

2 Because thou art God (d) my strength: (e) why hast thou repelled me? and why go I sorrowful, (f) whiles the enemy afflicteth me?

(d) With thee I can do any thing, without thee nothing, (e) thou seemest sometimes not to regard me, (f) whiles tentations are more sensible then thy grace.

3 Send forth (g) thy light and thy truth: (h) they have conducted me, and have brought me into thy holy hill, and into thy tabernacles.

(g) As thou hast sent Christ the light and truth into this world, grant us the same now in particular. (h) These two gifts of God, the light of knowing our duties and truth, with sincere intention to perform the same, have brought us into thy Church, and unto thy Altar.

4 And (i) I will go in to the altar of God: to God, which (k) maketh my youth joyful.

(i) Accompanied with light of truth, and sincere intention, we confidently approach to thine Altar o God, (k) who changest our old corruption into newness of life.

5 I will confess to thee (l) on the harp (m) o God (n) my God: (o) why art thou sorrowful o my soul? and dost thou trouble me?

(l) But to this purpose we praise God on the harp, mortifying our affections. (m) The former word is of the plural number in hebrew, Eloim, the other of the singular, signifying the Blessed Trinity, one God. (n) The former word is of the plural number in hebrew, Eloim, the other of the singular, signifying the Blessed Trinity, one God. (o) Thou needest not therefore my soul, be pensive, or desolate.

6 (p) Hope in God, because yet (q) will I confess to him: the salvation (r) of my countenance, and (s) my God.

(p) But trust in God, (q) praise him, (r) whom I hope to see face to face, (s) the true eternal God.

Psalm 43

The prophet describeth the first calling, and difficult state of the Jewish nation, 6. their prosperity at other times. 10. Again their afflictions in captivity, and persecutions.

1 unto (a) the end, for the sons of (b) Core to understanding.

(a) Though this Psalm doth first and literally pertain to the people of Israel, yet all things happening to them, were in figure of the Christian Catholic Church, which began with difficulties, afterwards prospered, and again suffereth much persecution. (b) Core signifieth caluus, bauld; also calvaria a skull, or place of skull: the name of the place where our Saviour

The state of the
Jews. The 4. key..

was crucified, so the children of Core signify the children of Christ. St. Aug.

2 **O GOD** we have heard with our ears: our fathers have declared to us.

The (c) work, that thou hast wrought in their days: and in the days of old.

(c) The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Jacob, the delivery of all Israel out of Ægypt, and establishing them in the promised land of Chanaan, with innumerable, great, and strange things done for them.

3 Thy hand destroyed the nations, and thou didst plant them: thou didst afflict the peoples, and expel them:

4 For (d) not by their own sword did they possess the land, and their own arm did not save them:

(d) The Israelites conquered not by Ordinary power, but by the miraculous hand of God. See Josue 23.

But thy right hand, and thine arm, and the illumination of thy countenance: because (e) thou wast pleased in them.

(e) Not that this people deserved of themselves, but of Gods free election, all the world being wicked, he gave peculiar grace to Abraham, Isaac, Jacob and some others, and then for their sakes protected the whole people, in them conserving a visible Church.

5 Thou art the same my king and my God: which commandest the salvations of Jacob.

6 In (f) thee we shall turn out our enemies with (g) the horn, & in thy name we shall contemn them that rise up against us.

(f) As in former examples, so in Davids time, not Mans strength, but Gods hand gave them great victories. (g) As an ox with his horn casteth a small thing into the wind.

7 For I will not hope in my bow: and my sword will not save me.

8 For thou hast saved us from them that afflict us: and them that hate us thou hast confounded.

9 In God we shall be praised all the day: and in thy name we will confess forever.

10 But (h) now thou hast repelled and confounded us: and thou wilt not go forth o God in our hosts.

(h) The prophet foretelleth that after prosperity God would suffer the Jews to fall into captivity, & many afflictions, which also signified allegorically diverse states of Christs Church.

11 Thou hast turned us back behind our enemies: and they that hated us, spoiled for themselves.

12 Thou hast given us as sheep that are to be eaten: and thou (i) hast dispersed us among the nations.

(i) The Jews are now marvelously dispersed, and depressed.

13 Thou hast sold thy people (k) without price: and there was (l) no multitude in the exchanges of them.

(k) In the destruction of Jerusalem the remnant of the people were sold for small, as it were for no price. They had sold Christ for thirty pence; (l) and now no multitude, nor number of money at all was given for them, but thirty of them were sold for one penny, Josephus de bello Judaico.

14 Thou hast made us a reproach to our neighbors, a scorn and mocking stock to them, that are round about us.

*Jos. 24. 1.
Re. 17. 2.
Reg. 8.*

15 Thou hast made us for a parable to the Gentiles: a wagging of the head among the peoples.

16 all the day my shame is against me, and the confusion of my face hath covered me.

17 At the voice of the upbraider, and the reproacher: at the face of the enemy and persecutor.

18 all these things have come upon us, (m) neither have we forgotten thee: and we have not done wickedly in thy testament.

(m) Until Christs passion the Jewish people did not wholly fall from God, and true religion. And of them were chosen the Apostles, and many others, that founded and propagated the Church of Christ.

19 And our heart hath not revolted backward: and (n) thou hast declined our paths from thy way:

(n) The negative particle is here understood by zeugma, according to the hebrew thus: our heart hath not revolted backward, neither hast thou suffered our paths to decline from thy way.

20 Because thou hast humbled us in the place of affliction, and the shadow of death hath covered us.

21 (o) If we have forgotten the name of our God, and if we have spread forth our hands to a strange God:

(o) Another *hebrew phrase*, *If we have, for, we have not*.

22 will not God enquire of these things? For he knoweth the secrets of the heart.

Rom. 8.

Because (p) for thee we are killed all the day: we are esteemed as sheep of slaughter.

(p) The Prophets and others persecuted partly before Christ, much more the Apostles, and other Christians in the new Testament.

23 (q) Arise why sleepest thou o Lord? Arise, and expel us not to the end.

(q) *A prayer in affliction*.

24 Why dost thou turn away thy face, forgettest our poverty and our tribulation?

25 Because (r) our soul is humbled in the dust: our (s) belly is glued in the earth.

(r) *We are at deaths door, ready to become dust* (s) *lying as groveling sorrowing on the earth*.

26 (t) Arise Lord, help us: and redeem us for thy name.

(t) *till thou deliver us from these tribulations*.

Psalm 44

Christ most excellently endowing his Church. The 6. key.

David singularly moved in heart and tongue, 3. prophesieth Christs excellency, endowing his Church with most Worthy dowries. 11. by way of exhortation foreshowing her internal and external beauty. 17. with perpetual succession of Pastors feeding the flock even to the worlds end.

1 unto (a) the end, for them, (b)) that shall be changed, (c)) to the sons of Core, (d) for understanding, (e) a Canticle for the beloved.

(a) Pertaining to the new Testament. (b) Gentiles converted from paganism to Christianity: (c) and all others returning from schism, or other sins, (d) for their instruction, (e) this Psalm is a marriage song of the beloved bridegroom and bride: Christ and his Church.

2 **MY** (f) heart hath uttered (g) a good word: I tell my works (h) I utter and refer all my works, and this particular Canticle.) to the king.

(f) I have received by Divine inspiration in my heart and cogitation, (g) a most high Mystery. (h) To the honor therefore and Glory of this king (whom I secretly see in my heart

My (i) tongue is the pen of a scribe, that (k) writeth swiftly.

(i) From the abundance of my heart, my tongue also speaketh, (k) & that presently without delay

3 (l) Goodly of beauty above the sons of men, grace is poured abroad in thy lips: therefore hath God blessed thee forever.

(l) Description of Christ, most excellent in all internal and external gifts.

4 Be (m) girded with thy sword upon thy thigh, o most mighty.

(m) *The prophet Seeing in spirit the perfections which he wisheth in Christ, in manner of congratulating, describeth his fortitude, fighting against the Devil for the Church.*

5 With thy beauty and fairness (n) intend, (o) proceed prosperously, and (p) reign,

(n) *purposing*, (o) *prosecuting*, (p) *and perfecting the conquest, and so establishing thy spiritual kingdom.*

Because of (q) truth, and (r) mildness, and (s) justice: and thy right hand shall conduct thee marvelously.

(q) Not with warlike armor of this world, but by assaulting the adversary with truth: (r) defending thyself and thy soldiers with the shield of mildness, (s) and striking the enemy with the sword of justice. Which right force of spiritual fight hath marvelous good success.

6 Thy (t) sharp arrows, the (v) peoples underneath thee shall fall into the hearts of the kings enemies.

(t) Preaching of Christs Gospel, his grace moving the hearts of the hearers, is lively and forcible, more piercing then any two edged sword. (v) The example of people converted, shall move the hearts of the adversaries to come also unto the truth.

7 Thy seat o God (w) forever and Ever: a rod of direction the rod of thy kingdom.

(w) *Christs kingdom shall have no end. Luc. 1. v. 33.*

8 Thou (x) hast loved justice, and hast hated iniquity: therefore God, (y) thy God, hath anointed thee with the oil of gladness (z) above thy fellows.

(x) Thou defendest and rewardst the good, finally forsakest and punishest the wicked. (y) more peculiarly the God of Christ, by hypostatical union. (z) Diverse Kings (as David himself, Josaphat, Ezechias, and Josias) were as godly as Salomon, and persevered good to the end, which is doubted Salomon did not: but Christ incomparably was anointed, & endued with all graces above all Kings.

9 (a) Myrrh, and (b) Aloes, and (c) Cassia from thy (d) garments, from houses of ivory; out of the which

(a) Mortification which conserveth from putrifying, (b) humility assuaging pride, (c) being small in the first spring groweth great, (d) humanity assumed; and sanctified persons, in whom Christ dwelleth as in cleane, shining, odoriferous houses;

10 (e) the daughter of Kings have delighted thee in thy honor.

(e) sincere faithful souls more dear to their spouse Christ, then daughters of temporal Kings.

11 The (f) Queen stood on thy right hand in golden raiment: compassed with (g)

Variety.

(f) The Catholic Church, in faith purified as gold: (g) with Variety of states, as Clergy, Laity and diverse sorts of religious Orders, and other professions, all united in the same faith, hope, and charity.

(h) Hear daughter, and (i) see, and (k) incline thine ear: and forget thy people, and the house of thy father.

(h) Carefully all that Christ thy spouse speaketh to thee by his Spirit. (i) diligently put the same in practice: (k) with all obedience and readiness, and return not to former infidelity, nor to corrupt life.

12 And the king (l) will covet thy beauty: because he is the Lord thy God, and (m) they shall adore him.

(l) Christ loveth the Church adorned with his gifts, (m) and mutually his true children love and serve him.

13 And the daughters (n) of Tyre with gifts, all the rich of the people shall beseech thy countenance.

(n) many of all nations submit themselves, and all that they have to Christ.

14 all the Glory of that daughter of the king is (o) within, in (p) borders of gold

(p) exterior are required to edify others in diverse sorts of virtues.

15 clothed round about with Varieties.

(q) Virgins shall be brought to the king after her: her (r) neighbors shall be brought to thee.

(q) By this means many more are converted to Christianity: (r) and one country inviteth and draweth another.

16 They shall be brought in joy and exultation: they shall be brought into the temple of the king.

17 For (s) thy fathers there are born sons to thee: thou shalt make them princes over all the earth.

(s) As Apostles came in place of Patriarchs and Prophets: so still Bishops, and Priests succeed in the Church, pastors, and governors thereof.

18 They shall (t) be mindful of thy name in all generation and generation.

(t) These pastors shall still teach the true Christian doctrine.

Therefore shall (v) peoples confess to thee forever: and forever and Ever.

(v) and still there shall be Christian people that will follow and profess the same.

ANNOTATIONS

Psalm 44

7. *Thy seat o God forever and Ever*) Seeing St. Paul (Heb. 1. v. 8.) affirmeth expressly that these words are spoken of the Son of God, Christ our Saviour, and thereby proveth his excellency above Angels: John Calvin is wonderful bold to avouch that in the simple & proper sense, David spake of his son Salomon, and the daughter of Pharao, as if that were the literal sense, and St. Paul only expounded it mystically But first the solemn preface in the two first verses importeth far greater things, then agree to any terrestrial king. Secondly, this excellent beauty described (v. 3.) above the sons of men, can not be verified of Salomon, for Absalom (2. Reg. 14. v 25.) and Adonias were also very beautiful. (3. Reg. 1. v. 6.) As for Salomons wisdom, or other virtues,

Calvin
expoundeth this
Psalm contrary to
St. Paul.

he persevered not therein, and so he was not blessed forever. Thirdly, the prophet here calleth the person of whom, and to whom he speaketh, God. v. 7 & 12. Fourthly, not only the ancient Fathers, and Doctors of the Church, but also the Hebrew Rabbins, and the Chaldee paraphrasis, expound this Psalm literally of the promised Messias, and his kingdom the Church.

No salvation out of the Church.

16. *They shall be brought into the temple of the king.*) The temple of the king, saith St. Augustine, is the Church, the temple of the king is in unity, the temple of the king is not ruinous, not cut in sunder, not divided: the joining of living stones is charity. Nothing is more evident. Attend now the very temple of the king, for from thence he speaketh, because of the unity spread in the round earth. For those that would be virgins (faithful souls) unless they be brought into the temple of the king (the Catholic Church) they can not please the bridegroom.

Perpetual succession of Bishops in place of the Apostles.

17. *For thy fathers there are born sons to thee.*) The Apostles begot thee (ô Christian Church) they were sent, they preached, they are the fathers. But could they be always corporally with us? Could any of them tarry here till this time? could they tarry to the time yet to come? But was therefore the Church left desolate by their departure? God forbid. For thy fathers, sons are born to thee. What is this for thy fathers, sons are born to thee? The Apostles were sent fathers, in place of the Apostles sons are born to thee; Bishops are appointed. For whence were the Bishops born, that are at this day through the world? the Church herself calleth them fathers, she begat them, and appointed them in the seats of the fathers. Do not therefore think thy self desolate (o christian Church) because thou seest not Peter, seest not Paul: for thou seest not them by whom thou wast born, but of thine issue fatherhood is sprung to thee. For thy fathers, sons are born to thee, thou shalt make them princes over all the earth. This is the Catholic Church. Her children are made princes over all the earth: her sons are constituted for fathers. Let them acknowledge this that are cut of: let them come to the unity, be they brought into the temple of the king. Thus St. Augustine.

Psalm 45

The Church prospereth also in persecution. The 6. key.

The Church in persecution acknowledgeth Gods perpetual defense, 5. making her thereby more glorious, 10. sometimes granting rest (11. God himself checking the persecutors) and ever protecting her.

1 unto (a) the end, to the sons of Core, for (b) the secrets.

(a) Belonging to the Church of Christ. (b) As well the cause, why God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secrets to the world.

2 our God is a refuge. (c) and strength: an (d) helper in tribulations, which (e) have found us exceedingly.

(c) all refuge is not secure for one man is not able always to defend another: but God is a sure and strong refuge. (d) ever able and in convenient time willing to help (e) This whole world is full of tribulations, but the Church suffered the greatest in the first persecutions, & shall suffer as great in the time of Antichrist. English Catholics suffer most of all nations in this age, and can not be suppressed, but still increase in number and fortitude.

3 Therefore will we (f) not fear when (g) the earth shall be troubled: and (h) mountains transported into the heart of the sea.

(f) Therefore all Catholics may assuredly know, that the whole Church can not fail. (g) though very many, as now in England, (h) and very eminent persons, as some noblemen, and some Priests have revolted, yet all will not.

4 Their waters have sounded, and were troubled: the mountains were troubled in his strength.

5 The violence of the river (i) maketh the city of God joyful: the Highest hath sanctified his tabernacle.

(i) *Such bad examples make the good to recollect themselves more diligently, and to rejoice in Gods grace, by which they stand fast.*

6 God is in the midst thereof, it shall not be moved: God will help it (k) in the morning early.

(k) before the heat of persecution shall invade all, for the elect the days of tribulation are shortned.

7 Nations are troubled, and (l) kingdoms are inclined: he gave (m) his voice, the earth was moved

(l) Sometimes one nation or kingdom rebelleth against the Church, but can not destroy it. (m) by the spirit of Christ, Antichrist, and all his members shall be destroyed.

8 The Lord of hosts is with us: the God of Jacob is our defender.

9 Come ye, and see the works of our Lord, what wonders he hath put upon the earth:

10 (n) taking away wars even unto the end of the earth.

(n) *The Church sometimes hath great peace, and tranquility.*

He shall destroy bow, & break weapons: and shields he shall burn with fire.

11 (o) Be quiet, and see that I am God: I shall be exalted among the gentiles, and I shall be exalted in the earth.

(o) *God himself restraineth the wicked, suddenly abating their fury, or cutting of their forces.*

12 The Lord of hosts is with us: the God of Jacob is our defender.

Psalm 46

Vocation of
Gentiles. The 6. key.

Gentiles are called, and invited to praise God for his magnificence: 6. for Christs Ascension, and power.

1 Unto the end, for (a) the sons of Core.

(a) *For Christians that leave the sins of their fathers, and rejoice in Christ crucified: See Annotation. Psal. 41.)*

2 **ALL YE** Nations (b) clap hands: make jubilation to God in the voice of exultation.

(b) True joy of the heart showeth itself both in voice of exultation, and also in gesture of body, by clapping of hands, dancing (as king David did before the Ark. 2. Reg 6.) likewise with instruments.

3 Because our Lord is high, (c) terrible; a great king over (d) all the earth.

(c) *To all the wicked , (d) not only of one or few kingdoms, but of all the earth.*

4 He hath made peoples subject (e) to us: & gentiles under our feet.

(e) When Kings, and countries become Christians, they are made subjects to the Church that was before, not heads and rulers therefore.

5 He hath chosen his inheritance in us: the beauty of Jacob which he loved.

6 (f) God is ascended in (g) jubilation: and our Lord in the voice of trumpet.

(f) Christ God & man, after his Passion, rose from death and ascended: (g) not leaving his

Church desolate, but making her joyful by another comforter the holy Ghost.

7 Sing ye to our (h) God, sing ye: Sing ye to our (i) king, sing ye.

(h) *The same Christ is our God, by his Divinity: (i) and our king by his Humanity.*

8 Because God is king of all the earth: sing ye (k) wisely.

(k) do your endeavor to understand what you sing, read, or hear in Gods word. At least to know the principal Mysteries, and points of Christian doctrine, every one according to their capacity and state or profession.

9 God shall reign over the gentiles: God sitteth upon his holy seat.

10 Princes of peoples are gathered together with (l) the God of Abraham: because the strong (m) gods of the earth, are exceedingly advanced.

(l) The faithful of the old and new Testament are united in the service of one, and the same eternal God. (m) In respect of the Blessed Trinity, holy Scripture here, and in many places useth names of the plural number as *Eloim* Gods, not dividing Gods substance, which is one, but insinuating distinction of Divine Persons. The Father, the Son, and the holy Ghost. Which Mystery is more expressly mentioned in Baptism, and professed by Christian gentiles, then it was by the people of the Jews.

Psalm 47

The Church founded
and protected by
God The 6. key.

God most, and every where laudable, is especially praised in the Church of Christ (prefigured by Sion, and there begun 9. all things being fulfilled in the Church, even as they were prophesied, and promised, 12. the faithful are exhorted to consider and congratulate the same.

1 A Psalm (a) of Canticle to the sons of Core, the (b) second of the Sabbath.

(a) Voices beginning the music instruments prosecuted; (b) especially for the second day of the week, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.

2 **GREAT** is our Lord, and to be praised exceedingly in (c) the city of our God, in his holy mount.

(c) Jerusalem, and mount Sion were most obliged to praise God, for greatest benefits received, so the Catholic Church thereby prefigured, and having received far greater, is most of all bounden to be grateful.

3 Mount Sion is founded with the exultation of (d) the whole earth, (e) the sides of the North, the city of the great king.

(d) This can not be affirmed of Sion, or Jerusalem, but is only verified of the Catholic Christian Church: (e) whose coasts do extend to the North, and to all quarters of the round earth.

4 God shall be known in (f) the houses thereof, (g) when he shall receive it.

(f) The same one God, one Christ, one Faith, and one Religion in all particular Churches of the whole militant Church. (g) And this Universality, and Unity shall be, after that Christ taking Mans nature shall be ascended, and shall send the holy Ghost, to found & begin this Church.

5 For behold the kings of the earth (h) were gathered together: they assembled in one.

(h) For the assured certainty of that is foreshowed, the Prophet speaketh in the preterence, as if it were already done in his time, which he then saw in spirit.

6 They Seeing it so, were in admiration, were troubled, were moved:

7 trembling took them.

Their sorrows (i) as a woman travailing,

(i) Nothing more moveth the heart, & affecteth all the body and soul, then spiritual cogitations of faith and religion, and therefore it is compared to a woman travailing with child, who hath most careful and grievous pains.

8 In a vehement spirit (k) thou shalt break the ships of Tharsis.

(k) In which great conflict of man spirit, God by his grace giveth force, to break through the contrary assaults of our enemy, to remove all impediments, and to overcome the difficulties.

9 (l) As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God hath founded it forever.

(l) This consideration that all is now done, that was of old prophesied, is a marvelous confirmation and consolation to Christians.

10 We have received thy mercy, o God, (m) in the midst of thy temple.

(m) Grace and mercy is only granted to those that are within, or come unto the Catholic Church.

11 According to thy name o God, so also is thy praise unto the ends of the earth: thy right hand is full of (n) justice.

(n) As God is praised for his mercy, so also for his justice; which do never prejudice the one the other.

12 Let mount Sion be glad, and the daughters of Juda rejoice, because of thy judgments o Lord

13 Compass Sion, and embrace ye her: (o) tell ye in her towers.

(o) Consider the fortresses of the Church, which are the holy Fathers, and Doctors, that watch and defend her walls.

14 Set your hearts (p) on her strength: and (q) distribute ye her houses, that you (r) may declare it in another generation.

(p) So rest you assured for all matters of faith in this pillar of truth. (q) observe and Mark diligently how many particular Churches were speedily founded in the world, (r) and declare this to other generations, that they may also hold fast the same faith, or return unto it, if they be relapsed; or at last embrace it, if sooner they have not.

15 Because (s) this is God, our God forever, and forever and Ever: he (t) shall rule us Evermore.

(s) Christ God incarnate that worketh all this, is our very God and Saviour, not for a few years, an hundred, six hundred, or a thousand, but forever and Ever. (t) he shall rule as a king, and consequently have a kingdom his militant Church Evermore, to the very end of this world. As he shall likewise have his triumphant Church in eternity.

Psalm 48

The royal prophet inviting all states and sorts of men, to hear him attentively, 6 showeth that all ought to fear eternal damnation, that live wickedly; 9. vainly and foolishly seeking (13. even like brute beasts) carnal pleasures, which they can not long enjoy, nor long escape hell. 16. confidently animating himself, and all good men, that trust not in this world.

1 Unto the end, (a) to the sons of Core a Psalm

(a) In this and diverse other titles, both before and yet ensuing, is said, To the sons, or, for the sons of Core, a Psalm, or Canticle, or understanding & the like; but in no place, a Psalm, Canticle &c. of the sons of Core, which no way proveth that they were the Authors of such Psalms, but rather the contrary.

2 **HEAR** these things (b) all ye Gentiles: receive with your ears all ye, that (c)

Exhortation to flee from sin for fear of hell, The 7. key..

inhabit the earth.

(b) all ye nations and sorts of people, (c) that dwell upon the earth, learn this lesson which I will teach you.

3 all ye earthly persons, and children of men: together in one the rich and the poor.

4 My mouth shall speak Wisdom, and the meditation of my heart prudence.

5 I will (d) incline mine ear unto a parable: I will (e) open my proposition (f) on a Psalter.

(d) Holy David harkened to God inspiring him, (e) and declared to others that which he received from God, (f) not only by his pen or tongue, but also for better instilling it into their minds he sounded it upon the instrument called the Psalter, which had ten strings, signifying the observation of the ten commandments.

6 (g) Why shall I fear in the evil day? (h) the iniquity of my heel shall compass me.

(g) What especial thing is there in this life, why or for which I or any have cause to fear the dreadful day of judgment? (h) Marry this we must fear, iniquity, by which any supplanteth, defraudeth, oppresseth, or any way wrongeth others, for that will involve the offender in the sentence of eternal damnation.

7 They (i) that trust in their strength: and Glory in the multitude of their riches.

(i) *Such be they that trust in their present power, riches, or other worldly thing.*

8 A (k) brother doth not redeem, (l) man shall redeem: he shall not give unto God his reconciliation.

(k) A Mans own brother can not help a sinner in that day, (l) much less any other man; so the Hebrew phrase by zeugma, understandeth another negative particule.

9 And the price of the redemption of his own soul: and he shall (m) labor forever,

(m) still *suffer pain,*

10 and (n) shall live yet unto the end.

(n) *and not die, but live in eternal torments.*

11 He shall not see death, when he shall see (o) the wise dying (p) the unwise, and (q) the fool shall perish together.

And they shall leave their riches to strangers:

(o) all both wise and foolish do die temporally: but the wise living in eternal joy, the foolish live in eternal pain, (p) those that believe not any other life after this, (q) and those that believing another life, yet live badly in this, shall perish in eternal damnation.

12 and their (r) sepulchers their (s) houses forever.

(r) They shall never return from their sepulchers, (s) to enjoy again their houses and earthly possessions.

Their Tabernacles in generation and generation: they have renowned their (t) names in their lands.

(t) *which vainly they labor to establish in their posterity.*

13 And (v) man, when he was in honor, did not understand: he was compared to beasts without understanding, and became like to them.

(v) A most pithy and brief consideration, for man to think, how absurdly, he being endued with reason, understanding, & free will, like unto Angels, and capable of eternal Glory, setteth his whole study, and care upon corporal and temporal things, so making himself like unto brute

beasts.

14 This their way is (w) a scandal to them: and (x) afterward in their mouth they shall take pleasure.

(w) This care of worldly things is the stumbling block, and cause of eternal ruin: (x) yet they shall be obstinate, and praise their own desires, still Persisting therein.

15 As (y) sheep they are put in hell: death shall feed upon them. And the just shall rule over them (z) in the morning: and their aide shall wax old in hell from their Glory.

(y) Amongst other creatures a sheep can least help her self in misery: evenso the damned in hell are altogether unable to deliver themselves from thence, or to get any relief, (z) in the general resurrection they shall be most of all in misery, as ever dying and never dead: the just whom they wronged, shall be their judges, all friends shall fail them, after they have passed their Glory, and pleasure in this world.

16 Nevertheless (a) God will redeem my soul out of the hand of hell, when he shall take me.

(a) *The confidence of the just.*

17 Fear not when a man shall be made rich: and when the glory of his house shall be multiplied,

18 Because when he shall die, he shall not take (b) all things: neither shall his Glory go down with him.

(b) *He shall leave all worldly things and take nothing with him.*

19 Because his soul in his life shall be (c) blessed: he will confess to thee (d) when thou shalt do him good.

(c) *temporally: (d) so long as he enjoyeth worldly profits he will seem grateful to God;*

20 He shall enter in, even to the progenies of his fathers: and he shall (e) not see light forever.

(e) *but they shall not see the true light of heaven.*

21 (f) Man, when he was in honor, did not understand: he was compared to beasts without understanding, and became like to them.

(f) *Remember and consider o worldly man, that God made thee an excellent creature: which thou neglecting makest thyself like to a beast. As, v. 13.*

Psalm 49

Christ in his first coming calleth all Nations. 3. in his second will judge the world. 7. In the mean time God exhorteth all men to serve him in purity of virtue, which he much prefers before external sacrifice of the old law. 17. reprehending such as profess or teach the right way, and live wickedly.

1 A Psalm (a) to Asaph.

(a) *To be song or tuned by Asaph a master of music.*

2 **THE** (b) God of gods our Lord hath spoken: and he hath called the earth, from the rising of the Sun even to the going down.

(b) God Almighty, who is greater then are all falsely supposed gods, or holy persons, that participating of his Goodness are called gods (as Kings, Priests, Judges) coming into this world in Mans nature, calleth all men to salvation.

Out (c) of Sion the beauty of his comeliness.

(c) The Church of Christ began in Sion.

3 God will come (d) manifestly: our God and he will not keep silence. (e) Fire shall burn forth in his sight: and round about him a mighty tempest.

(d) Christ that came in humility, and more obscurely to suffer, and to redeem us, will come in Majesty, and manifestly to judge. (e) Immediately before the general judgment, fire shall burn all transitory things.

4 He shall (f) call the heaven from above: and (g) the earth to discern his people.

(f) give signs in the firmament, (g) and in earth.

5 Gather ye together his Saints unto him: which ordain his testament (h) above sacrifices.

(h) Which know that to keep Gods commandments in following virtues, is above the oblation of external sacrifice.

6 And the heavens shall show forth his justice: because God is Judge.

7 (i) Hear o my people, and I will speak: Israel, and I will testify to thee: God thy God am I.

(i) God instructeth his people.

8 I will not rebuke thee in thy sacrifices: and thy holocausts (k) are in my sight always.

(k) Sacrifices are grateful to God.

9 I will (l) not take calves out of thy house: nor buck goats out of thy flocks.

(l) but in regard that God needeth not these earthly things, he rather requireth a grateful mind. For otherwise man in deed can give nothing to God: Seeing all that is in the whole world is Gods own in propriety

10 Because all the wild beasts of the woods be mine, the cattle in the mountains and oxen.

11 I have known all the fowls of the air: and the beauty of the field is with me.

12 If I shall be hungry, I will not tell thee: for the round earth is mine, and the fullness thereof.

13 will I eat the flesh of oxen? or will I drink the blood of buck goats?

14 (m) Immolate to God the sacrifice of praise, and (n) pay thy vows to the Highest.

(m) Spiritual sacrifice of praise. (n) & due payment of voluntary vows made in honor of God,

15 And (o) invoke me in the day of tribulation: I will deliver thee, and thou shalt glorify me.

(o) and praying to him for help in tribulation are most grateful.

16 But to the sinner God hath said: (p) Why doest thou declare my justices, and takest my testament by thy mouth?

(p) He that will teach others, must especially flee from sin, & serve God sincerely.

17 But thou hast hated discipline: & cast my words behind thee.

18 If thou didst see a thief, thou didst run with him: and with adulterers thou

didst put thy portion.

19 Thy mouth hath abounded with malice: and thy tongue forged guiles.

20 Sitting thou spakest against thy brother, and against thy mothers son thou didst put a scandal:

21 these things hast thou done, and I have held my peace.

Thou hast thought unjustly that I will be like thee: I will reprove thee, and set it against thy face.

22 Understand these things you that forget God: lest sometime he take you violently and there be none to deliver you.

23 The sacrifice of praise (q) shall glorify me: and there is the way, by which I will show him the salvation of God.

(q) *God is honored by Mans gratitude, and other good works.*

ANNOTATIONS

Psalm 49

14. 23. *The sacrifice of praise.*) For better and more due performing of external sacrifice, it is requisite, that those which offer it, or desire to participate, do bring with them necessary internal virtues, or disposition; as sorrow and repentance for their sins, which is a kind of improper sacrifice (mentioned in the next Psalm) the sacrifice of justice, which rendereth to every one that is due (Psal. 4.) and sacrifice of praise, or thanks giving, for all Gods benefits received or expected; which kinds of internal and improper sacrifices, do nothing prejudice, but rightly prepare men to the fruit of external sacrifice, ever used in the law of nature, the law of Moyses, and of Christ. This place also hath another higher and prophetic sense of the Sacrifice of Christs body in the Eucharist, which is both propitiatory, and Sacrifice of praise and thanks giving. So St. Augustine (orat. aduersus Judeos. c. 6.) teacheth, that here certainly is a plain change of the old sacrifices. The same he affirmeth Ep. 120. c. 18. God foreshowing that the old sacrifices should be changed, which were offered in shadow of a sacrifice to come. I will not take (saith God to Israel) calves nor goats at thy hand, &c. but appointeth that all Israel (all nations from the rising of the Sun to the setting) shall immolate the sacrifice of praise, the same Christ, whom old Simeon knew an infant, whom he received into his hands. Likewise, li. contra aduers. legis & prophet. c. 20. The Church offereth to God in the body of Christ the sacrifice of praise.

Sacrifice of praise disposeth men to the fruit of external sacrifice.

The Sacrifice of the Eucharist prophesied.

Psalm 50

King David in great sorrow for his sins of adultery and murder, most seriously prayeth God of his manifold mercies to remit and purge all his offences, and pains due for them. 12. to restore unto him the grace of the holy Ghost, lost by his sins; 15. that he may teach others (as in deed his singular example may teach the whole world true penance) 19. contrition of heart, worthily to offer sacrifice, for the whole Church.

1 Unto (a) the end, a Psalm of David,

(a) Pertaining not only to David, but also to all penitents, especially of the new testament.

2 when Nathan the Prophet came to him, after that he had sinned with Bethsabee. (2. Reg. 12.)

The fourth penitential Psalm The 7. key.

3 **HAVE** mercy on me o God, (b) according to thy great mercy.

And according to (c) the multitude of thy commiserations, take away Mine iniquity.

(b) *My sins being very great, need thy great mercy.* (c) Yea many sorts of thy mercies: not only remission of the crimes, but also mitigation of the pains due for the same. Thy merciful grace to be truly sorry, to make some part of satisfaction, to beware hereafter not to fall again, to give better example of penance, and of virtuous life, and to persevere to the end.

4 Wash me (d) more amply from mine iniquity: & (e) cleanse me from my sin.

(d) O God thou hast forgiven me, and taken away my sins, as thy prophet hath told me (2. Reg. 12. v. 13.) but my soul so foully polluted, needeth yet more washing. (e) cleanse also the dregs that remain, and all habits and inclinations to sin. So our Saviour afterwards taught. (Joan. 13. v. 10.) He that is washed needeth not saving to wash his feet (ill affections and relics of former sins.) but is clean wholly.

5 (f) Because I do know Mine iniquity: and my sin is (g) before me always.

(f) Whiles I did not know; not consider nor acknowledge my sins, I could not be forgiven, but now I know and acknowledge them: (g) and I cease not to consider of them with sorrow.

6 To thee (h) only have I sinned, and have done evil before thee: that thou mayest (i) be justified in thy words, and mayest (k) overcome when thou art judged.

(h) Principally (for so this particule (only) here signifieth) the enormities of my sins consist, in that I have offended thy Divine Goodness and Majesty, the King of the worlds, immortal, invisible, only God, to whom is due all honor and Glory forever and Ever. 1. Tim. 1. v. 17. (i) Thou which hast promised forgiveness to all sinners that truly convert, shall herein be justified by receiving me again to grace: (k) and overthrow thy calumniators, that judge wickedly of thy proceedings, as if either thy justice or mercy were perverted.

7 For behold I (l) was conceived in iniquities: & my mother conceived me in sins.

(l) I and all are born in original sin, the relics whereof, concupiscence and weakness incline us to other sins, which we have added. In regard of which our infirmity, thy mercy is ready to recall us, and help us.

8 For behold thou (m) hast loved truth: (n) the uncertain, and hidden things of thy wisdom thou hast made manifest to me.

(m) Besides thou hast also given me knowledge of true faith, and right doctrine, which thou ever lovest, and art accustomed to reduce, and direct such into the true way of penance. (n) yea thou hast moreover showed to me things uncertain, or unknown to many others, given me the gift and spirit of prophecy, to know hidden mysteries, and to every one God giveth some particular benefits, which he loveth in him, and is ready of his part to confirm and maintain the same, that they be not lost.

9 Thou shalt sprinkle me with (o) hyssop , and I shall be cleansed: thou shalt wash me, and I shall be made (p) whiter then snow.

(o) Most merciful Lord thou wilt (as I see in the spirit of prophecy) sprinkle me, and all men with thy blood, from the Cross, where they shall give thee vinegar about hyssop to drink. (Joan. 19.) (p) by which washing I shall be clean from sin, and become in time pure, yea whiter then snow. A figure of this hyssop was observed in Moyses Law. Num. 19. signifying the lively heat of Christs infinite charity.

10 To (q) my hearing thou shalt give joy and gladness, and (r) the bones humbled shall rejoice.

(q) *When mine affections shall be clean purged, I shall take singular great delight to hear of thee, (r) and all my powers of mind and body, which are now afflicted, shall rejoice.*

11 (s) Turn away thy face from my sins: and wipe away all mine iniquities.

(s) Leave of thy cogitation of punishing, to which purpose first take away mine iniquities, for otherwise if they remain, Gods justice can not but punish them.

12 (t) Create a clean heart in me o God: and renew a right spirit in my (u) bowels.

(t) Create in me new grace, Whereby my heart shall be pure. So St. Paul calleth a just soul a new creature. Galat. 6. v. 15. (u) In my inward thoughts.

13 Cast me not away from thy face: and thy holy spirit (w) take not from me.

(w) *suffer me not so to fall again, that thy grace depart from me.*

14 Render unto me (x) the joy of thy salvation? and (y) confirm me with the principal spirit,

(x) which I had before my fall, of Christ promised of my seed, and alter not the same for my sins. David also and other penitents pray here, that God will restore unto them the joy, which they had in the state of grace, of eternal salvation promised; (y) confirm & conserve in me hereafter, a strong, constant, and willing spirit to persevere.

15 I will teach the unjust thy ways: and the impious shall be converted to thee. (z)

(z) No way can a penitent better show himself grateful to God, for remission of his sins, then by instructing, exhorting, and persuading other sinners to repentance, to leave their former ill ways, and turn to God.

16 Deliver me (a) from bloods o God, the God of my salvation: and my tongue shall exult (*for*) thy justice.

(a) From the guilt and punishment of murder, causing Urias and others with him to be slain. Other penitents pray to be delivered from what sins soever they have committed, by shedding blood, or other wrongs and injuries; promising to praise Gods justice, in offering and giving grace, according to his promise to sinners, that they may repent.

17 Lord, thou (b) wilt open my lips: & my mouth shall show forth thy praise.

(b) *Thou o God first stirring me up, opening my lips, which of myself I can not do, then my tongue and mouth will praise thee.*

18 Because if thou (c) wouldest have had sacrifice, I had verily given it: with holocausts thou wilt (d) not be delighted.

(c) *If thou wouldest especially legal sacrifice, I would easily have offered great store: (d) but the best of that kind is not sufficient:*

19 A sacrifice to God is (e) an afflicted spirit: a contrite, and humbled heart, o God thou wilt not despise.

(e) *true contrition of heart pleaseth thee far better.*

20 Deal favorably o Lord in thy good will (f) with Sion: that the walls of Jerusalem may be built up.

(f) *After a penitent hath remission of his own sins, he must pray for the whole Church.*

21 (g) Then shalt thou accept sacrifice of (h) justice, (i) oblations, & (k) holocausts: (l) then shall they lay calves upon thine altar.

(g) The Church prospering, her faithful children shall offer (h) the sacrifice of justice, rendering to every one that is due; (i) also free offerings without obligation, (k) yea holocausts, which is the chiefest, (l) calves, and like hosts upon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

ANNOTATIONS

Psalm 50

Temporal punishment is due after remission of sins.

Custom of sin maketh more proneness to fall again.

Concupiscence remaineth after original sin.

Spiritual sacrifice preferred before external.

Dauids invective against Doeg. the 8. key.

2. *When Nathan came to David.*) As Nathan denouncing to David that our Lord had (upon his repentance and confession) taken away his sin, added Nevertheless that because he had made the enemies of God to blaspheme, his son should dye: so David knowing that more was required then only confession, for that the bound of satisfaction remained after his sins were remitted, Persisted in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquity, albeit the prophet Nathan had now told him, that our Lord had taken away his sin, because there yet remained temporal pain due for the same. He prayeth also v. 4. that God will, *wash him more amply, from his iniquity, and cleanse him from his sin.* For albeit the guilt of mortal sin be washed and taken away, yet besides temporal punishment that is due, the soul that was so polluted, needeth to be washed, and cleansed from the evil habit, or proneness to fall again, gotten by the former custom, or delectation in sin.

7. *I Was conceived in iniquities.*) Another reason why sinners after remission of all mortal sins, need to be washed, and cleansed, is, because being born in original sin, after remission thereof, there remaineth concupiscence, that striveth against virtue, and inclineth to sin, from which we must pray, and labor to be more and more washed and cleansed.

19 *Sacrifice*) *holy* Scriptures make often comparison between two kinds of sacrifices, preferring internal before external, as more grateful to God. And of spiritual sacrifices, this of a contrite spirit is first in order, and maketh the way to the sacrifice of justice, because justice presupposeth repentance, and finally succeedeth sacrifice of praise, and thanksgiving.

Psalm 51

Holy David inveigheth against wicked Doeg a traitor. 7. prophesieth his ruin. 10. and his own exaltation.

1 Unto the end, understanding to David,

2 **WHEN** Doeg (a) the Idumite came and told Saul: David is come into the house of (b) Achimelech. (*1. Reg. 22.*)

(a) Of the race of Esau, half a Jew, but either an Infidel, or fautor of Infidels, a spy for Saul, a persecutor of David, & a murderer of Innocents. 2. Reg. 22. v. 9. 18. (b) *High priest, slain with 84. more Priests and others, because they were supposed to favor David. ibidem.*

3 **Why** doest thou (c) Glory in malice, which art mighty in iniquity?

(c) *Thou persecutor Doeg, why art thou so malicious, to abuse thy credit with king Saul, to the murdering of innocents?*

4 all the day hath thy tongue thought injustice: as a sharp razor thou (d) hast done guile.

(d) *playing the part of a spy, in betraying to Saul, that I was with Achimelech?*

5 Thou hast loved malice more then benignity: (e) iniquity rather then to speak equity.

(e) *Though he told a truth, yet it was iniquity to betray innocents.*

6 Thou hast loved all words of precipitation, a deceitful tongue.

7 Therefore will God destroy thee forever, he will (f) pluck thee out, & remove thee out of thy tabernacle: & (g) thy root out of the land of the living.

(f) *Thou shalt utterly be destroyed. (g) & all thy race.*

8 The just shall see, and fear, and shall laugh at him, and they shall say: Behold the man, that hath not put God for his helper.

9 But hath hoped in the multitude of his riches, and hath (h) prevailed in his vanity.

(h) *for a short time in this world.*

10 But I as (i) a fruitful olive tree in the house of God, have hoped in the mercy of God forever: and forever and Ever.

(i) *David prophesieth his own exaltation, and conservation of his seed in the kingdom of Israel.*

11 I will (k) confess to thee forever, because thou hast done it: and I will expect thy (l) name, because it is good in the sight of thy saints:

(k) *Sing praise, and thanks to thee. (l) thy Goodness, which agreeth to thy name.*

Psalm 52

As in the thirteenth Psalm, Christs Incarnation is prophesied, after that sin abounded in the world: so here is foreshowed that after general wickedness, 5. Christ will come to judge the bad, 7. and deliver the good.

The general
Judgment. the 9. key

1 Unto the end, for (a) Maeleth, (b) understandings of David.

(a) Weakness, or mourning,) (b) St. Augustine expoundeth this Psalm as an instruction to those that suffer persecution and injuries, especially near the end of the world.

THE fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in iniquities: there is not that doth good.

3 God hath looked forth from heaven, upon the children of men: to see if there be that understandeth, or seeketh after God.

4 all have declined, they are become unprofitable together: there is not that doth good, no there is not one.

5 Shall they not all know that work iniquity, that devour my people as food of bread?

6 God they have not invocated: there have they trembled for fear, where no fear was.

Because God hath (c) dissipated the bones of them (d) that please men: they are confounded, because God hath despised them.

(c) *God will overthrow all the counsels, and forces (d) of worldly politics.*

7 (e) Who will give out of Sion the salvation of Israel? when God shall convert the captivity of his people: Jacob shall rejoice, and Israel shall be glad.

(e) *The true Church afflicted desireth Christs coming to deliver the oppressed.*

Psalm 53

David in distress crieth to God for help, 6. confidently trusting therein, 8. and promising sacrifice of thanksgiving.

A prayer in distress.
the 7. key.

1 unto (a) the end, (b) in songs understanding for David

(a) Though historically this Psalm (b) was song by David the author thereof, showing how he prayed in danger, and rendered thanks for his delivery,

2 when the Zipheites were come, and said to Saul: (c) Is not David hid with us? (1. Reg. 1. 23. & 26.)

(c) when upon notice given that he abode in the mountains, soul strictly besieged him, with a great army, but the Philistines invading the country, soul was forced to leave David, and to turn his forces against them, 1. Reg. 23. yet it pertaineth also literally to all just men in distress, especially to the Church of Christ, praying in like dangers, and God by his like providence, delivering his servants in extremities.

3 **O GOD** save me (d) in thy name: and in thy strength (e) judge me.

(d) For the Glory of thy name (e) for the justness of my cause defend me.

4 O God hear my prayer with thine ears: receive the words of my mouth.

5 Because (f) strangers have risen up against me, & the strong have sought my soul: and they have not set God before their eyes.

(f) Barbarous highland men have betrayed the place of Mine abode to the persecutors.

6 For (g) behold God helpth me: and our Lord is the receiver of my soul.

(g) But I fear them not, because I am in Gods protection.

7 (h) Turn away the evils to mine enemies: and in (i) thy truth destroy them.

(h) A just prayer, that God will turn intended mischief, upon the devisers heads, (i) according to his promise, that he will defend the innocent.

8 (k) I will voluntarily sacrifice to thee, and (l) will confess to thy name o Lord, because it is good:

(k) Offering voluntary sacrifice, more then is commanded: (l) and praise thee o God,

9 (m) Because thou hast delivered me out of all tribulation: and (n) mine eye hath looked down upon mine enemies.

(m) as I am bound (n) I rejoice in thy just judgments against the wicked.

Psalm 54

The prophet (as well in his own, as other just mens person) describeth great calamities suffered, 10. prayeth against the wicked, 13. lamenting especially that those which profess friendship, are adversaries. 17. and declareth Gods providence in protecting the good, and destroying the bad.

1 unto (a) the end, (b) in songs, (c) understanding to David.

(a) A song as well for king David himself, as others of all times; (b) to sing, (c) and consider Gods providence, in suffering one man to afflict another in this life.

2 **HEAR** my prayer o God, despise not my petition.

3 Attend to me; and hear me.

4 I am made sorrowful in my (d) exercise: and am troubled at the voice of the enemy: and at the tribulation of the sinner.

(d) *This life is a warfare, and a continual combat.*

Because they have (e) wrested iniquities upon me: & (f) in anger they were troublesome to me.

Gods providence
towards the good
and bad the 3. key.

(e) calumniated me, (f) and persecuted me in great fury.

5 My heart is troubled in me: and (g) the fear of death is fallen upon me.

(g) so inwardly afflicted, as if death were at hand.

6 Fear and trembling are come upon me: and (h) darkness hath covered me.

(h) I have scarce sense, or discourse of reason, being almost overwhelmed with troubles.

7 And I said: (i) Who will give me wings as of a dove, and I will fly: and rest?

(i) would God I could fly, that in the simplicity of a dove, I might speedily part away from these afflictions.

8 (k) Lo I have gone far flying away: and I abode in the wilderness.

(k) I have fled so far as I could from troubles:

9 I (l) expected him, that saved (m) me from (n) pusillanimity of spirit, and (o) tempest.

(l) for the rest I remitted to Gods will and good pleasure, (m) and he suffered me not to be overthrown, (n) though I am weak, (o) and the tentations are great.

10 (p) Precipitate o Lord, and (q) divide their tongues: because I have seen (r) iniquity, and (s) contradiction in the city.

(p) O God abate the pride of arrogant persecutors, (q) suffer them not to agree amongst them selves. (r) They are full of all iniquity, (s) they have also contentions among themselves, turn the same to our good.

11 Day and night shall iniquity compass it upon the walls thereof; and (t) labor in the midst thereof, and (v) injustice.

(t) With their continual great iniquity, they have their troubles, (v) but leave not their injustice.

12 And there hath not ceased out of the streets thereof (w) usury, and guile.

(w) They are still usurers, and deceitful oppressors of the poor.

13 For (x) if Mine enemy had spoken evil to me, I would verily have born it.

(x) It is greater grief to suffer injuries of those that seem to be friends.

And if he that hated me had spoken great things upon me:

I would perhaps have hid myself from him.

14 But (y) thou a man of the same mind: my (z) guide, and my familiar.

(y) A man that was, or seemed of the same mind, faith, and religion, (z) whom I so trusted, that I would have gone, whithersoever he should have led me.

15 Which didst (a) take sweet meats together with me, in the (b) house of God we walked with consent.

(a) Thou that didst participate the same holy sacraments with me, (b) in the Catholic Church.

16 Let (c) death come upon them: and let them go down quick into hell.

Because there is wickedness in their habitations, in (d) the midst of them.

(c) As Core & his accomplices: spoken of just zeal, not of desire to revenge: verified in those that sin wittingly and knowing, for they descend, as it were, alive into hell. (d) The whole crew of the wicked conspire in iniquity.

17 But I have cried to God, and our Lord will save me.

18 In (e) the Evening, and morning, & at midday, I will * speak, and declare, and he will hear my voice.

(e) The prophet alludeth to three more specially appointed hours of Divine service, the daily sacrifice at morning, and Evening, and other sacrifices commonly about midday. Which also are the three principal times of Divine Service in the Church of Christ. Martins, Evensong, and the Sacrifice of Mass. Which Eutymius and other Grecians call Lyturgiam. St. Clement also (li. 7. c. 25. *Apost. Instit*) testifieth that the Apostles ordained three set hours of common prayer every day. *or pray*

19 He will redeem my soul in peace from them, that approach to me: because among many (f) they were with me.

(f) many enemies combined together approached unto me, to overthrow me.

20 God will hear, and he (g) which is before the worlds will humble them.

(g) Eternal God.

21 For there is (h) no change with them, & they feared not God: he hath stretched forth his hand in repaying.

(h) They will never repent of their wickedness.

22 They have contaminated his testament, they are (i) divided by the wrath of his countenance; and (k) his heart hath approached.

(i) They harden their hearts against his threatened wrath: (k) but Gods providence illuminateth others to know and teach the truth, when it is impugned, or contemned.

(l) His words are made softer then oil: and (m) the same are darts.

(l) Gods words, which in them selves are meek and sweet, (m) are hard to the incredulous, & as darts that wound them. Christ said (Joan. 6.) Unless one eat my flesh, & drink my blood, he shall not have life in him, which the Capharnaites not understanding said one to another: This is a hard speech, who can abide it? which St. Augustine here saith was the first heresy against our Saviours, preaching. It was not hard to St. Peter, who in the name of the rest, answered, that Christ had the words of eternal life. He yet understood not the secret of our Lords speech, but he piously believed that the words were good, which he understood not.

23 (n) Cast thy care upon our Lord: and he will nourish thee: he will not give (o) fluctuation to the just forever.

(n) Therefore in all doubts of doctrine, in all distresses of persecution, and other difficulties which surpass thy weakness, cast thy care upon our Lord, and he will nourish thee. (o) He will not suffer the just to remain always in fluctuation, that is, in doubtful, dangerous, and wavering thoughts or perplexities, as when a ship is tossed in the waves of the sea, but will give quiet repose of mind, as in a sure haven without danger of drowning.

24 But thou o God wilt bring (p) them down into the pit of destruction.

(p) Contrariwise, the wicked and obstinate shall fall into destruction.

(q) Bloody and deceitful men shall not live half their days. but I will hope in thee o Lord.

(q) Often or for most part, blood-suckers die before the course of nature requireth, as Saul, Absolon, Achitophel, Achab, Iezabel, and the like.

Psalm 55

David being in danger before Achis king of Geth, confidently imploreth Gods help, against the great malice and power of his enemies; 8. foreshoweth their ruin, his own exaltation, 12. and offereth praises and thanks.

Davids prayer in danger, the 8. key.

1 unto (a) the end, (b) for a people, that is made far from the Saints, David in (c) the inscription of the title, (d) when the foreigners held him in Geth. (I. Reg. 12. v. 12.)

(a) This Psalm pertaineth also to future times, (b) for the use of any just persons, or people, that are against their will separated from the public Divine Service of holy Church: (c) most Worthy to be noted with title, for perpetual memory, (d) made by David when the Philistines detected him to their king in Geth.

2 **HAVE** mercy on me o God, because (e) man hath trodden upon me: (f) all the day impugning he hath afflicted me.

(e) Now one sort of ill disposed men, now another, (f) never cease to seek my destruction.

3 Mine enemies have trodden upon me all the day: because they are (g) many that war against me.

(g) soul with his great army, the Philistines, and other strangers, some in manifest hostility, others detecting and betraying me to mine adversaries. So all that live godly in Christ have many enemies visible and invisible.

4 From (h) the height of the day I shall fear: (i) but I will trust in thee.

(h) Of these most eminent great dangers I am in deed afeared, (i) but so that my trust and assured confidence is in thee o God.

5 In God I will praise (k) my words, in God have I hoped: I will not fear what flesh may do to me.

(k) Words and promises made to me; or the good which I speak or do by Gods grace.

6 all the day did they (l) detest my words; against me, (m) all their cogitations are unto evil.

(l) They calumniate whatsoever I say, (m) wresting all my words to evil sense.

7 They will (n) inhabit and keep secret: they will observe my heel.

(n) *They meet together, and secretly conspire to entrap me or catch me tripping.*

As they have expected (o) my soul,

(o) *to take my life:*

8 (p) for nothing shalt thou save them: (q) in wrath thou wilt break peoples.

(p) *for this their vain purpose to destroy me, thou wilt save them, as they deserve, that is, (q) thou wilt break them in pieces.*

O God,

9 I have showed my life to thee: thou hast set my tears in thy sight.

As also in thy promise:

10 then shall mine enemies be turned backward.

In what day forever I shall invoke thee: Lo I have known that thou art my God.

11 In God I will praise (r) the word, in our Lord will I praise thee saying, I have hoped in God, I will not fear what man can do to me.

(r) I will always gratefully acknowledge thy promises, and sayings, for they are assured.

12 In me, o God (s) are thy vows, which I will render, praises to thee.

(s) I have purposed and vowed to offer sacrifice of praise, and by thy help will perform it.

13 Because thou hast delivered my soul from death, and my feet from falling: that I may (t) please before God, in (v) the light of the living.

(t) do that pleaseth God, (v) in true faith and pious works.

Psalm 56

Davids great
patience. the 8. key.

The Prophet prayeth in tribulation, 4. testifieth Gods help, 6. praiseth his greatness: 8. promising, and inviting all nations to praise him.

1 unto (a) the end, (b) destroy not, to David in (c) the inscription of the title, (d) when he fled from the face of soul into the cave.

1. Reg. 22. 24.

(a) The heroical facts of David are for examples to all Christians. (b) Innocent David having opportunity to kill his unjust persecutor, obeyed the motion of God, suggesting unto him, not to destroy his enemy; contrary to the counsel of his friends: (c) a thing most Worthy to be recorded for perpetual memory, (d) being in so great and unjust trouble, as to lie in the cave of a mountain, yet spared to kill, or hurt him, that drive him into such straits. *See the history 1. Reg. 24.*

2 **HAVE** mercy on me o God, have mercy on me: because my soul hath trusted in thee.

And I will hope in the shadow of thy wings, until iniquity pass.

3 I will cry to God the highest: God that hath done me good.

4 He sent (e) from heaven, and delivered me: he hath given into (f) reproach them that trode upon me.

(e) Extraordinary Divine help, passing Mans power. (f) It fell reproachfully to Saul, that David might have slain him if he would, yet did neither hurt him, nor insult upon him, but meekly and piously admonished him of his error, and injurious persecution.

God hath sent his mercy, and his truth,

5 and hath delivered my (g) soul out of the midst of (h) Lions whelps: I slept troubled.

(g) my life. (h) from most mighty and ravenous persecutors.

The sons of men, their (i) teeth are weapons and arrows: and their (k) tongue a sharp sword.

(i) Though they have not lions natural teeth, yet they exercise cruelty by artificial weapons, (k) and with their cruel tongues incite their followers to the same fury. *1. Reg. 22. v. 16.*

6 Be exalted above the heavens o God: and thy Glory upon all the earth.

7 They prepared a snare for my feet: and bowed down my soul.

They (l) digged a pit before my face: and they are fallen into it.

(l) soul endeavored many ways to overthrow David, amongst other means provoked him to set upon the Philistines, thinking they should have slain him, *1. Reg. 18. v. 17.* but the same Philistines overthrew soul *1 Reg 31.*

8 My heart is ready o God, my heart is ready: I will sing, and say :: a Psalm

9 Arise my Glory, arise psalter and harp: I will arise early.

10 I will confess to thee among (m) peoples o Lord: and I will say a Psalm to thee among (n) the Gentiles.

(m) Gods benefits bestowed upon David, and upon faithful Christians prefigured by him, are forever to be praised by all peoples and nations. (n) Gods benefits bestowed upon David, and upon faithful Christians prefigured by him, are forever to be praised by all peoples and nations.

11 Because thy mercy is magnified even to the heavens, and thy truth even to the clouds.

12 Be exalted above the heavens o God: and thy Glory upon all the earth.

:: Psalms more in
use with Christian
Gentiles, then they
were with the Jews.
See page 13.

Psalm 57

Gods providence in suffering evil, the 3. key.

Holy David inveigheth against dissembling wicked men. 7. describeth their manifold punishment, 11. wherein the just shall be comforted.

1 Unto (a) the end, (b) destroy not, to David in, (c) the inscription of the title.

(a) This Psalm was made upon the same occasion, and to the same purpose as the former, (b) to exhort the just and innocent to patience, (c) by Davids memorable example.

2 **IF** (d) in very deed you speak justice: judge right things ye sons of men.

(d) Few are so wicked, but they speak and pretend just things:

3 For in (e) the heart you work iniquities: in the earth your (f) hands forge injustice.

(e) but neither think well, (f) nor do well, but both contrary, which feigned sanctity is double iniquity.

4 Sinners are alienated from the matrice, they have erred from the womb: they have spoken false things. (g)

(g) These wicked sinners that flatter and incite king Saul, seem to have spent all their life from their infancy in malice.

5 They have fury according to the similitude of (h) a serpent: as of the asp that is deaf, and stoppeth his ears. (i)

(h) Their fury is unquiet, till they may wound the innocent with their poisonous sting, (i) neither will they harken to good admonitions, but stop their ears like an aspe, that layeth one ear close to the ground, and stoppeth the other with his tail.

6 Which will not hear the voice of the enchanters, and of the sorcerer enchanting wisely.

7 God shall break their (k) teeth in their mouth, the (l) cheek tooth of the lions, our Lord will break in pieces.

(k) But God will break their cruel force, (l) though it seemeth most strong, and insuperable.

8 They shall come to nothing as water running down: he hath (m) bent his bow till they be weakened.

(m) Gods just determination of punishing the wicked still remaineth bent and ready, though execution be some while deferred.

9 As (n) wax that melteth, shall they be taken away: (o) fire hath fallen on them, and they have not seen the sun.

(n) That force and power which is now invincible, hard and strong like a lions strongest teeth, shall then be as impotent and soft as wax: (o) Gods wrath, like fire, the most forcible element, shall fall upon them, and they shall be cast into utter darkness, deprived of the Sun and all comfortable light.

10 Before your (p) Thorns did understand the old briar: as living so in wrath he swalloweth them.

(p) Before their malice can bring to effect, the great mischiefs which they plot and purpose, God suddenly cutteth them of before they fully understand of, either sickness or death, casteth them as it were alive into hell.

11 The just (q) shall rejoice when he shall see revenge: he shall wash his hands in the blood of a sinner.

(q) The just rejoice in the punishment of the wicked for three causes, first in zeal of justice,

conforming his will and mind to Gods judgment; secondly, for that himself through Gods mercy hath escaped that terrible damnation; thirdly, for that he is now delivered from molestation, and continual tribulation.

12 And man shall say: If certes there be fruit to the just: (r) there is a God certes judging them on the earth.

(r) The just Seeing, or by faith knowing what punishment remaineth for the wicked, is thereby assured that the good shall reap fruit for his well doing, and that in the mean time God ruleth and judgeth on the earth, though as yet it appeareth not so evidently.

Psalm 58

Another prayer of David in danger the 8. key.

Holy David (being beseeched in his own house by men sent to kill him) confidently prayeth God to deliver him, 6. and all faithful nations in like danger: 7. and praiseth God.

1 Unto the end, destroy not, to David in the inscription of the title, (a) when Saul sent, and watched his house to kill him. (1. Reg. 19.)

(a) King soul having thrice attempted in vain to kill David, (1. Reg. 18 v 11. & c. 19. v. 9) sent some of his guard to fetch him, from his own house, that he might be slain: but God moved the mind of Michol, to admonish him of the danger, and to help him away in safety, though soul thought she would have been a scandal unto him (or cause of ruin) by the hands of the Philistines 1. Reg. 18. v. 21. upon which occasion David made this Psalm As he also made others, for perpetual memory of Gods like benefits, in delivering him in imminent dangers, When Saul sent three troops of servants to kill him, and followed them himself. 1. Reg. 19. v. 20. likewise when he was known and betrayed before Achis king of Geth. 1. Reg. 21. also in Ceila, in the deserts of Ziph, and of Maon. c. 23, in Engaddi, c. 24. in Hachila. c. 26. and again amongst the Philistines. c. 27. and 30.

2 **DELIVER** me from mine enemies o my God: and from them that rise up against me defend me.

3 Deliver me from them that work iniquity: and from bloody men save me.

4 Because Lo they (b) have taken my soul: the strong have fallen violently upon me.

(b) They have so strictly besieged me, that it is now in their hands, to take away my life.

5 Neither is it mine iniquity, nor my sin o Lord: (c) without iniquity have I run, and gone directly.

(c) Of my part I have committed no fault against mine enemies, for which they can have any just cause to persecute me.

6 rise up to meet me, and see: and thou o Lord the God of powers, God of Israel attend to visit (d) all nations: have (e) no mercy on all that work iniquity.

(d) The prophet foreseeing in spirit, that the Catholic Church shall be unjustly persecuted, prayeth, and teacheth others to pray, that God will mercifully visit his faithful people of all nations: (e) and not spare obstinate persecutors.

7 They will return (f) at Evening: and they shall suffer famine (g) as dogs, and shall compass the city.

(f) Persecutors laboring how much, or how long soever, shall at night, that is, in the end of all their wicked endeavors be unsatisfied in their desires, (g) as hungry dogs that run hunting all the day, & night also, still seeking & not finding Wherewith to fill their ravenous mouthes and devouring bellies.

8 Behold they (h) will speak in their mouth, and a sword in their lips: (i) because who hath heard?

(h) They threaten and determine to use all cruelty, (i) as if there were no God, that heareth, and will punish it.

9 And thou o Lord wilt scorn them: thou wilt bring to naught all the nations.

10 I will keep my strength to thee: (k) because thou art my receiver:

(k) Through Gods grace the Church is still strong and the virtuous do persevere.

11 my God, thy mercy shall prevent.

12 God will show unto me concerning mine enemies, kill them not (l) lest sometime my peoples forget.

(l) God suffereth afflictions to fall upon his servants to keep them exercised, lest in prosperity they forget their duties to him.

Disperse them in thy strength: and (m) depose them my protector o Lord.

(m) Deprive them of power, that they may not do so much evil as they desire.

13 The sin of their mouth, the word of their lips: and let them be taken in their pride.

And for (n) cursing and lying they shall be (o) talked of

(n) After that their iniquity is complete (o) they shall be accused and punished for their blasphemies and lies.

14 in consummation: in wrath of consummation and they shall not be.

And they shall know that God will rule over Jacob: and over the ends of the earth.

15 They (p) shall be turned at Evening, and shall suffer famine as dogs: and shall compass the city.

(p) As. v. 7.

16 They shall be (q) dispersed to eat: and if they be not filled, they (r) will murmur also.

(q) They shall in vain seek oil for their lamps with the foolish virgins, repent with Judas, and finding no help, (r) shall continually blaspheme in hell.

17 But I will sing thy strength: and will exalt thy mercy in (s) the morning.

(s) In the resurrection.

Because thou art become my receiver, and my refuge, in the day of my tribulation.

My helper, I will sing to thee, because thou art God my receiver: my God, my mercy.

Psalm 59

King Davids thanks for victories. the 8. key.

King David after his own and the peoples many tribulations, 8. rendereth thanks for their renowned victories, 11. achieved by Gods only power.

1 Unto the end, for them, (a) that shall be changed, in (b) the inscription of the title (c) to David himself, (d) for doctrine,

(a) The change of state from adversity to prosperity in the people of Israel, was a figure of the like change in the Church of Christ, (b) Worthy to be remembered, (c) for the instruction, (d) of Gods beloved,

2 (e) when he set fire on Mesopotamia of Syria, and in Sobal, and Joab returned, and stroke Idumea in the valley of salt pits twelve thousand. (2. Reg. 8. & 10. & 1. Paral. 18.)

(e) as the same are more largely recorded in the Books of Kings.

3 **O GOD** thou (f) hast repelled us, & hast destroyed us: thou wast angry (g) and hast had mercy on us.

(f) God suffereth his people to be afflicted, as well for their sins, as for exercise in virtue, (g) after showeth his mercy in pardoning, and favor in advancing them.

4 Thou hast moved the earth, and hast troubled it: heal the breaches thereof, because it is moved.

5 Thou hast showed unto thy people (h) hard things: thou hast made us drink the wine of compunction.

(h) by punishing sinners.

6 Thou hast (i) given a signification to them that fear thee: they flee from the face of the bow.

(i) Warning them to amend.

7 That thy beloved (k) may be delivered, save me with thy right hand; and hear me.

(k) and then restoreth them to former good state.

8 God hath spoken in (l) his holy: I shall rejoice, and (m) shall divide Sichem: and shall measure the valley of tabernacles.

(l) God also as he hath promised by his holy oracle, (m) hath advanced king David, in his temporal kingdom, and doth much more advance him, and other elect in Everlasting life.

9 Galaad is mine, and Manasses is mine: and Ephraim the strength of my head.

10 Juda my king: Moab (n) the pot of my hope.

(n) *As a vessel for meaner uses.*

Into Edom will I (o) stretch out my shoe: the foreigners are subject to me.

(o) *Bring it under my dominion.*

11 Who shall conduct me into a fenced city? who shall conduct me even into Idumea?

12 Shall not thou o God, (p) that hast expelled us: and (q) wilt not thou o God go forth in our hosts?

(p) As God doth sometimes punish: (q) so he also rewardeth.

13 Give us aide from tribulation: because Mans salvation is vain.

14 In God we shall do (r) strength: and he shall bring to nothing them that afflict us.

(r) strongly, with fortitude.

Psalm 60

A confident prayer
for Christs
Incarnation. the 5.
key.

Faithful people of the whole earth pray, and acknowledge that God mercifully beareth their prayer. 6. expect the eternal kingdom of Christ, in which they shall praise him forevermore.

1 UNTO THE END, (a) in hymns to David.

(a) *In songs of praise and thanks to God.*

2 **HEAR** o God my petition: attend to my prayer.

3 From (b) the ends of the earth I have cried to thee: whiles my heart was in anguish, thou (c) didst exalt me on a rock

(b) From all coasts of the earth faithful people pray to God, (c) the Church builded upon an assured foundation, is exalted to great power and dignity.

4 Thou hast (d) conducted me, because thou art made my hope: a tower of strength from the face of the enemy.

(d) God conducteth, defendeth, and delivereth those that confidently trust in him.

5 I shall inhabit in (e) thy tabernacle forever: I shall be protected in the covert of thy wings.

(e) *in the Church, a place of assured protection.*

6 Because thou my God hast heard my prayer: thou hast given inheritance to those that fear thy name.

7 Thou wilt add (f) days upon the days of the king: his years even unto the day of generation and generation.

(f) Christs kingdom the Church perpetual to the end of this world, and eternal after the general Resurrection.

8 He is permanent forever in the sight of God: his (g) mercy and (h) truth who shall require?

(g) Who is able to understand, or explicate how great Christs mercy is in redeeming us, (h) and his truth in performing his promised rewards?

9 So (i) will I say a Psalm to thy name forever and Ever: that I may render my vows (k) from day to day.

(i) For so inestimable benefits, I will always praise thee with Psalms, Canticles, or other thanks in this life: (k) and eternally in the life to come.

Psalm 61

Exhortation to good life, in respect of reward, or punishment. the 7. key.

A just man encourageth his own soul to serve God in sincere humility, 9. exhorteth also all others to trust in God, not in false and worldly policy, or wealth, because Gods power and mercy will render to every one as they deserve.

1 Unto the end, for (a) Iduthun a Psalm of David.

(a) Directed to Idithun, one of the masters of music, to sing it, or to make tune for it.

2 **SHALL** (b) not my soul be subject to God? for of him is my salvation.

(b) The wicked threatening to ruin others, David, or any just man, feareth them not, because his soul is subject to God.

3 For he is my God, and my Saviour: my receiver (c) I shall be moved no more.

(c) *Therefore I firmly purpose never to be moved from God.*

4 (d) How long set you violently upon a man: (e) you all do kill: as it were upon (f) a wall, that is leaning, and a wall shaken.

(d) In vain do you mine adversaries still assault me, (e) though ye be all confederate to kill

me, (f) supposing me to be like a ruinous, or shaken wall, that is easily thrown down.

5 But (g) yet they thought to repel my price, (h) I ran in thirst: they (i) blessed with their mouth, and cursed with their heart.

(g) They think still to deprive me of my reward, the price of my labors and merits, (h) but I run so much more diligently, as thirsting after righteousness in this life, and Glory in the next, to finish my course. (i) A most dangerous temptation, when after threats and cruelty, persecutors endeavor by sweet words, and promises to persuade the just to fall into sin.

6 But yet my soul be thou subject to God: because my patience is from him.

7 Because he is my God, and my Saviour: my helper (k) I shall not remove.

(k) I resolutely purpose not to yield to any temptations.

8 In God is my salvation, and my Glory: the God of my help, and my hope is in God.

9 Hope in him (l) all ye the congregation of people: power out your hearts before him, God is our helper forever.

(l) Gods faithful servants are not only constant themselves, but also exhort and persuade all others, as much as in them lieth, to serve God and trust in him.

10 But yet the children of men are vain, the children of men are (m) liars in balances: that they may deceive by vanity together.

(m) using *false weights they defraud one another.*

11 Hope not in iniquity, and covet not robberies: if riches abound set not your heart upon them.

12 (n) Once hath God spoken, these (o) two things have I heard:

(n) *God having once spoken it is most assured.* (o) *Two especial attributes of God.*

13 That (p) power is Gods, and (q) mercy o Lord is to thee: because thou wilt render to every one according to his works.

(p) God is Omnipotent, so that he can both reward, and punish infinitely; (q) and Merciful, that he is ready to receive all sinners into his favor, if they will repent and turn unto him.

*Mat. 16.
Rom. 2. 1.
Cor. 3.
Gal. 6.*

Psalm 62

Davids devotion in banishment. the 8. key.

David in banishment with great affection desireth to unite himself with God in meditation, 4. purposing and promising ever to praise him: 10. prophesieth the vain endeavors, and condemnation of his enemies; and his own advancement.

1 A Psalm (a) of David when he was in the desert of Juda (1. Reg. 22.)

(a) Holy David made this devout meditation when he was in the forest of Haret, or desert of Ziph 1. Reg. 22. & 23. and could not come to the tabernacle of God, nor to Jerusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholics, when they are put in close prison for their faith, or otherwise hindered, that they can not be present at the most holy and daily Sacrifice. In which case we must supply as we may, this great loss, and comfort ourselves with this, or like Psalm, or prayer, saying: O God my God, to thee I watch.

2 **O GOD** my God to thee I watch, (b) from the morning light. (c) My soul hath thirsted to thee, (d) my flesh to thee very many ways.

(b) even from the first downing of the morning, (c) my soul thirsteth after thee, (d) yea also my very flesh, and whole body feeleth great pains, by this affliction of mind, and desireth release and rest.

3 In a desert land, and inaccessible, and without water, (e) so in the holy have I appeared to thee, (f) that I might see thy strength, and thy Glory.

(e) Being now in case that I can not serve thee, o God, as I would, yet I exhibit myself present in spirit, before thy holy place, (f) meditating thy power, and thy Glory.

4 Because (g) thy mercy is better then lives, my lips shall praise thee.

(g) This consolation in banishment from thy Divine Service, is sweeter to me then many temporal lives, or any worldly prosperity.

5 (h) so also by Christ our comfort aboundeth.) So will I bless thee in my life: and in thy name I will lift up my hands.

(h) For as the Passions of Christ abound in us (saith St. Paul 2. Cor. 1.

6 As with (i) marrow and fatness let my soul be filled: (k) and my mouth shall praise with lips of exultation.

(i) Replenish my soul o God, with the abundance of thy grace, (k) so shall I be more able to praise thee.

7 (l) If I have been mindful of thee upon my bed, (m) in the morning I will meditate on thee:

(l) Seeing in the night, also in my bed I meditate of thee; (m) I will more diligently do the same in the morning.

8 because thou hast been my helper.

9 And in the covert of thy wings I will rejoice, my soul hath cleaved after thee: thy right hand hath received me.

10 But (n) they in vain have sought my soul, (o) they shall enter into the inferior parts of the earth.

(n) My temporal and spiritual enemies: (o) and they shall be damned for their sins.

11 They (p) shall be delivered into the hands of the sword, they shall be (q) the portions of foxes.

(p) It happened literally to Saul, that he was slain in battle, which he made against his enemies; (q) and his dead body was hung on a wall (1. Reg. 31.) exposed to wild beasts, or birds, though it was afterwards burnt and buried.

12 But (r) the king shall rejoice in God, all shall be praised that swear by him: because the mouth is stopped of those that speak wicked things.

(r) David was presently after Sauls death exalted to the kingdom, in figure of Christ, whose name and Glory was exalted, after the destruction of the Jews by Pagan Emperors.

Psalm 63

A confident prayer
in tribulation. the 7.
key.

A prayer of the just reposing their whole trust in God: 7. and rejoicing that the enemies machinations are frustrate.

1 Unto the end, a Psalm of David.

2 **HEAR** o God my prayer when I make petition: from the fear of my enemy deliver my soul.

3 Thou (a) hast protected me from the (b) assembly of the malignant: from the multitude of them that work iniquity.

(a) By example of thy former protection, (b) from the conspiracy of wicked men, I trust most

assuredly in thy help.

4 Because they have sharpened their tongues as a sword: they have bent the bow a bitter thing,

5 that they may shoot in secrets at the immaculate.

6 Suddenly they will shoot at him, and will not fear: they (c) have confirmed to themselves a wicked word.

(c) They are resolved to entrap me,

They have talked to hide snares: they have said, who shall see them?

7 They have searched iniquities: they (d) have failed searching with scrutiny.

(d) But as they have failed: so they shall still fail, and be overreached in their bad counsels, as Achitophel. 2. Reg. 17.

8 Man shall come to a deep heart: and God shall be exalted.

(e) Childrens arrows are made their wounds:

(e) God hath chosen the weak of this world to confound the strong.

9 and their tongues are weakened against them.

All that saw them (f) were troubled:

(f) *much marveled, Seeing the wicked so punished.*

10 and every man feared.

And they showed forth the works of God: and they understood his doings.

11 The just shall rejoice in our Lord, and shall hope in him, and all the right of heart (g) shall be praised.

(g) *The just shall be praised, for rightly serving God.*

Psalm 64

God is rightly praised in Sion and Jerusalem (in his Church only) for his benefits bestowed and promised. 8. unto which also in the time of grace, all nations shall be called.

Conversion of
Gentiles. the 6. key.

1 To the end, a Psalm of David, (a) the Canticle of Jeremie, and Ezechiel, to the people of the transmigration, when they began to go forth.

(a) The seventy Interpreters Seeing David here prophecy of the peoples return from Babylon, added he names of Jeremie and Ezechiel, who being in that captivity, prophesied the same more largely. As likewise these and other Prophets, foresaw in spirit, and more especially prophesied the going forth of all nations from Babylon, that is, forsaking Idolatry, and embracing true Religion in the Church of Christ, so St. Augustine, Eutymius, and others.

2 AN hymn o God becometh thee (b) in Sion: & a vow shall be rendered to thee in Jerusalem.

(b) Not in Babylon, nor else where, but only in the Church, praises and vows are grateful to God.

3 Hear my prayer: (c) all flesh shall come to thee.

(c) *all nations shall know thee.*

4 The words of the wicked (d) have prevailed upon us: and thou wilt be (e) propitious to our impieties.

(d) The wicked are insolent in threatening, (e) but thou mercifully pardoning our sins, they shall not hurt us.

5 (f) Blessed is he, whom thou hast chosen, and taken: he shall dwell in thy courts.

(f) *They are happy to whom thou hast prepared grace, and Glory.*

6 (g) We shall be replenished in the goods of thy house: holy is thy temple, (h) marvelous in equity.

(g) The voice of the faithful, rejoicing in the hope of eternal Glory. Rom. 5. (h) nothing polluted shall enter into heaven. Apo. 21.

Hear us o God our Saviour, the hope of all the ends of the earth; and in the sea far.

7 Preparing (i) mountains in thy strength, girded with might: which troublest (k) the depths of the sea, the sound of the waves thereof.

(i) Thou which art all powerful, as appeareth by the huge mountains, (k) seas, and other thy works.

9 The Gentiles shall (l) be troubled, and they that inhabit the borders shall be afraid of thy signs: (m) the outgoings of the morning and Evening thou shalt delight.

(l) Thou wilt by thy omnipotent power move the hearts of obdurate men, and so convert innumerable of all nations to thee. (m) Thou wilt draw many to thee, with joy and gladness, from the uttermost coasts of the east and west.

10 Thou hast visited the earth, and hast inebriated it: thou hast multiplied to enrich it.

The (n) river of God is replenished with waters, thou hast prepared their (o) which were figures of Baptism, Eucharist, and other Sacraments of Christ, washing from, sins, and augmenting grace,) meat: because (p) so is the preparation thereof.

(n) God wrought diverse miracles in waters (Gen. 7. Exo. 7. 14. 15. Josue. 3. 4. Reg. 5. 6. &c.) (o) likewise in providing meat for his people. (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) (p) so replenishing the Church with most sacred Mysteries.

11 Inebriate (q) her rivers, (r) multiply her fruits: in her drops she shall rejoice springing.

(q) Enduing the Apostles and other preachers with spiritual grace and learning, (r) continuing the succession of pastors to water and feed the faithful people.

12 Thou wilt (s) bless the crown of the year of thy Goodness: (t) and thy fields shall be replenished with plenty.

(s) God blesseth the whole course, or circle of time, of the Church militant in this world, (t) and the crown, or happy end of every just persons life.

13 The (v) beautiful places of the desert shall be fat: and the (w) little hills shall be girded about with exultation.

(v) even those which before had only a show of beauty, but in deed were barren, shall yield abundant fruit. (w) those which are more eminent shall particularly rejoice in their own, and others spiritual progress in virtue.

14 The (x) rams of the sheep are clothed, and (y) the valleys shall abound with corn: (z) they will cry, yea they will say an hymn.

(x) The principal pastors shall in proportion rejoice above the rest, for the grace and Glory of all their flock. (y) the subjects also and inferior people shall be satiate with their happy lot. (z) all together, prelates and people, higher and lower shall with uniform voice sing praises to God,

and perpetual hymns.

ANNOTATIONS

Psalm 64

Perpetuity of the Church.

Reward of the just.

Saints crowns are of Gods benignity.

The Coronas of our Lord, and our Lady.

12 *God will bless the crown*) Under the Allegory of the land of Jewry, whereunto the people of God were to be restored, after their captivity in Babylon, the Psalmist here prophesieth greater things, then can be verified of the temporal state of the Jews, that the militant Church shall still be blessed from the beginning to the end, yielding expected fruit; and all the just, that persevere to the end of their lines, shall receive most happy and glorious rewards of their labors. As St. Paul after his meritorious travails confidently expected his glorious reward, when he said (2. Tim. 4.) I have fought a good fight, I have consummate my course, I have kept my faith. Concerning the rest, there is laid up for me, a Crown of justice, which our Lord will render to me in that day, a just Judge. And not only to me, but to them also that love his coming. And this is called the crown of the year of Gods benignity, because God of his own benignity, without Mans former desert giveth grace, and in the end for merit following, giveth a crown of Glory. So our Blessed Saviour according to his fullness of grace, which was in his soul, and infinite merit, received a crown of Glory, in the consummation of his temporal life, after the space of thirty three years. And our Blessed Lady the mother of God, received an answerable crown to her excellent grace and merits, in the consummation of her life, at the end of sixty three years. In memory of which numbers of years, devout men have piously instituted certain forms of prayers, called the Crowns, or Coronas of our Saviour, and of our Lady.

St. Aug.
Eutym.

Psalm 65

Gentiles succeed the Jews. the 6. key.

The prophet inviteth all men to praise God for his marvelous works, and benefits done to the Jews. 7. who being ungrateful, 8. Gentiles are called, 16. and bring forth better fruit.

1 Unto the end, a Canticle (a) of resurrection.

(a) *Mystical resurrection, Gentiles succeeding in place of the Jews.*

MAKE ye (b) jubilation to God all the earth,

(b) *Show your internal joy by external words and deeds.*

2 say a Psalm to his name: give Glory to his praise.

3 Say ye to God: (c) How terrible are thy works o Lord! in the multitude of thy strength thine enemies (d) shall lie to thee.

(c) In drowning the world, in confounding the tongues in Babel, in burning Sodom and Gomorrah with brimstone, in plaguing the Ægyptians, in drowning Pharao and his whole army in the red sea; in destroying the Chanaanites and other infidels, in punishing the ten tribes, and afterwards the other two by captivity, and innumerable other punishments, all for sins, (d) for which even the wicked, though not sincerely converted, yet of servile fear, feigned and falsely promised to amend, but performed it not: as Pharao afflicted with plagues, was forced to promise liberty to the children of Israel, which he afterwards denied.

4 Let all the earth adore thee, and sing to thee: let it sing a Psalm to thy name.

5 Come ye, and see the works of God: terrible in counsels over the children of men.

6 Who turneth (e) the sea into dry land, in (f) the river they shall pass on foot, (g) there we shall rejoice in him.

(e) The red sea, (f) when Josue brought the people over Jordan, (g) in remembering and reciting these singular benefits.

7 Who ruleth in his strength forever his eyes look upon the gentiles: (h) they that exasperate him let them (i) not be exalted in themselves.

(h) Gods chosen people the Jews did often exasperate God by their ingratitude, murmuring, and other sins: whom the prophet therefore admonisheth, (i) not to be proud, lest they be subdued, and brought low.

8 Ye (k) Gentiles bless our God: and make the voice of his praise heard.

(k) *By way of invitation the Psalmist prophesieth the conversion of Gentiles.*

9 Who hath put (l) my soul in life: and hath not given my feet to be moved.

(l) The voice of the whole Church: confessing Gods providence and protection, that she never faileth; for the Jews falling from Christ the Gentiles believed in him; and some nations, or countries falling from Religion, others are converted.

10 Because thou (m) hast proved us o God: by fire thou hast tried us, as silver is tried.

(m) God suffereth his Church to be persecuted with all kinds of tribulation, as some are here recited.

11 Thou hast brought us into a snare, thou hast laid tribulations on our back: thou hast set men upon our heads.

12 (n) We have passed through fire and water: and thou hast brought us out into refreshing.

(n) *But through Gods assistance his servants pass through, and overcome all tentations.*

13 I will go into thy house with (o) holocausts: I will render thee (p) my vows:

(o) Sacrifice of thanks, (p) and voluntary vows,

14 which my lips have distinguished. And (q) my mouth hath spoken in my tribulation.

(q) that which any promiseth to God in tribulation, they must perform accordingly.

15 (r) Holocausts with marrow will I offer to thee, with incense of rams: I will offer to thee oxen with buck goats.

(r) *These were the best external sacrifices of the old law.*

16 (s) Come ye, hear, and I will tell all ye that fear God, what great things he hath done for my soul.

(s) But both then and now the internal sacrifices of contrite heart, of justice, and of Divine praise best please God.

17 To him have I cried with my mouth, and have exulted (t) under my tongue.

(t) *from the heart, which is under the tongue, and directeth the tongue what to speak.*

18 (v) If I have beheld iniquity in my heart, our Lord will not hear.

(v) Whosoever will be heard in prayer, must repent of his sins.

19 Therefore hath God heard, and hath attended to the voice of my petition.

20 Blessed be God who hath not removed my prayer, and his mercy from me.

Psalm 66

Propagation of the Church the 6. key.

The prophet prayeth for (and withal foreshoweth) the propagation of the Church of Christ.

1 UNTO THE END, IN HYMNS, A PSALM (a) of Canticle to David.

(a) This Psalm beginning to be song by voices, instruments were adjoined.

2 **GOD** (b) have mercy upon us, and (c) bless us: (d) illuminate his countenance upon us, and (e) have mercy on us.

(b) God first remit our sins: (c) then give us thy manifold graces, (d) grant faith and repentance, (e) and so forgiveness of sins.

3 That we may know thy way upon earth: in all nations thy salvation.

4 Let peoples o God, confess to thee: (f) let all peoples confess to thee.

(f) all nations shall be converted.

5 Let nations be glad & rejoice: because thou judgest peoples in equity, and the nations in earth thou doest direct.

6 Let peoples o God confess to thee, let all peoples confess to thee:

7 the earth hath yielded her fruit.

(g) God, (h) our God bless us,

(g) God the Father, (h) God the Son,

8 (i) God bless us: and let all the ends of the earth fear him.

(i) God the holy Ghost, save the peoples of all nations, by Evangelical preaching of thee, the most Blessed Trinity.

Psalm 67

Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministry of Angels, Christs Ascension, coming of the holy Ghost, 31. confirming the faithful, repressing the insolent, and converting many. 35. For all which the prophet inviteth all men to praise God.

1 Unto the end, a Psalm of Canticle, to David himself.

2 **LET** (a) God arise, and let his enemies be dispersed, and let them that hate him (b) flee from his face.

(a) In manner of praying that God will vouchsafe to defend the Church, the Psalmist prophesieth that God will arise, (b) and the enemies shall flee away, not daring to abide the combat.

3 As smoke vanisheth, let them vanish away: as wax melteth at the presence of fire, so let sinners perish at the presence of God.

4 And (c) let the just make merry, and rejoice in the sight of God: and let them be delighted in mirth.

(c) As God is terrible to the wicked: so he is comfortable to the just.

5 Sing to God, say a Psalm to his name: (d) make way to him, who (e) mounteth upon the west, (f) Lord is his name.

(d) Resist not Gods inspiration, but receive it with joy and thanks. (e) who triumpheth over death (f) God is Lord, not only of these or those nations, countries or other creatures, but absolutely and universally of all.

The Church still conserved. The 6. key.

(19)
Ephes. 4.

Rejoice ye in his sight, they shall be troubled at the presence of him:

6 the father of orphans, and judge of widows.

God in his (g) holy place:

(g) That is the true holy Church, which hath

7 God that maketh men to inhabit (h) of one manner in a house.

(h) unity in doctrine, touching faith and manners. St. Cyr. ep. 76.

That bringeth forth them, (i) that be bound, in strength, likewise them, that (k) exasperate, that dwell (l) in sepulchers.

(i) That be bound in sin. (k) even rebellious wills are altered by Gods mercy, and freely embrace his law (l) also the dead and dry hearts that cared not for spiritual things, are softened, and quickened with new grace.

8 O God (m) when thou wentest forth in the sight of thy people, when thou didst pass through the desert.

(m) The benefits bestowed on the Israelites, are written in the Books of Moyses, Josue, and Judges.

9 The earth was moved, and the heavens also distilled, at the presence of the God of Sinai, at the face of the God of Israel.

10 (n) Voluntary rain shalt thou separate o God to thine inheritance: and it was (o) weakened, but thou hast perfected it.

(n) Not Mans deserving, but Gods mere good will, and free grace caused Christ to come, and by himself and his Apostles to preach the Evangelical doctrine, which watereth the whole world, (o) God chose the weak, but made them strong.

11 Thy (p) living creatures shall dwell in it: thou hast prepared (q) in thy sweetness for the poor, o God.

(p) Those whom thou hast chosen, and so made thine own peculiar people, shall enjoy this grace. (q) Thou gavest Manna in the desert, the B Sacrament in the new testament.

12 Our Lord shall give (r) the word to them that evangelize, (s) with great power.

(r) God giveth to the preacher what to speak, (s) and to some he giveth also power to work miracles, in confirmation of their doctrine. Mar. 16.

13 The (t) king of hosts the beloved of the beloved: and (v) to the beauty of the house, to divide the spoils.

(t) Some potent king, or (as it is in the Hebrew) Kings being beloved, of the beloved of God, the only Son of God, shall yield themselves to the same beloved Son of God: (v) which shall redound to the Glory and beauty of his Church, gaining such spiritual praise from the Devil.

14 If ye (w) sleep among the midst of the lots, the wings of a dove laid over with silver, and the hinder parts of her back in the paleness of gold.

(w) If you be in such danger, that the adversaries cast dice, or lots for your persons, and goods, yet you shall be delivered, as if a dove, with her glistering feathers, like silver and gold, fly away into a secure place, without loss or diminution, but rather with increase of virtues.

15 Whiles (x) the heavenly discerneth kings over her, (y) with snow they shall be made white in Selmon.

(x) When the heavenly king determineth thus of earthly Kings, (y) they shall be purged from their sins, and made white like snow; that falleth in mount Selmon, which is a shadowed hill, thick with trees, in mount Ephraim near to Jordan.

16 The (z) mountain of God a fat mountain.

(z) The Church of God is visible, and durable like to a mountain.

A mountain (a) crudded as cheese, a (b) fat mountain:

(a) Combined, or joined together, as when milk is turned into curd, and so into cheese. (b) fruitful, enriched by spiritual gifts of the holy Ghost.

17 why (c) suppose you crudded mountains?

(c) ye that are not of this Church, do in vain and erroneously imagine, that any other mountains are united.

A mountain, in which it hath well pleased God to dwell therein: for in deed our Lord will dwell even to the end.

18 The (d) chariot of God is ten thousand fold, thousands of them that rejoice, our Lord in them, (e) in Sinai in the holy place.

(d) Innumerable Angels ministers of Gods will, do continually attend upon his Divine Majesty, as if he (who otherwise needeth no service) were carried by them, as in a chariot of infinite magnificence. Dan 7. (e) So God appeared in Majesty, when he gave his law in mount Sinai.

19 Thou art (f) ascended on high, thou (g) hast taken captivity: thou (h) hast received gifts in men: for even those (i) that do not believe, our Lord God to inhabit.

(f) Christ ascended with innumerable Angels attending upon him, (g) carried with him the fathers of the old testament, that had been captive, (h) as man he received gifts of God, in and for men, his faithful servants, (i) yea also he received for his merit, that innumerable, which before were incredulous, were converted, and God dwelt in their souls.

20 Blessed be our Lord day by day: the God of our salvations will make us a prosperous journey.

21 Our God is the God of saving: and (k) the issues of death are of our Lord, our Lord.

(k) Our Lord, I say, our Lord, and none but he could overcome death by dying.

22 But yet God (l) still break the heads of his enemies: the hairy crown of them, that walk in their sins.

(l) Though Christ died to deliver all men from death. yet he will give capital sentence of eternal death to all that obstinately remain his enemies, and multiply sins upon sins, to the end of their temporal life.

23 Our Lord Said: Out (m) of Basan I will convert, I will convert (n) into the depth of the sea.

(m) even of the rudest barbarous nations, many shall be converted to Christianity (n) namely Gods grace is extended into the Islands of the Ocean, and other seas.

24 That thy foot (o) may be dipped in blood: the tongue of thy dogs (*made red*) with * the same (*blood*) of the enemies.

* *Ex inimicis ab ipso.*

(o) But such severe slaughter shall fall upon the obstinate contemners of this grace, that mens feet shall be defiled in their blood, and dogs shall lap it.

25 They (p) have seen thy enterings in o God, the enterings of my God: of my King Who is (q) in the holy place.

(p) many have seen, or known in general, but the faithful more exactly know how Christ came into this world, his conversation therein, and his going forth: (q) his reigning now in heaven our Mediator, by whom all other intercessors have access to God.

26 (r) Princes came before (s) joined with them that sang, in the midst (t) of young women playing on tymbrels.

(r) The Apostles sowing the first seed of Evangelical doctrine, (s) with whom other Apostolical men, (t) and other souls of all nations converted by their preaching, most joyfully sing together in heart, voice, and instruments: especially in good works, show their grateful affections to our Redeemer.

27 In (v) churches bless ye God our Lord, of (w) the fountains of Israel.

(v) And all this in the particular Churches of diverse Kingdoms, and parts of the world: (w) beginning with the Israelites in Jerusalem, and so proceeding into all Jewry, and Samaria, and to the utmost of the earth. Act. 1.

28 There (x) Benjamin a young man, in excess of mind.

(x) St. Paul of Jacobs youngest son Benjamin, last called to Apostleship, was chiefly sent to the Gentiles.

(y) The Princes of Juda: their leaders: the Princes of Zabulon, the Princes of Nephthali.

(y) Other Apostles of diverse tribes sent first to the Jews, secondarily to Gentiles.

29 Command thy strength o God: (z) confirm this o God, which thou hast wrought in us.

(z) As the Church began by the omnipotent power of God; so by the same only power it is conserved.

30 From thy temple in Jerusalem, Kings shall offer gifts to thee.

31 Rebuke (a) the wild beasts of the reed, the congregation (b) of bulls in the kine of thy peoples: (c) that they may exclude them, which are tried with silver.

(a) Chastise therefore o God, all persecutors of thy Church, who are but as weak wavering reeds, in comparison of thy power: (b) no better then bulls, with kine, that is, captains and popular people, (c) endeavoring to alienate the constant proved confessors from their faith.

Dissipate the nations that will wars:

32 Legates shall come (d) out of Ægypt: Æthiopia shall prevent his hands to God.

(d) A prophecy that many should be converted to Christ in Ægypt, and Æthiopia: as appeareth by the innumerable multitude of religious Monks, & Nuns in those countries, shortly after the Apostles days.

33 Ye kingdoms (e) of the earth sing to God: sing to our Lord:

(e) The like afterwards in all other nations, whom therefore the prophet inviteth to praise God, for so inestimable benefits in the whole world.

34 Sing ye to God, that mounteth upon the heaven of heaven, to the East.

Behold he will give to his voice (f) the voice of strength,

(f) Christ will come to judge, in terror of voice, and with magnificence, accompanied with holy Angels and other Saints.

35 give you Glory to God upon Israel, his magnificence, and his power in the clouds.

36 God is marvelous in his saints, the God of Israel he will give power, and strength to his people, God be blessed.

ANNOTATIONS

Psalm 67

Marks of the Church: Visibility. Sanctity.

Unity.

Perpetuity. Assured verity.

No other pretended Church hath the Mark of unity or the rest.

16. *The mountain of God.*) For better discerning the true Church from other congregations, the Prophet here describeth certain proprieties thereof, for he calleth it a mountain, because it is most visible to all men. Secondly a fat mountain, that is, replenished with all virtues, and gifts of the holy Ghost; whereof it is called Holy. Thirdly it is crudded, or consolidated in unity of faith and Religion, which conjoin the whole body, making it solid and firm, as the ruen turneth liquid milk into curd, and so into cheese. Fourthly, it is the Congregation, wherein God always remaineth, even to the end, forever; which showeth two other proprieties; that the Church never faileth; nor erreth in doctrine: God still dwelling therein, and consequently conserveth it from error in doctrine.

17. *Why suppose you crudded mountains*) As for other congregations, it is certain and evident, that they are not the Church of God, because they are not crudded, that is, not united, in the same points of faith, but only in negative points, and in general opposition against the Catholic Church, and among themselves notoriously disagreeing and divided. As they also want the other Marks of the true Church.

Psalm 68

Christ's afflictions and victory. the 5. key.

Christ in midst of afflictions (as one in dangerous waters) 5. describing the malice of persecutors, and his own true zeal, 14. prayeth his heavenly Father for help. 23. By way of just imprecation, forshoweth the severe punishment of his adversaries, 30. his own glorious Resurrection, and prosperous building of his Church. For which he inviteth all creatures to praise God.

1 Unto (a) the end, (b) for them that shall be changed, (c) to David.

(a) Pertaining to the new Testament, (b) for gentiles converted to Christianity, and from vice to virtue, (c) prefigured in David.

2 **SAVE** me o God: because (d) waters are entered into my soul.

(d) *Vehement afflictions environ my heart.*

3 I (e) stick fast in the mire of the depth: and there is no sure standing.

I am come into the depth of the sea: and a tempest hath overwhelmed me.

(e) I am as one entangled with quicksand, or quagmire in the bottom of a great water.

4 I have (f) labored crying, my jaws are made hoarse: my eyes have failed, whiles I hope in my God.

(f) Our Lord sweat blood for anguish in his prayer, and was not delivered from his Passion, neither are his servants presently delivered from tribulations, but as is most to Gods honor and their own good.

5 They are multiplied above the hears of my head, that hate me without cause.

Joan. 15.

Mine enemies are made strong, that have persecuted me unjustly: (g) then did I pay the things that I took not.

(g) *Our Saviour who had no sin, paid the ransom for all sins.*

6 O God thou knowest my (h) foolishness: and (i) mine offences are not hide from thee.

(h) O God thou knowest, that this which seemeth folly to worldly men, is true wisdom: (i) and though men charge me with offences, thou knowest that I am innocent.

7 (k) Let them not be ashamed upon me, which expect thee o Lord, Lord of

hosts.

(k) *suffer not the weak to be scandalized in my passions.*

Let them not be confounded upon me that seek thee, o God of Israel.

8 Because for thee have I sustained reproach, confusion hath covered my face.

9 I am become a foreigner to my brethren, and a stranger to the sons of my mother.

10 Because (l) the zeal of thy house hath eaten me: and the reproaches of them that reproached thee, fell upon me.

(l) The zeal of seeking Gods honor, in propagating and advancing his Church, is the cause of persecution. As we see those are less persecuted, which have less godly zeal.

11 And I covered my soul in fasting: and it (m) was made a reproach to me.

Joan. 2.
Rom. 15.

(m) The wicked do reproach those that mortify themselves.

12 And I put hear cloth my garment, & I became a parable to them.

13 They spake against me (n) that sat in the gate; and they sung against me that drank wine.

(n) The great men and judges, also the drunkards and rascality of the people.

14 But I, (o) my prayer to thee o Lord: a time of thy good pleasure o God.

(o) *But I direct my prayer to thee.*

(p) In the multitude of thy mercy hear me, in the truth of thy salvation:

(p) *Expecting the time of thy good pleasure.*

15 Deliver me out of the mire, that I stick not fast: deliver me from them that hate me, and from the depths of (q) waters.

(q) *tribulation.*

16 Let not the tempest of water drown me, nor the depth swallow me: (r) neither let the pit shut his mouth upon me.

(r) Though Christ died and was buried, and in soul descended into hell, yet he could not be held in his sepulchre, nor in limbo, but rose again.

17 Hear me o Lord because thy mercy is benign: according to the multitude of thy commiserations have respect to me.

18 And turn not away thy face from thy servant: because I am in tribulation, hear me speedily.

19 Attend to my soul and, deliver it: (s) because of mine enemies deliver me.

(s) That they may either be converted, or confounded, and so do no more hurt.

20 Thou knowest my reproach, & my confusion, & my shame.

21 In thy sight are all they that afflict me, my heart hath looked for reproach and misery.

Mat. 27.
Joan. 19.

And I expected some body that would be sorry together with me, and there (t) was none: and that would comfort me, and I found not.

(t) Not any that could mitigate our Saviours affliction, would show compassion towards him.

22 And they gave (v) gall for my meat: & in my thirst they gave me vinegar to drink.

(v) But contrariwise when he complained of thirst, they gave him gall and vinegar to drink.

23 (w) Let their table be made a snare before them, & for retributions, and for a scandal. *Rom. 11.*

(w) A prophecy of the destruction of the Jews, at the time of Pasch, when they should think to eat their paschal lamb with joy.

24 Let (x) Their eyes be darkened that they see not: and make (y) their back crooked always.

(x) They are also blind in heart, that they will not see the truth of Christs doctrine: (y) but bow themselves to earthly things, and worldly gains even to this day.

25 Pour out thy wrath upon them: and let the fury of thy wrath overtake them.

26 Let their habitation be made desert: and in their tabernacles let there be none to dwell. *Act. 1.*

27 Because (z) whom thou hast stricken, they have persecuted: and upon the sorrow of my wounds they have added.

(z) Christ, whom God of this mercy designed to suffer death, for redemption of mankind, the Jews of mere envy and malice persecuted to death.

28 Add thou (a) iniquity upon their iniquity: and let them not enter into thy justice.

(a) *A prophecy that God would suffer them, to fall from one iniquity to another.*

29 (b) Let them be put out of the book of the living: and with the just let them not be written.

(b) In the end of their lives, they shall not be found in the book of life, where they suppose themselves to be written.

30 (c) I am poor and sorrowful: (d) thy salvation o God hath received me.

(c) The voice of Christ, humbling himself to death, even to death of the Cross: (d) from which he rose again.

31 I will praise the name of God with canticle: and will magnify him in praise.

32 And (e) it shall please God more then a young calf: that bringeth forth horns and hooves.

(e) Devout praise and thanksgiving please God more then sacrifices of the most tender calves, which were otherwise also grateful sacrifices.

33 Let the poor see and rejoice: seek ye God, and your soul shall live.

34 Because our Lord hath heard the poor: and he hath not despised (f) his prisoners.

(f) God doth assuredly comfort all such, as are imprisoned for professing the truth.

35 Let (g) the heavens and earth praise him, the sea, and all the creeping beasts in them.

(g) *all the creatures of God.*

36 (h) Because God will save Sion: and (i) the cities of Juda shall be built up.

(h) God will always establish and protect the Catholic Church: (i) and particular Churches, members of the universal shall also prosper.

And they shall inhabit there, & by inheritance they shall get it.

37 And (k) the seed of his servants shall possess it, and they that love his name

shall dwell in it.

(k) Perpetual succession of the Catholic Church.

Psalm 69

Dauids prayer in persecution. the 8. key.

Another prayer of David, when he was persecuted by Absalom: made in a Psalm after his delivery.

1 Unto (a) the end, a Psalm of David, in remembrance, that our (b) Lord saved him.

(a) An apt prayer also for the afflicted in the new Testament, (b) from the danger of Absalom. (2. Reg. 18.) or from any persecutor.

2 **O** God (c) intend unto my help: Lord (d) make hast to help me.

(c) all men at all times need Gods help: (d) but most present need, in present dangers. The rest of this Psalm is contained in the 39. Psalm, from the 15. verse. but there the whole Church prayeth for help, the world being almost drowned in sins; here David, or other particular persons, or peoples pray in their several distresses.

3 Let them be confounded, and be ashamed, that seek my soul.

Psal. 39.

4 Let them be turned away backward, and be ashamed that will me evils.

Let them be turned away forthwith ashamed, that say to me: well, well.

5 Let all that seek thee rejoice, and be glad in thee, and let them say always: Our Lord be magnified: which love thy salvation.

6 But I am needy and poor: o God help me thou art my helper, and deliverer: o Lord be not slack.

Psalm 70

A prayer for perseverance in virtue. the 7. key.

King David, or any other just person, prayeth God to continue his grace, and protection against the malice of the enemy.. 5. Recounteth Gods mercy in delivering him from falling into tentations. 6. prayeth for the same in old age, or weakness of body and spirit, 20. and promiseth perpetual gratitude and praises.

1 A Psalm (a) for David, (b) of the sons of Jonadab, and (c) the former captives.

(a) Though this Psalm (as also diverse others) is entitled to, or for David, it proveth not that some other was the author thereof, but the Seventy Interpreters insinuate hereby, that it pertaineth in more particular sort to David, growing old; (b) they add also the sons of Jonadab a most holy family, (c) who for their singular piety, were suffered to remain in Jerusalem, in the first captivity. Jerem. 35.

IN thee o Lord (d) I have hoped, let me not be confounded forever:

(d) The words of David, or any faithful just person.

2 in (e) thy justice deliver me, and receive me.

Psal. 30.

(e) God of his justice revengeth the injuries done to his servants.

Incline thine ear to me, and save me.

3 Be unto me for a God protector, and for a sensed place: that thou mayest save me:

Because thou art my firmament, and my refuge.

4 My God deliver me out of the hand of the sinner, and out of the hand of him that doth against the law, and of the unjust.

5 Because thou art (f) my patience o Lord: o Lord my hope from my youth.

(f) *Through thy grace I have patience to expect thy pleasure, when I shall be relieved.*

6 upon thee have I been confirmed from the womb: from my mothers belly thou art my protector.

In thee is my singing always:

7 I was made to many as (g) a wonder: and thou art a strong helper.

(g) *It seemeth strange to most men, why the just have more troubles then the wicked.*

8 Let my mouth be filled with praise, that I may sing thy Glory: (h) all the day thy greatness.

(h) *A necessary prayer for perseverance, which none can have without special and continual help of grace.*

9 Reject me not in the time of old age: (i) when my strength shall fail, forsake me not.

(i) *Against this special danger, and last assaults of the enemy, Christ hath instituted the Sacrament of Extreme Unction.*

10 Because mine enemies have said to me: and they that watched my soul, consulted together,

11 Saying: God hath forsaken him, pursue, and take him: because there is none to deliver.

12 O God be not far from me: my God have respect to mine aid.

13 Let them be confounded, and fail that detract from my soul: let them be covered with confusion, and shame, that seek evils to me.

14 But I will always hope: and (k) will add upon all thy praise.

(k) *The best means to conserve virtue, is to exercise the same, adding good works towards our neighbors, and praises to God.*

15 My mouth shall show forth thy justice: all the day thy salvation. Because (l) I have not known learning, (m) I will enter into the (n) powers of our Lord:

(l) *I profess not exact knowledge of natural things; (m) but I consider and contemplate the infinite power of God, which appeareth in his works, (n) and his just judgments; as partly have appeared in punishing, and rewarding some in this life, but especially will be manifest in the end of this world.*

16 o Lord I will be mindful of thy justice only.

17 O God thou hast taught me from my youth: and until now I will pronounce thy marvelous works.

18 And unto ancient age, and old age: o God forsake me not? Until I show forth thy arm to all the generation, that is to come.

Thy might,

19 and thy justice o God even the highest, great marvels which thou hast done: o God who may be like to thee?

20 How great tribulations hast thou showed me, many and evil: and turning

thou (o) hast quickened me: and from the depths of the earth thou hast brought me back again.

(o) *After tribulations recreated me.*

21 Thou hast multiplied thy magnificence: and being turned thou hast comforted me.

22 For I also will confess to thee in the instruments of Psalm thy truth: o God I will sing to thee on the harp, holy one of Israel.

23 My (p) lips shall rejoice when I shall sing to thee; and my soul, which thou hast redeemed.

(p) *I will praise thee with mouth and heart.*

24 Yea and my tongue all the day shall meditate thy justice: when they shall be confounded and ashamed that seek evils to me.

Psalm 71

By way of prayer the Psalmist prophesieth Christs coming, our King and Judge: 4. the deliverer of mankind from the thralldom of the Devil. 8. the greatness of his spiritual kingdom in the Gentiles. 16. and his continual Glory and praise.

Christ our king &
Judge. the 5. key.

1 (a) Concerning Salomon.

(a) This Psalm is of Christ, prefigured by Salomon, whose kingdom was most glorious of all the Kings of Gods people; for of king Salomon himself many things in this Psalm can not be truly understood. St. Aug.

2 O God give thy judgment to (b) the king: and thy justice to (c) the son of the king.

(b) O God most blessed Trinity, give power and authority, to the Son of Man, God incarnate, King of all Kings, (c) the Son of king David, to judge for mankind against the Devil.

To judge thy people in (d) justice, and thy poor in judgment.

(d) Christ paying ransom for all mankind, and so man renouncing the Devil, and serving God is justly, not injuriously delivered from captivity of sin, and of the Devil.

3 Let (e) the mountains receive peace for the people: and (f) the little hills justice.

(e) A prophecy of the Apostles receiving power to preach Christs Gospel, of peace and reconciliation of men to God by penance; (f) and of other Apostolical men that follow their steps.

4 He (g) shall judge the poor of the people, and shall save the children of the poor: and he shall humble the calumniator.

(g) Salomon in figure of Christ was for a time a just and good king.

5 And he shall (h) continue with the sun, and before the Moon in generation and generation.

(h) But only Christ, not Salomon, nor any other king of that people, continueth, or reigneth forever.

6 He (i) shall descend as rain upon a fleece: and as drops distilling upon the earth.

(i) *The manner of Christs incarnation most silent, sweet, and grateful.*

7 There shall rise in his days justice, and abundance of peace, (k) until the Moon be taken away.

(k) Again the prophet inculcateth that Christs kingdom, his Church, shall continue forever.

8 And he shall rule (l) from sea unto sea: and from the river even to the ends of the round world.

(l) *The Church is not only universal in all times, but also in places.*

9 Before him shall the Æthiopians fall down: and his enemies shall lick the earth.

Isaia 60.

10 The (m) Kings of Tharsis, and (n) the Islands shall offer presents: the kings of the Arabians, and of Saba shall bring gifts.

Mat. 2.

(m) The three Sages or Kings, which adored our Saviour, and offered gold, frankincense, and myrrh, were the first that fulfilled this prophecy: and after wards Constantine the great, and other Emperors, Kings, and Princes: (n) Amongst other Islands great Britannia (the greatest of Europe) was converted to Christ, according to this prophecy: first some few in the Apostles time (Metaphraftes apud Surium, Theodoret, epist. ad Timoth. Sophronius, Ser. de Nat. Apost, & alij.) More in the time of Eleutherius. Lastly our English nation by St. Augustine and others sent by St. Gregory.

11 And all Kings of the earth shall adore him: all nations shall serve him.

12 Because he shall deliver the poor from the mighty: and the poor which had no helper.

13 He shall spare the poor and needy: and he shall save the souls of the poor.

14 From usuries and iniquity he shall redeem their souls: and their name shall be honorable before him.

:: How is this prophecy verified, except the Church be always visible?

15 And :: he shall live, and there shall be given him of the gold of Arabia, and they shall adore it always: all the day they shall bless him.

16 And there shall be a firmament in the earth, in the tops of mountains, the fruit thereof shall be extolled far above Libanus: and they shall flourish of the city, as the grass of the earth.

17 Be his name blessed forever: before the Sun his name is permanent.

And all the tribes of the earth shall be blessed in him: all nations shall magnify him.

18 Blessed be our Lord the God of Israel, (o) who only doth marvelous things.

(o) *No miracles can be done but by Gods power.*

19 And blessed be the name of his Majesty forever: and all the earth shall be filled with his Majesty. (p) Be it, be it.

(p) Above all other desires the holy prophet wished Gods Glory, and praises in all the earth, as it is in heaven.

20 (q) The praises of David, (r) the son of Jesse are ended.

(q) It seemeth by this appendix added by Esdras, that this Psalm was last composed, though not put in the last place, but as it came to his hands. (r) David the natural son of Jesse, made no more Hymns, that is, no more musical praises of God after this Psalm, but the prefigured David Christ our Saviour, the Son of God, in his body the Church, singeth still new praises. St. Aug. in enarrat. Psal. sequentis. 72.

Psalm 72

Affliction in this world is recompensed in the. the. 9. key.

The royal prophet, first professing the unspeakable Goodness of God, 2. in the person of the weak complainth, that the wicked prosper, and the just are afflicted. 15. reprehendeth the murmuration, for though we can not comprehend the secret judgments of God. 18. yet they are most just. 25. So with desire to rest in God, he promiseth ever to praise him.

1 A Psalm (a) to Asaph.

Psal. 39.

(a) To be song by Asaph the master of music, and his company.

HOW (b) good is God to Israel, to them, that are of a right heart!

(b) God is so excellent good, as no tongue can express, no heart can conceive.

2 But (c) my feet were almost moved, my steps almost slipped.

(c) The peace and prosperity of the wicked tempted me, to leave the right narrow way, and to go the broad easy way with them.

3 Because I have had zeal upon the wicked, Seeing the peace of sinners.

4 Because there is (d) no respect to their death: and (e) stability in there plague.

(d) They never think of death; (e) and if they suffer some affliction, they quickly remove it from them.

5 In (f) the labors of men they are not, and with men they shall not be scourged.

(f) *They travail not so much as good men do, neither are they so often punished.*

6 Therefore (g) hath pride held them, they are covered with their iniquity and impiety.

(g) *Which maketh them proud, and so they run into all sorts of iniquity.*

7 Their iniquity hath proceeded as it were of fate: they have passed into (h) the affection of the heart.

(h) *Whatsoever mischief came in their mind, they feared not to commit it in fact.*

8 They have thought, and have spoken wickedness they have spoken iniquity (i) on high.

(i) *boldly extolling their own words and works, and despising others.*

9 They have set their mouth unto heaven: ad their tongue hath passed in the earth.

10 Therefore will my people (k) return here: and (l) full days shall be found in them.

(k) For this prosperity of the wicked, some of Gods people will fall from the right way, (l) and their days will abound with calamities.

11 And they have said: (m) How doth God know, and is there knowledge in the highest?

(m) The voice of the weak, inclining to diffidence, and doubt of Gods knowledge, and providence.

12 Lo the sinners them selves, and they that abound in the world, have obtained riches.

13 And I said: Then have I justified my heart without cause, and have washed my hands amongst innocents:

14 And have been scourged all the day, and my chastising in the mornings.

15 If I said: I will speak this: behold (n) I reproved the nation of thy children.

(n) The prophet in his own person answereth, that if he should say such things, he should reprove Gods children, as faulty, unworthy of his protection, and to be neglected; whereas it is Gods providence to chastise his children whom he loveth.

16 I (o) thought to know this thing, it is labor before me:

(o) In this life we can not know the particular causes, why the just are afflicted, and many wicked prosper in this world.

17 Until I may enter into the sanctuary of God: and may understand concerning their latter ends.

18 But yet (p) for guiles thou hast put it to them: thou hast cast them down whiles they (q) were elevated.

(p) But only in general we are taught, that evils are prepared for the guiles, or deceits, (q) pride, and other sins of the wicked.

19 How are they brought into desolation, they have failed suddenly: they have perished for their iniquity.

20 As the dream of them that rise o Lord, in thy city thou shalt bring their (r) image to nothing.

(r) *Not real but imaginary felicity.*

21 Because my heart is (s) inflamed, and my reins are changed:

(s) *Almost burned up with afflictions.*

22 And I am brought to nothing, and knew not.

23 As (t) a beast am I become with thee: and I (v) always with thee.

(t) Charged with heavy burdens, without knowledge how long, or to what end, (v) yet not destitute of thy protection.

24 Thou hast held my right hand: and in thy will thou hast conducted me, and with Glory thou hast received me.

25 For what is to me (w) in heaven? and besides thee what would I upon the earth?

(w) *Nothing to be desired in heaven, nor in earth but God.*

26 My (x) flesh hath fainted, and my heart: God of my heart, and God my portion forever.

(x) *In body and mind I thirst after thee, my true inheritance.*

27 For behold, they (y) that make them selves far from thee, shall perish: thou (z) hast destroyed all, that fornicate from thee.

(y) *Men by their freewill make themselves enemies to God. (z) determined their damnation, Forseeing their final sins.*

28 But it is good for me to cleave to God: to put my hope in our Lord God: That I may show forth all thy praises, in the gates of the daughter of Sion.

Psalm 73

Faithful people pressed with persecution lamentably complaining, beseecheth God to respect his own inheritance, cruelly afflicted; 10. and left long without help, 12. whereas heretofore he relieved his people in like distresses. 18. And therefore confidently hopeth he will revenge the blasphemers of his name,

A prayer in long
affliction. the 7. key.

1 Understanding (a) to Asaph.

(a) Instruction for the congregation of the faithful in distress, not to seek temporal rewards and prosperity, but to expect spiritual and eternal. St. Aug.

WHY hast thou o God (b) repelled forever: is thy fury wrath upon the sheep of thy pasture?

(b) In long persecution the weak begin to fear, or suspect, that God hath utterly abandoned them.

2 Be (c) mindful of thy congregation, (d) which thou hast possessed from the beginning.

(c) But the stronger pray with confidence, (d) being assured that God who hath conserved his Church hitherto, from the beginning of the world, will conserve it still to the end.

Thou hast (e) redeemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

(e) Another reason why God will conserve his Church is, because he hath delivered it often in a strong arm; as from bondage in Ægypt, from persecution and oppression in the time of Judges, and Kings, and lastly redeemed it from the tyranny of the Devil by Christs death.

3 Lift up thy hands upon (f) their prides forever: how great things hath the enemy done malignantly in the holy place:

(f) Thirdly the pride of the enemies moveth God to revenge their wickedness, and so to deliver his own people.

4 And they that hate thee have Gloried: in the midst of (g) thy solemnity.

They have set (h) their signs, for signs:

(g) *They pretend to keep solemn Feasts like to thine.* (h) They set up altars against thine altars, or some new devised external show, against the holy Rites of the Church:

5 and have not known, (i) as in the issue on high.

(i) and that in public places, in the ends of high ways, or ports, and pinnacles.

As (k) in a wood of trees they have with axes

(k) The prophet describeth the manner how persecutors destroy temples, and all sacred things.

6 cut out the gates thereof together: in hatchet, and chip ax they have cast it down.

4. Reg. 25

7 They have burnt thy sanctuary with fire: they have polluted the tabernacle of thy name in the earth.

8 Their (l) kindred together have said in their heart: Let us. make all the festival days of God to cease from the earth.

(l) *The whole crew, or band of persecutors.*

9 Our (m) signs we have not seen, there is now no prophet: and he will know us no more.

(m) The weak complain that God showeth not wanted signs, nor sendeth succors to his people, by raising some prophet, or other means to help them.

10 How long o God shall the enemy upbraid: the adversary provoke thy name forever?

11 Why doest thou turn away thy hand, and thy right hand, out of the midst of thy bosom forever?

*Luc. 1. 7.
70.*

12 But (n) God our king before the worlds: he hath wrought salvation in the midst of the earth.

(n) *The perfect do answer, that God both hath, and will relieve his people.*

13 Thou in thy strength hast confirmed (o) the sea: thou hast (p) crushed the head of Dragons in the waters.

(o) *Made the red sea like walls. (p) drowned Pharao and his hosts.*

14 Thou hast broken the heads of the dragon: thou hast given him for meat to the peoples (q) of the Æthiopians.

(q) *of black Devils.*

15 Thou hast (r) broken up fountains, and torrents: thou hast dried the rivers (s) of Ethan.

(r) *given water out of rocks, (s) made passage over Jordan.*

16 The day is thine, and the night is thine: thou hast made the morning and the sun.

17 Thou hast made all the coasts of the earth: the summer and the spring thou hast formed them.

18 Be mindful of this, the enemy hath upbraided our Lord: and a foolish people hath provoked thy name.

19 Deliver not to beasts the souls that confess to thee: and the souls of thy poor forget not forever.

20 Have respect unto thy testament: because they that are (t) obscure of the earth, are filled with houses of iniquities.

(t) *Ignorant, blind, and barbarous infidels, lodge all kinds of iniquity in their consciences.*

21 (v) Let not the humble be turned away being confounded: the poor and needy shall praise thy name.

(v) *and therefore it is unmeet, that faithful people should be in bondage under them.*

22 Arise God, judge thy cause: be mindful of those thy reproaches, that are (w) from the foolish man all the day.

(w) *These foolish audacious men do continually blaspheme all holy things.*

23 (x) Forget not the voices of thine enemies: the (y) pride of them that hate thee, hath ascended always.

(x) *Omit not to punish them, (y) Seeing they are obstinate and obdurate in pride, and in hatred.*

Psalm 74

Christ (with his Assessors) will judge the whole world, at the last day: in the mean time exhorteth sinners to amend their life; 7. for none shall escape just judgment. 11. The wicked shall be punished, and the good rewarded.

General judgment.
the 9. key.

1 Unto the end, (a) Corrupt not, a Psalm of Canticle to Asaph.

(a) *Either this was the beginning of a song, to the tune whereof this Psalm was song; as some Hebrew Rabbins testify; or, as St. Augustine and other fathers explicate, the Septuagint do admonish us, by occasion of this Psalm, not to fail in our hope, for that God will in no case violate his promise nor purpose, but will render to every one in the day of Judgment, as they*

deserve.

2 **WE** (b) will confess to thee o God: (c) we will confess, and will invoke thy name.

(b) Christ with his Apostles, and other assessorie judges, will praise and thank God, for his admirable good providence, and government of this world. (c) This duplication of the same word, confirmeth us of the assured performance of that, which is here prophesied.

We will tell thy marvelous works:

3 when (d) I shall take a time, I will judge justices.

(d) Christ our singular, principal, and proper Judge only, and no mere creature, knoweth the determinate time of general judgment.

4 (e) The earth is melted, and all that dwell in it: (f) I have confirmed the pillars thereof.

(e) The earth at that time shall be purged with flaming fire: (f) yet shall not be destroyed, but changed in qualities.

5 I said to the wicked: (g) do not wickedly: and to them that offend: (h) Exalt not the horn.

(g) An epitome, or brief sum of Christs doctrine, to flee from sin. (h) be not proud, abuse not the power you have, to do what you please.

6 Exalt not your horn on high: speak not iniquity against God.

7 For neither from the East, nor from the West, nor from the desert mountains:

8 (i) because God is Judge.

(i) When other Judges sit on tribunals, some may be absent, or escape from their sentences: but all without exception shall be brought in persons, when Christ God and Man shall judge.

(k) This man he humbleth, and him he exalteth,

(k) Some shall have sentence of eternal pain in hell; some of eternal reward in Glory,

9 (l) because there is a cup in the hand of our Lord (m) of mere wine full of mixture. God hath already, and will before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shall escape, but all shall drink of the bitter cup of eternal damnation.

(l) though (partly in this world, partly in particular judgment of every soul (m) strong wine not delayed with water, but mingled with bitter sharp things, as gall, vinegar, brimstone &c. and so poured into festered wounds, so they shall suffer intolerable endless pain, mixed with the worm of conscience, loss of Glory, rancor of heart, and eternal desperation.

And he hath poured it out (n) of this into that, but yet the dregs thereof are not emptied: all the sinners of the earth shall drink.

(n) Variety of hellish torments, from one extreme to another: as from snow waters to exceeding heat. Job. 24.

10 But I will show forth forever: I will sing to the God of Jacob.

11 And I will break all the horns of sinners: and (o) the horns of the just shall be exalted.

(o) The just for well using their power of freewill, and of all power given them in this life, are rewarded in heaven.

Psalm 75

Gods providence towards his people the 3. key.

The royal prophet singeth Gods praises, for his particular providence towards the Jews: 10. further to be extended to all the meek of the whole earth.

1 Unto the end, in praises, a Psalm (a) to Asaph, a Canticle to (b) the Assyrians.

(a) For the congregation of faithful and godly people. (b) Amongst others, one notorious example of Gods providence is recorded of an hundred fourscore & five thousand Assyrians, slain in one night by an Angel. 4. Reg. 19.

2 **GOD** is known (c) in Jewry: in Israel his name is great.

(c) God was not only known in general, as to pagan Philosophers, and some others, but more particularly to the Jews, the issue of Abraham, Isaac, and Jacob, by his special benefits towards them.

3 And (d) his place is made in peace: and (e) his habitation in Sion.

(d) God suffering all other nations to err for their sins, in their fond fantasies of false gods, reserved the Israelites for his Church, (e) establishing the principality thereof in Sion.

4 (f) There he brake the powers of bows, the shield, the sword, and the battle.

(f) For obtaining and conserving of Sion from wicked Infidels, God overthrew all sorts of contrary forces.

5 Thou (g) doest illuminate marvelously from the eternal mountains:

(g) God not only gave his people temporal victories over their enemies, but also illuminated their minds with knowledge of true religion:

6 all the foolish of heart (h) were troubled.

(h) others are often troubled in mind, hearing the truth, but are not converted through their obstinate folly.

They (i) slept their sleep: and all the men of riches found nothing in their hands.

(i) Worldly men in supine carelessness as in a sleep, pass over this life, and afterwards find themselves excluded from heaven, for lack of merits, and good works, with the foolish virgins.

7 At (k) thy reprehension o God of Jacob, they (l) have all slumbered that mounted on horses.

(k) God undertaking the defense of his people, and threatening the adverse part, (l) they failed in courage, as men overcome with drowsiness of sleep.

8 Thou art terrible, and who shall resist thee? (m) from that time thy wrath.

(m) even from the first notice of thy will, the adversaries were dejected, fearing thy potent wrath.

9 From (n) heaven thou :: hast made thy judgment heard: (o) the earth trembled and was quiet.

(n) Terrible signs from the firmament appearing before the day of judgment, (o) persecutors and others being terrified shall be astonished and silent.

10 When God arose unto judgment, (p) that he might save all the meek of the earth.

(p) God will come to judge the world, more especially for the justs sake.

11 Because (q) the cogitation of man shall confess to thee: and (r) the remains of the cogitation shall keep festival day to thee.

(q) Men that shall seriously think and meditate upon these things, will praise and thank God for them: (r) and the effect, and sweet repast of such meditation, shall make as it were a great festival day, in the devout soul spiritually joined with God.

:: The Prophets do often speak in the pretence, for the assurance of the things to come.

12 (s) Vow ye, and (t) render to our Lord your God: all ye that round about him bring gifts.

(s) The soul thus inflamed with Gods love, is then apt of gratitude, for his Goodness towards man, to make vows of things whereto we are not obliged, (t) but most necessary it is to be maturely advised, and not rashly, nor lightly to vow; for being once vowed, we are strictly bound to whatsoever we have lawfully promised. And it is great sin to vow indiscreetly.

To (v) the terrible,

(v) Remembering that for vows, and all other works we must answer to God, who is a terrible judge, ready to punish in body and soul., sparing none for their greatness, not princes, nor Kings, nor vulgar sort, for all are to him alike.

13 and him that taketh away the spirit of princes, terrible to the Kings of the earth.

Psalm 76

Any faithful devout person meditating Gods benefits, 7. examineth his conscience, that nothing be in his soul, that may offend God. who is always ready to forgive: 11. and therefore he still reneweth his purpose to serve God sincerely, 15. particularly remembering the delivery of Israel from Ægypt.

Gods special
protection of the
Jews. the. 4. key.

1 Unto the end, for (a) Idithun, a Psalm (b) to Asaph.

(a) For Idithun to sing, or to make tune for it. (b) For the faithful congregation to consider Gods benefits.

2 **WITH** (c) my voice I have cried to our Lord: with my voice to God (d) and he attended to me.

Psal. 141.

(c) *Having heretofore prayed, (d) I have obtained.*

3 In the day of my tribulation I sought God, with my hands (e) in the night before him: and I (f) was not deceived.

My (g) soul refused to be comforted,

(e) Especially being in tribulation, and praying with heart and hands lifted up, as well in the night as day: (f) I was not frustrate of my prayer. (g) I was sometimes in such anguish that nothing seemed comfortable,

4 I (h) was mindful of God, and was delighted, and was exercised: and (i) my spirit fainted.

(h) but I relied upon God so firmly, (i) that my spirit came into an ecstasy, or trance.

5 Mine eyes (k) prevented the watches: I was (l) troubled, & spake not.

(k) I arose early before the Ordinary time of awaking, (l) my heart being attentive inwardly, I uttered nothing with my tongue.

6 I thought upon old days: and the eternal years I had in mind.

7 And I meditated in the night with my heart, and I was exercised, and I (m) swept my spirit.

(m) *I diligently examined my conscience.*

8 Why, (n) will God reject forever: or will he not add to be better pleased as yet?

(n) Assuredly God will not reject forever, but he will be pleased with his Church.

9 Or will he cut off his mercy forever, from generation unto generation?

10 Or will God forget to have mercy? or will he in his wrath keep in his

mercies?

11 And I said: (o) Now have I begun: (p) this is the change of the right hand of the Highest.

(o) Whiles I thus thought, I erred greatly, now I see and confess that God suffereth all calamities for the good of his servants: (p) and this I knew not by myself, but by the inspiration of God, making this change in me by his gracious hand.

12 I have been mindful of the works of our Lord: because I will be mindful, from the beginning of thy marvelous works.

13 And I will meditate in all thy works: and in thy inventions I will be exercised.

14 O God in the holy is thy way: what God is great as our God?

15 thou art the God that doest marvelous things.

Thou hast made thy power known among peoples:

16 thou hast with thine arm redeemed thy people, the children of (q) Jacob, and Joseph.

(q) The progeny of Jacob, received and nourished in Ægypt for Josephs sake, as his adopted children.

17 The waters (r) saw thee o God, the waters saw thee: and they were afraid, and the depths were troubled.

(r) *The red sea, and Jordan felt thy Divine power, and obeyed thy will.*

18 A (s) multitude of the sounding of waters: the clouds gave a voice.

For in deed arrows do pass:

(s) Noise of waters meeting after the Israelites were passed, thunders and lightnings also happened, to the terror of the persecutors, though not mentioned in Exodus.

19 the voice of thy thunder in a wheel.

Thy lightnings shined to the round world: the earth was moved and troubled.

20 Thy way in the sea, and thy paths in many waters: and thy steps shall not be known.

Exo. 14.

21 Thou hast conducted thy people as sheep: (t) in the hand of Moyses and Aaron.

(t) *By the ministry of Moyses and Aaron.*

Psalm 77

The royal prophet exhorting the people to attend, 5. reciteth many great benefits of God towards their forefathers (whose ingratitude, often rebellion, and chastisement he still noteth) 9. as in their entrance into the land of Chanaan: 12. also before the same in Ægypt, and in the desert. 42. How God plagued the Ægyptians: 52. protected, and conducted his people into the promised land. 56. where likewise they often offended, were punished: 65. yet were still conserved: 69. and the tribe of Juda exalted in king David.

1 Understanding (a) to Asaph.

(a) Commended to Asaph a chief musician, that the people might understand and consider

*Mat. 13.
5. 35.*

Gods great Benefits bestowed upon the Jews, and their ingratitude. the 4. key.

Gods benefits.

MY people attend ye to (b) my law: incline your ear unto the words of my mouth.

(b) Neither the law, nor the people was Davids, but presenting Gods person, he speaketh in his name or authority, with whose inspiration he was replenished. St. Greg. Prefat. in Job. c. 2.

2 I will open my mouth in (c) parables: I will speak (d) propositions from the beginning.

(c) Albeit the prophet reciteth historically things done, yet the same were parables, similitudes, and figures of other things: (d) yea of secret hidden Mysteries, obscurely signified in the old Testament, and revealed in the new.

3 How great things have we heard and (e) have known them, and (f) our fathers have told us.

(e) *Which partly we know by written holy Scriptures: (f) partly by Traditions.*

4 They were not hid from their children, in another generation.

Telling the praises of our Lord, and his powers, and his marvelous works which he hath done.

5 And he (g) raised up testimony in Jacob: and (h) made a law in Israel.

How great things he commanded our fathers, (i) to make the same known to their children:

(g) God of his mercy without precedent merit, raised up a peculiar people of Abraham, Isaac, and Jacob, (h) and gave them a particular law, first of Circumcision, & more largely by Moyses. (i) So Abraham instructed his children and his house after him, Gen. 18.

6 that (k) another generation may know.

The children that shall be born, and shall rise up, and shall tell their children.

(k) in like sort others taught their children.

7 That they may (l) put their hope in God, and may (m) not forget the works of God: and may (n) seek after his commandments.

(l) For three causes God gave his law, that his people may have confidence in him, he showing his care to instruct and govern them; (m) that they remember his benefits; (n) and keep his commandments.

8 That they become not as their fathers: (o) a perverse generation and exasperating.

*1. Par. 7.
v. 21.*

A generation, that hath not directed their heart, their spirit hath not been faithful towards God.

(o) The Jewish nation very often, and in great numbers murmured, rebelled, and committed other great sins, and therefore David exhorted the people of his time, not to do the like. And this exhortation pertaineth more especially to Christians. as St. Paul teacheth. 1. Cor. 10.

9 The (p) children of Ephrem bending, and shooting with bow: were turned in the day of battle.

(p) They first (trusting in their own strength) without Gods commandment (Num. 14.) went forth to battle and were overthrown. 1. Par 7. v. 21.

10 They kept not the testament of God: and in his law they would not walk.

11 And they forgat his benefits, and his marvelous works, which he showed them.

12 Before their fathers he did marvelous things in the land of Ægypt, in the

field (q) of Tanis.

(q) Tanis the principal city in Ægypt near the river Nilus, where Moyses wrought his great miracles.

13 He divided the sea & brought them through: and he made the waters to stand as in a bottle.

Exo. 14.

14 And he (r) conducted them in a cloud by day: and all the night by light of fire.

(r) This cloud shadowed them from the heat of the Sun in the day, and the fire shined in the night, all the time that they were in the desert.

15 He stroke the rock in (s) the desert: and gave them water to drink as in a great depth.

(s) In mount Horeb: and there was continual water in all the camp, which occupied near four miles in length and breadth.

16 And he brought forth water out of the rock: and made waters run down as rivers.

17 And they added as yet to sin unto him: they provoked the Highest to wrath in the place (t) without water.

(t) *which naturally wanted water: but by miracle had abundance.*

18 And they tempted God in their hearts: so that they asked (v) meats for their lives.

(v) *Not content with Manna, they demanded to have flesh.*

19 And they spake evil of God: they said: (w) Can God prepare a table in the desert?

(w) still incredulous, not believing Gods omnipotency, they thought that, albeit he had given them manna, and water, yet he could not give them flesh.

20 Because he stroke the rock and waters ran, & torrents flowed:

Can he also give (x) bread, or prepare a table for his people?

(x) *By bread in general is understood all competent meat usual for a table.*

21 Therefore our Lord heard, and (y) made delay: and (z) fire was kindled in Jacob, and wrath ascended upon Israel.

(y) For this incredulity, murmuring, and other sins God kept the children of Israel forty years in the desert, till all that were of age, when they came from Ægypt, were dead, except only Josue and Caleb. (z) In the mean time amongst other punishments, many murmurers wore burnt to death with strange fire. Num. 11.

22 Because they believed not in God, nor hoped in his salvation.

23 And he commanded the clouds from above, and opened the gates of heaven.

24 And he rained them Manna to eat, and bread of heaven he gave to them.

25 Bread (a) of Angels did man eat: he sent them victuals in abundance.

(a) *Manna made by Angels.*

26 He (b) transported the Southwind from heaven: and in his power he brought in the South westwind.

(b) God so changed the wind, that it brought abundance of quails and other birds, into their camp. Exo. 16. Nu. 11.

27 And he rained upon them flesh as dust: and as the sand of the sea feathered

fowls.

28 And they fell in the midst of their camp: about their tabernacles.

29 And they did eat and were filled exceedingly, and their desire he brought to them:

30 They were not defrauded of their desire.

(c) As yet their meats were in their mouth:

(c) Immediately after a month (for so long they had abundance of these birds *ibid.* v. 20.) they were stricken with a plague, and many died, for their concupiscence.

31 And the wrath of God ascended upon them.

And he killed their fat ones, and (d) the chosen of Israel he hindered.

(d) The most fresh strong men died, and so were hindered from possessing the promised land of Chanaan

32 In all these things they sinned as yet: and they believed not in his marvelous works.

33 And their days failed in vanity: and their years (e) in haste.

(e) *In forty years above six hundred thousand died.*

34 When he slew them, they sought him: and they returned, and (f) early they came to him.

(f) *They offered morning sacrifice.*

35 And they remembered that God is their helper: and the high God is their Redeemer.

36 And they loved him (g) with their mouth, and with their-tongue they did lie to him.

(g) *But were not sincere in their hearts.*

37 But their heart was not right with him: neither were they counted faithful in his testament.

38 (h) But he is merciful, and will be propitious to their sins: and he will not destroy them.

(h) Howsoever multitudes of people commit great sins, and are severely punished, yet Gods mercy preserveth some by his effectual grace, and never suffereth the whole Church to fail, nor to be destroyed.

And he abounded to turn away his wrath: and he kindled not all his wrath.

39 And he remembered that they are flesh: (i) spirit going, and not returning.

(i) *Mans life is like the wind, that still passeth, and the same returneth not. As Aristotle teacheth. Here the Hebrews note the midst of the Psalter, in 1263. verses. and so many in the rest.*

40 How (k) often have they exasperated him in the desert: provoked him to wrath in the place without water.

(k) The people of Israel murmured so often in the desert, that it was not easy to tell how often See the Annotation.

41 And (l) they returned, and tempted God: and the holy one of Israel they exasperated.

(l) *For eftsoons repenting they offended God again and again.*

42 They did not remember his hand: in the day that he redeemed them from the hand of the afflicter.

43 As he put (m) his signs in Ægypt, and his wonders in the field of Tanis.

(m) The first sign was in turning a rod into a serpent, which was a miracle, but no plague, the other signs were also plagues to the Ægyptians.

44 And he turned (n) their rivers into blood, & their (o) showers that they might not drink.

(n) *The first plague.* (o) *Pools, lakes, and all sorts of water, yea showers, or rain water, which seldom happeneth in Ægypt.*

45 He sent upon them (p) a * swarm of flies, and it eat them: and (q) the frog, and it destroyed them.

*
Cænomyia
m.
Exodus.

(p) *The fourth plague, in order as they are recited in Exodus.* (q) *The second plague.*

46 And he gave their fruits to (r) the blast, and their labors to (s) the locust.

(r) *This was a less plague, not mentioned in with the greater.* (s) *The eight plague.*

Exodus.

47 And he killed their vineyards with (t) hail: and their mulberry trees with (v) hoarfrost.

(t) *The seventh plague.* (v) *This also is omitted in.*

48 And he delivered (w) their beast to hail: and their possession (x) to fire.

(w) *Not only all trees, and plants, but also beasts were subject to the hail.* (x) *and to fiery lightnings.*

49 He sent upon them (y) the wrath of his indignation: indignation, & wrath, and tribulation: emissions (z) by evil angels.

(y) In these general terms, of wrath, indignation, and tribulation, the Prophet comprehendeth all the other plagues, to wit, the third of scinies, the fifth of pestilence, the sixth of boils in men and beasts, the ninth of darkness three days together. (z) all which God sent by the ministry of Devils, evil angels.

50 He made a way to the path of his wrath, he spared not their lives from death: and their cattle he shut up in death.

51 And (a) he stroke all the firstborn in the land of Ægypt: the first fruits of all their labors in the tabernacles (b) of Cham.

Exod.

(a) *The tenth and greatest plague, 11. v. 5. & c. 12. v. 29.* (b) *Egyptians also descended from Cham, by his son Mefraim. Gen. 10. v. 6.*

52 And he (c) took away his people as sheep: and led them as a flock in the desert.

(c) *After that Ægypt was thus plagued, God brought Israel out of their servitude, as a shepherd leadeth his sheep, and defendeth them.*

53 And he brought them forth in hope, and they feared not: and the sea covered their enemies.

54 And he brought them into (d) the mount of his (e) sanctification, the mount, which his right hand purchased.

And he cast (f) out the gentiles from their face: and by lot he divided the land of them in a cord of distribution:

(d) *Judea a hilly country.* (e) *Into that country which God chose, and endued with many blessings.* (f) *As is written in Josue.*

55 And he made the tribes of Israel to dwell in their tabernacles.

56 And (g) they tempted, and exasperated God the highest, and they kept not his testimonies.

(g) After the conquest and quiet possession, the Israelites often fell into gross sins, especially in the time of Judges.

57 And they turned away themselves, & kept not the covenant: even as their fathers, they were turned as a (h) crooked bow.

(h) A crooked bow deceiveth the archer, so this people failed to serve God, and deceived them selves.

58 They incensed him to wrath in their hills: and in their (i) *gravens they provoked him (k) to emulation. *Scuptilibus.*

(i) In their altars erected in hills to Idols. (k) By graven images of Idols, they provoked God to indignation.

59 God heard, and contemned: and he brought Israel to nothing (l) exceedingly.

(l) Not absolutely to nothing, but punished them exceedingly, till they repented; and then spared and delivered them from tribulation, as appeareth in the book of Judges.

60 And he rejected the tabernacle (m) of Silo, his tabernacle, (n) where he dwelt among men.

(m) The ark of God sometime kept in Silo, Josue 18. in the tribe of Ephraim, was taken by the Philistines. 1. Keg. 4. and never returned thither again. (n) but wheresoever the ark was, there God more especially heard their petitions, and gave answers.

61 And he delivered (o) their force into captivity: and their beauty into the hands of the enemy.

(o) For their sins God suffered the ark to be taken.

62 And he (p) shut up his people in the sword: and he despised his inheritance.

(p) And the Israelites to be sore afflicted by their enemies.

63 (q) Fire devoured their young men: and their virgins were not lamented.

(q) The zeal, and just wrath of God suffered these calamities to happen.

64 Their (r) Priests fell by the sword: and their widows were not wept for.

(r) Ophni and Phinees the sons of Helli slain and Helli himself hearing that the ark was taken fell from his stool and broke his neck. 1. Reg. 4.

65 And (s) our Lord was raised up as one that sleepeth: as a mighty man having surfeited of wine.

(s) Nevertheless God plagued the infidels, and conserved his Church. 1. Reg. 5.

66 And he stroke his enemies on the hinder parts: an Everlasting reproach he gave to them.

67 And he rejected the tabernacle (t) of Joseph: and the tribe of Ephraim he chose not.

(t) As before. v. 60.

68 But he chose the tribe (v) of Juda, mount Sion which he loved.

(v) After a time the ark was brought into the tribe of Juda.

69 And he built (w) his sanctuary as of unicorns in the land, which he hath founded forever.

(w) The Church was firm, and ever preserved in the old testament till Christ, and from

Christ's time to the end of the world.

70 And (x) he chose David his servant, and took him from the flocks of sheep: from after the ewes with young he took him.

(x) *Gods particular grace in choosing, and exalting David, was a special benefit to the Israelites.*

71 To (y) feed Jacob his servant, and Israel his inheritance.

(y) *To rule and govern the people of Israel.*

72 And he fed them in the innocency of his heart: and in the understandings of (z) his hands he conducted them.

(z) *Prudently using his power and authority.*

ANNOTATIONS

Psalm 77

The people of Israel often murmured in the desert.

Ten times more notoriously.

40. *How often have they exasperated:)* Moyses (Deu 9. v. 7.) repeating what had passed in the desert, chargeth the people that they had still provoked our lord to wrath, from the day, that they came out of Egypt, and always contended against him. And our lord himself expostulating their ingratitude, & often murmuring saith (Num. 14. v. 22.) in the beginning of the second year, that they had then tempted him ten times; either by this certain number signifying an uncertain, or else chiefly ten times: for so often we find recorded that they tempted him, and murmured within that small time more notoriously. First near, unto the red sea (Exod. 14, v. 11.) where Seeing the Egyptians pursuing them, they murmured against Moyses, for bringing them out of Egypt, saying: It had been much better to have served the Egyptians, then to die in the wilderness. Secondly, for want of sweet water. Exod. 15. v. 24. Thirdly for lack of meat, Exod. 16. v. 3. Fourthly, keeping Manna for the next day, contrary to Gods commandment. *ibid.* v. 20. Fifthly, going on the Sabbath day, also contrary to Gods commandment, to gather Manna, *Ibid.* v. 27. Sixthly, for want of water in Raphidim. Exod. 17. v. 2. Num. 26. v. 2. Seventhly in Horeb, adoring a calf & the image thereof. Exod. 32. Eighthly, repining for their travails in the wilderness Nu. 11. v. 1. Ninthly, loathing Manna, and burning with desire to eat flesh. *Ibid.* v. 4. 5 6. Tenthly despairing to possess the promised land of Chanaan, after that the discoverers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Nu. 14. v. 1. all which and the rest, saith St. Paul, happened to them in figure of us: and are written for our correption (or admonition) that we murmur not as they did. 1. Cor. 10.

Psalm 78

The Church suffereth very great persecutions. the 6. key.

The Prophet, in person of the Church, lamenteth the cruelty of persecutors (both in the old and new testament) 5. prayeth for release, with just revenge against Gods enemies, that blaspheme his name, 3. and promiseth to be grateful in Divine praises.

1 A Psalm (a) to Asaph.

(a) *to be sung by Asaph and his company, in the behalf of people united in faith.*

O God (b) the Gentiles are come into thine inheritance, they (c) have polluted thy holy temple: they have made Jerusalem (d) as a watch tower of fruits.

(b) Cruel infidels have invaded those things, which pertain to thy Church. (c) even possessed and profaned the holy temple of the Jews, and Churches of Catholic Christians. Fulfilled by

Antiochus, in Jerusalem; by the Vandals in Africa, by Protestants, and Puritans, in diverse parts of Europe, and will be more universally by Antichrist in all Christendom (d) Instead of great and fare Churches, Gods servants are fane to use mean houses, yea poor cottages.

2 They have made (e) the carcasses of thy servants, meats for the fowls of the air: the flesh of thy Saints for the beasts of the land.

(e) Some persecutors suffer not Martyrs bodys to be buried, but hang them on poles, and pinnacles, where birds may eat them.

3 They have poured out their blood as water round about Jerusalem: and there was none to bury them.

4 We are (f) become a reproach to our neighbors: a scorn and mock to them that are round about us.

(f) Christians Galileans, Catholics Homousians, and now Papists, in spite and reproach.

5 How long o Lord wilt thou (g) be angry forever: shall thy zeal be kindled as a fire?

(g) *Sins provoking Gods wrath, are one cause why he suffereth his people to be persecuted.*

6 Pour out thy wrath upon the Gentiles, (h) that have not known thee: & upon the kingdoms, that have not invocated thy name.

(h) Though the faithful commit some sins, yet in respect that they believe rightly, have zeal in Gods cause, and deny not God, they are near to grace and favor.

7 Because they have devoured Jacob: and his place they have made desolate.

8 (i) Remember not our old iniquities, let thy mercies quickly prevent us: because we are become exceeding (k) poor.

(i) Especially when they repent, and confess their sins, then those that neither know not will know God; but obstinately impugn and resist the truth. (k) so much afflicted, and despised, that none will regard the truth which we profess.

9 help us o God our Saviour: and for the Glory of thy name o Lord deliver us: and be propitious to our sins for thy names sake.

10 Lest they say perhaps amongst the Gentiles: (l) where is their God? and (m) be notified in the nations before our eyes.

The revenge of the blood of thy servants, which hath been shed:

(l) Albeit o Lord, thou suffer us to be punished, yet suffer not thine enemies to insult, as though thou were not our God; and consequently thou haddest no people at all in the world. (m) Therefore we pray, that the revenge of thy servants blood may be so notified, that it can not be denied, nor doubted of. Which is also here prophesied, that it will so come to pass in the end.

11 let the groaning of the fettered enter in thy sight.

According to the greatness of thine arm, possess thou (n) the children of them that are put to death.

(n) *Preserve also, o God, the relics of thy servants, the successors of thy Martyrs.*

12 And (o) render to our neighbors sevenfold in their bosom: their reproach wherewith they have reproached thee o Lord.

(o) This also is a prophecy, that God will most severely revenge the blasphemy of persecutors.

13 But (p) we thy people, and the sheep of thy pasture, will confess to thee forever:

unto generation and generation we will show forth thy praise.

(p) Gods people delivered from persecution, and perpetually conserved, will always praise God for the same.

Psalm 79

Christ our Redeemer
from sin and
captivity. the. 5.
key.

The Prophet prayeth for the release of Israel in great tribulation. 15. forsheweth the coming of Christ to redeem man from sin, and from thralldom of the Devil.

1 Unto (a) the end, for (b) them, that shall be changed, testimony to (c) Asaph, a Psalm

(a) *Pertaining to the new Testament, (b) especially to Gentiles, that shall be converted to Christ. (c) for perpetual memory to the congregation of faithful.*

2 **THOU** that rulest Israel, attend: that (d) conductest Joseph as a sheep.

(d) By Joseph the prophet understandeth all Israel; because the first birthright being taken from Ruben was given to him, to wit double portion of inheritance, two tribes of twelve.

Which fittest upon the cherubs, (e) be manifest

(e) Appear, and show thy mighty hand before thy people:

3 before (f) Ephraim, Benjamin, and Manasses.

(f) whereof Ephraim, Benjamin, and Manasses following the Ark, when they marched or camped, should most directly see what appeared therein, the other nine tribes being placed before it, and on both sides. Num. 2.

Raise up (g) thy might, and come, to save us.

(g) *Thou which always can help us, now use thy power in delivering us from this temporal misery.*

4 O God (h) thy face, & we shall be saved. convert us: and show (i)

(h) Set us in a better state. (i) Show thy benign countenance and favor, Mystically, send the promised Messias, Christ, the essential Image of God. 2. Cor. 4. v. 4. Collos: 1. v. 15.

5 O Lord the God of hosts, how long wilt thou be angry (k) upon the prayer of thy servant?

(k) *How long wilt thou deferr to hear our prayer?*

6 Thou wilt feed us with the bread of tears: and give us drink with tears (l) in measure.

(l) *Thou dost justly punish us, but thou temperest the same with measure, that it exceed not to our ruin.*

7 Thou hast made us to be a contradiction to our neighbors and our enemies have scorned us.

8 O God of hosts (m) convert us: and show thy face, and we (n) shall be saved.

(m) God first preventing with his grace, (n) man may cooperate therewith to his justification, and salvation.

9 Thou didst transport (o) the vineyard out of Ægypt: thou didst cast out (p) the Gentiles, and planted it.

(o) *Thy Church and people, (p) the Chanaanites.*

10 Thou wast the guide of the way (q) in the sight thereof: thou didst plant the roots thereof, and it (r) filled the earth.

(q) *The cloud, and pillar of fire were visible guides. (r) and it multiplied mightily.*

11 (s) The shadow of it covered the mountains: and the boughs of it the cedars of God.

(s) *Hyperbolic speech to signify the great multiplication of the Israelites.*

12 It extended her branches even to (t) the sea; and her boughs unto (v) the river.

(t) *from the Mediterranean sea of Palestine, (v) to the river Euphrates. Exo. 23. v. 31. Bent. 11. v. 24.*

13 Why hast thou destroyed the hedge thereof: and all that pass by the way do pluck it.

14 The (w) boar of the wood hath destroyed it: and (x) the singular wild beast hath eaten it.

(w) *cruel enemies more like to most cruel beasts then to men. (x) yea so cruel, as none else in the world are like unto them.*

15 O God of horsts return: regard (y) from heaven, and see, and visit this vineyard.

(y) *The Prophet now prayeth for the coming of Christ, which he saw in spirit.*

16 And (z) perfect it, which thy right hand hath planted: and upon (a) the son of man whom thou hast confirmed to thee.

(z) *The Church of the old testament, in her best state, wanted the perfection, which the Church of Christ hath. (a) Christ our Messias most commonly calleth by this title: The Son of man.*

17 (b) Things burnt with fire, and digged down at the increpation of thy countenance shall perish.

(b) *So thy vineyard can not endure if it be still afflicted, and trodden down.*

18 Let (c) thy hand be upon the man of thy right hand: and upon the son of man, whom thou hast confirmed to thee.

(c) *Christ working by Gods power redresseth all miseries.*

19 And we depart not from thee, thou wilt quicken, us: and we will invoke thy name.

20 (d) O Lord the God of hosts convert us: and show thy face, and we shall be saved.

(d) *The same is the 8. and the 15. verse (with little alteration) and here repeated the third time, In which we also pray for three things first to be purged, and converted from sin, second to be illuminated by Christ, the Image of God, Thirdly to be sanctified, and saved in eternal Glory to have the fruition of the most blessed Trinity.*

Psalm 80

Invitation to celebrate festival days devoutly. the 7: key.

All men are invited to celebrate festival days, 6. which were instituted in memory of benefits received. 9. the devout shall be protected, and the negligent left in distress.

1 Unto (a) the end, for (b) wine presses, a Psalm to (c) Asaph himself.

(a) *This Psalm pertaineth not only to the old testament, but also to the new, (b) Gods servants oppressed with tribulations, (c) to be song by Asaph a chief master of music.*

2 **REJOICE** to God our helper: make Jubilation to the God of Jacob.

3 Take ye Psalm, and (d) give timbrel: pleasant Psalter with the harp.

(d) *Make ready all these musical instruments.*

4 Sound ye with trumpet in (e) the :: new Moon, in (f) the :: notable day of your solemnity.

(e) In the Calends, or first day of every month, in remembrance of Gods providence, and perpetual government of all creatures: (f) and most especial solemnity in the first day of the seventh month, in memory of Isaac conserved from death, in whom God promised Abraham, to multiply his seed, and to bless all nations. Gen. 7 v. 21 c 21. v 12. c 22. v. 18.)

:: The feast of Neomenia.

:: Feast of trumpets.

5 Because it is a precept in Israel, and judgment to the God of Jacob.

6 He put it for a testimony in (g) Joseph, when he came out of the Land of Ægypt: he heard a tongue which he knew not.

(g) The people of Israel signified by Joseph, as. Psal. 79. v. 2.

7 He :: turned away his back (h) from burdens: his hands served in baskets.

(h) God delivered the same people from their intolerable bondage of carrying burdens in baskets, from gathering straw, making bricks, and other servitude. Exo. 1. v. 14. c. 5. v 7.

:: In memory of this benefit Pasch was instituted.

8 In (i) tribulation thou didest invoke me, and I heard thee: I heard thee in the secret of the tempest: I (k) proved thee at the water of contradiction.

(i) The admonition of God to the people: (k) yet after so great benefits thou didst murmur, and contradict me. Exo. 17. Num. 20.

9 Hear o my people: and I (l) will contest thee: Israel (m) if thou wilt hear me.

(l) *Seriously admonish thee.* (m) *Man by free will may choose whether he will obey or no.*

10 :: There shall be (n) no new God in thee, neither shalt thou adore a strange God.

(n) *This was another great benefit, to give an express law, for their instruction.*

:: The feast of Pentecost in memory of the law.

11 For I am the Lord thy God, which brought thee out of the land of Ægypt: (o) dilate thy mouth and I will fill it.

(o) *Observing my commandments, ask what thou wilt, and I will give it thee.*

12 And my People heard not my voice: and Israel attended not to me.

13 And I let them alone, according to the desires of their heart, they shall go in their own inventions.

Rom. 1. v. 24.

14 If my people had heard me: if Israel had walked in my ways:

15 I had (p) for nothing, (q) perhaps humbled their enemies: and had laid my hand upon those that afflict them.

(p) *Very easily.* (q) *of my freewill and liberality, without necessity or obligation.*

16 The enemies of our Lord have lied to him: and (r) their time shall be forever.

(r) The wicked that promise to serve God, and do it not shall be in eternal torments:

17 And (s) he fed them of the fat of corn: and out of the rock, with honey he filled them.

(s) *In the mean time God bestowed these benefits upon them, for the justs sake.*

Psalm 81

Admonition to
Magistrates. the. 7.
key.

*The Prophet declareth, 2. that God reprehendeth unjust Judges and
Magistrates: premonisheth them of his severe & eternal punishment: 8.
Whereto the prophet conforming his will prayeth for the same.*

1 A Psalm to Asaph.

(7) Sap. 6.

GOD stood in the assembly (a) of gods, and in the midst he (b) judgeth gods.

(a) The words of the prophet, admonishing all magistrates, that when they sit in judgment, or determine any cause, God who is there, and every where present, (b) attendeth their process: and therefore it behooveth them to be advised what they doe: even as if they heard God speaking as here followeth:

2 (c) How long judge ye iniquity: and accept ye the persons of sinners.

(c) The words of God, though not uttered sensibly, yet in effect intimated by his law, according whereto he will proceed in judgment against unjust Judges.

3 Judge ye for the needy and the pupil: justify ye the humble, and the poor.

4 Take away the poor: and deliver the needy from the hand of the sinner.

5 They (d) knew not, neither did they understand, they walk in darkness: (e) all the foundations of the earth shall be moved.

(d) Such judges proceed in gross ignorance, not caring to understand, but content to walk in darkness. (e) Ye are so evil disposed, that you would turn all upside down, justifying the wicked, and condemning the just.

6 I said: You are (f) gods, and the sons of the highest all.

(f) *For your office which you participate of me, you are certain Gods upon earth:*

7 (g) But you shall die as men: and fall (h) as one of the princes.

(g) *But when you die you shall find that you are men, subject to Gods judgment. (h) yea your punishment will be grievous, and importable: for the mighty shall mightily suffer torments.*

8 (i) Arise o God, judge the earth: (k) because thou shalt inherit in all the Gentiles.

(i) *Again the words of the prophet praying God, (k) that seeing he is Lord of all he will judge all.*

Psalm 82

Persecutors of the
Church confounded
or converted. the 6
key.

*The Church impugned by all sorts of enemies¹⁰. prayeth God to confound
them, as the hath done diverse the like, 17. Whereby some shall be converted.*

1 A Canticle of Psalm to Asaph.

2 **O** God (a) who shall be like to thee? (b) hold not thy peace, (c) neither be thou appeased o God:

(a) Seeing *none is like to thee o God, (b) show thy power and Majesty, (c) be not silent.*

3 For behold (d) (d) thine enemies have made a sound: they that hate thee, (e) have lifted up the head.

The cruel persecutors are most insolent, (e) and proud.

4 They have taken malignant counsel upon thy people: and they have devised against thy Saints.

5 They have said: Come, and let us destroy them out of (f) the nation: and let (g)

the name of Israel be remembered no more.

(f) *That there be no more any faithful people, (g) any Catholics left alive.*

6 Because they have devised with one consent: they have together made a covenant against thee.

7 The tabernacles of (h) the Idumeians, and (i) the Ishmaelites (k) Moab, and (l) the Agarens.

(h) The progeny of Esau, (i) the seed of Ismael, (k) descending from the elder son of Lot. (l) the issue of Abraham by Agar, who falsely call them selves Saracens, as if they were of Sara.

8 (m) Gebal, and (n) Ammon, and (o) Amalec: (p) the foreigners, with (q) he inhabitants of Tyre.

(m) People of Gebal a city of Syria, (n) of the other son of Lot. (o) those that first oppugned the Israelites, after they were parted from Ægypt. Exo. 17. (p) The Philistines, (q) and Tyrians, all near neighbors, and some of them near akin to the Israelites, were their great enemies.

9 Yea and (r) Assur also is come with them: they are made an aide to the children of Lot.

(r) Others also coming furthered, joined against Gods people, in figure that all heretics, and other infidels conspire together against Catholics.

10 do to them as (s) to Madian, and (t) Sisara: as to (v) Jabin in the torrent Cisson.

(s) The Psalmist therefore prayeth (and withal prophesieth) that God will at last destroy them, as he did Madian. Num. 31. Iudic. 6. & 7. (t) Sisara captain general, (v) for Jabin king of Asor near Cisson. Iudic. 4. v. 7. & 23.

11 They perished (w) *which they invaded.*) in Endor: they were made as (x) the dung of the earth.

(w) *within the territory of Manasses (Jos. 17.) (x) slain and not buried.*

12 Put their princes as (y) Oreb, and Zeb, and Zebbee, and Salmana.

All their princes:

(y) *These four princes of the Madianites were slain by Gedeons forces. Iudic. 7. & 8.*

13 which have said: Let us possess the Sanctuary of God for an inheritance.

14 My God put them (z) as *By f* a wheel: and as stubble before the face of the wind.

(z) *By four similitudes the prophet describeth the punishment that shall fall upon persecutors. By four similitudes the prophet describeth the punishment that shall fall upon persecutors.*

15 even as fire that burneth a wood: & as a flame that burneth the mountains:

16 So shalt thou pursue them in thy tempest: and in thy wrath thou shalt trouble them.

17 Fill their faces with ignominy: and (a) they will seek thy name, o Lord.

(a) *God by punishing seeketh the conversion of sinners, not their eternal death.*

18 Let (b) them be ashamed, and troubled forever and Ever: and let them be confounded, and perish.

(b) *But such as be still obstinate, and finally impenitent do perish forever.*

19 And let them know that (c) Lord is thy name, thou only the Highest in all the earth

(c) God only the creator of heaven and earth is properly called **LORD**: Whose essential, and

incommunicable name is **WHICH IS**. Exo. 3. v. 14. & 6. v. 3.

Psalm 83

Eternal Glory. the
10. key.

Devout persons fervently desire eternal Glory, 6. accounting it, in the mean time, a happy state to be in the militant Church, 12. where God first giving grace, will give Glory in the triumphant.

1 Unto the end, (a) for wine presses, (b) the children of Core, a Psalm

(a) For men afflicted in this vale of misery. (b) By the children of Core not being musicians (but porters in the temple, I Par. 26.) St. Augustine here and in other titles of Psalms, understandeth the faithful Children of Christ.

2 **HOW** beloved are (c) thy tabernacles o Lord of hosts!

(c) The glorious mansions in heaven, which God hath prepared for the just.

3 my soul coveteth, and (d) fainteth unto the courts of our Lord.

(d) Vehement desires do sometimes deprive us of external sense.

My heart, and (e) my flesh have rejoiced toward the living God.

(e) The mind rejoicing in hope, the body is also recreated, relieved, and revived, which before was dull and heavy.

4 For (f) the sparrow also hath found her an house: and (g) the turtledove a nest for her self, where she may lay her young ones.

(f) As sparrows by natural instinct seeking habitations, find houses to dwell in, (g) and turtles have nests, wherein to lay their young ones: so faithful souls to dwell in heaven, and in the mean time to lay up good works within the Catholic Church; out of which (saith St. Augustine in this place) how good soever works do seem (as when Pagans, and heretics feed the hungry, cloth the naked, receive strangers into their houses, visit the sick, comfort prisoners) being not laid in the nest, conculcabuntur, & conterentur: non seruabuntur, non custodientur: they shall be trod under foot, they shall be bruised in pieces: they shall not be conserved, they shall not be kept: but (that such works may be profitable and be conserved) they must be done in true faith, in the Catholic faith, in society of the unity of the Church.

Thine (h) altars o Lord of hosts: my King, and my God.

(h) Works are good, and rightly laid up when they are done in unity, and participation of Gods Altars, the most proper places of Divine Service, of external Sacrifice in this life, and spiritual sacrifice of perfect praises in eternal Glory; where all Saints without ceasing sing: holy, holy, holy, Lord God of hosts. Isaie 6. Apoc. 4.

5 Blessed are they, that dwell in (i) thy house o Lord: forever and ever they shall praise thee.

(i) *The Catholic Church.*

6 Blessed is the man, whose help is from thee: he (k) hath disposed ascension in his heart,

(k) The just by Gods grace and help, may resolve to ascend by steps and degrees, from virtue to virtue (v 8.) even to heaven,

7 in (l) the veil of tears, in the place, which he hath appointed.

(l) though he be now in this veil of tears, by reason of Mans sin, who otherwise was before sin in paradise, a place of delight.

8 For (m) the lawgiver shall give (n) blessing, they shall go (o) from virtue into virtue: (p) the God of gods shall be seen in Sion.

(m) Christ our lawgiver, (n) giveth abundance of graces, (o) with continual increase. (p) but

our only omnipotent God, is to be seen by this effect of his grace, in the Church and not elsewhere.

9 Lord God of hosts hear my prayer: receive with thine ear o God of Jacob.

10 Behold o God our protector: and (q) look upon the face of thy Christ.

(q) *Agreeably to this the Church maketh all her petitions, concluding all prayers, By Christ our Lord.*

11 Because (r) better is one day in thy courts, above thousands.

(r) In respect of the future retribution, which every one shall receive according to their desserts, one day in Gods Church is better then thousands out of it.

I have chosen to be (s) an abject in the house of my God: rather then to dwell (t) in the tabernacles of sinners.

(s) And better to be in the poorest state of Catholic Christians, (t) then in greatest palaces or highest dignities amongst sinners.

12 Because God (v) loveth mercy and truth: our Lord will give (w) grace, (x) and Glory.

(v) The Divine wisdom so useth mercy, and verity, that neither may prejudice the other: (w) and so giveth grace in this life, (x) and Glory in the next.

13 He will not deprive them of good things, that (y) walk in innocency: o Lord of hosts blessed is the man, that hopeth in thee.

(y) Besides innocency conserved without sin, there is also innocency after remission of sin, of which the prophet here speaketh.

Psalm 84

With commemoration of Gods former benefits, 5. Christs Incarnation is prophesied, 9. bringing peace and salvation, 11. mercy and justice concurring together.

Incarnation of
Christ. the 5. key.

1 Unto the end, to the children of Core, a Psalm

2 O Lord thou (a) hast blessed thy land: thou (b) hast turned away the captivity of Jacob.

(a) God bestowed many great benefits upon the people of Israel: (b) he brought them out of the bondage of Ægypt.

3 Thou (c) hast forgiven the iniquity of thy people: thou (d) hast covered all their sins.

(c) *Remitted their manifold sins: (d) pardoned also a great part of due punishment.*

4 Thou hast mitigated all thy wrath: thou hast turned away from the wrath of thine indignation.

5 (e) Convert us o God our Saviour: and (f) avert thy wrath from us.

(e) As thou hast spared thy peculiar people, so we beseech thee o God creator and general Saviour of all mankind, (f) mitigate thy wrath towards us all

6 Wilt thou be wrath with us forever? or wilt thou extend thy wrath from generation unto generation?

7 O God thou (g) being turned shalt quicken us: and thy people (h) shall rejoice in thee.

(g) till God first show his mercy, sinners lie dead in guilt of sin, but by his grace they are

stirred up, and quickened: (h) and joyfully return to God.

8 Show us o Lord thy mercy and give us thy salvation.

9 I will (i)) hear what our Lord God will speak in me: (k) because he will speak peace upon his people.

(i) The words of the prophet (k) signifying that God had revealed unto him the redemption of mankind.

And upon (l) his Saints: and upon them, that are converted to the heart.

(l) *Not all men are justified, and saved, but those that are heartily and sincerely converted.*

10 But yet his salvation is nigh to them that (m) fear him: that Glory may inhabit in our land.

(m) Though all be not saved (because many will not cooperate to Gods grace) yet very many having the fear of God, which is the beginning of godly wisdom, freely accept of Gods mercy, and so the Church is gloriously propagated.

11 (n) justice and peace have kissed. Mercy and truth have met each other: (o)

(n) Whereas Gods mercy would save all, and his truth, or justice requireth that sins be duly punished, by Christs Passion and death, sufficient satisfaction is offered for all sins, and those that will be partakers by penance, and conformity to Gods law, may have remission, (o) and so justice is observed, and peace made between God and his subjects.

12 (p) Truth is risen out of the earth: (q) and justice hath looked down from heaven.

(p) Integrity of conscience reigneth in good men, (q) God sending just means from heaven to save them.

13 For (r) our Lord certes will give benignity: and (s)) our land shall give her fruit.

(r) *God giveth grace, (s) and so men yield fruit.*

14 (t) Justice shall walk before him: and shall set his steps in the way.

(t) *Yea they walk in justice, and right path of Gods law.*

Psalm 85

In consideration of his own imperfections, the royal prophet, or other faithful person prayeth God, 5. according to his mercy and Goodness, 9. showed in converting Gentiles, 13. and in delivering the supplicant himself from the state of damnation, 16. that he will still direct and defend him against all enemies.

1 A prayer (a) to David himself.

(a) *A form of prayer for king David, and for any faithful person.*

INCLINE thine ear o Lord, and (b) hear me: (c) because I am needy and poor.

(b) There be sundry just causes which move God to hear our prayers: (c) first our necessity requireth Gods help

2 keep my soul, because (d) I am holy: save thy servant my God, that (e) hopeth in thee.

(d) Secondly because we profess, and promise to lead a holy life. (e) Thirdly, because we trust and hope in God.

3 Have mercy on me o Lord, because I have cried to thee (f) all the day:

(f) *Fourthly, because we persevere in prayer.*

4 make joyful the soul of thy servant, because to thee o Lord have I (g) lifted up my soul.

(g) *Fifthly, if we pray with attention of mind.*

5 Because thou o Lord art (h) sweet, and (i) mild: and (k) of much mercy to all that invoke thee. (l)

(h) Sixthly because God of his own nature is benign, ready to bestow benefits. (i) Seventhly, he is meek to remit offences, (k) Eighthly, he is merciful to mitigate the punishment, to those that make recourse unto him. (l) For these causes we pray as followeth.

6 Receive o Lord my prayer with thine ears: and attend to the voice of my petition.

7 In the day of my tribulation I have called to thee: because thou hast heard me.

8 There is not the like to thee amongst gods o Lord: and there is not according to thy works.

9 (m) all nations what soever thou hast made, shall (n) come, and shall adore before thee o Lord: and they shall (o) glorify thy name.

(m) Vocation of Gentiles. (n) They shall come by faith. (o) and glorify God by good works. Mat. 5. v. 17.

10 Because thou art great and doing marvelous things: thou only art God.

11 Conduct me o Lord in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

12 I will (p) confess to thee o Lord my God with all my heart, and will glorify thy name forever:

(p) Confession of praise.

13 Because thy mercy is great upon me: and thou hast delivered my soul out of (q) the lower hell.

(q) From the state of eternal damnation.

14 O God the wicked are risen up upon me, and the synagogue of the mighty have sought my soul: and they have not set thee in their sight.

15 And thou o Lord the God of compassion and merciful, patient, and of much mercy, and (r) true.

(r) In performing all promises.

16 Have respect to me, and have mercy on me, (s) give thine empire to thy servant: and save the son of thy handmaid.

(s) A digression (usual to Prophets) of Christs Empire and Kingdom the Church, given to him, being the son of an immaculate virgin, the handmaid of God.

17 Make with me (t) a sign unto God, that they may see which hate me, and may be confounded: (v) because thou o Lord hast helped me.

(t) The chief and principal sign of Christs, and his Churches Glory, is his Resurrection, prefigured in Jonas. (v) Whereby all enemies are confounded, either to their conversion, or to eternal damnation. See 6. Augustine.

Psalm 86

The Catholic Church
glorious. the 6. key.

The Church of Christ beginning in Jerusalem, 3. is extended to all Nations, 5. glorious, 6. and permanent, 7. in holy joy.

1 To the children of Core, a Psalm of Canticle.

THE foundations thereof in the holy (a) mountains:

(a) Christs Church was first founded in Jerusalem on Whitsunday, Act. 2 in mount Sion, which hath two tops, in one of which the Temple stood, in the other Davids tower or palace.

2 our Lord loveth the gates of Sion, above all the tabernacles of Jacob.

3 Glorious things are said of thee, o city of God.

4 (b) I will be mindful of (c) Raab, and Babylon knowing me.

(b) The Prophet in the person of Christ, saith he will commend unto his Apostles, and other Apostolical men, that they convert all nations (as our Saviour gave express commission and commandment. Math. 28. Luc. 24. v. 47. Act. 1. v. 8.) (c) naming here Raab (which is Ægypt) and Babylon:

Behold (d) the foreigners, and Tyre, & the people of the Æthiopians, these (e) were there.

(d) The Philistines, Tyrians, Æthiopians, (e) & the rest, shall be regenerate in this Church, which for the assured certainty thereof (after the prophets manner of speaking) is affirmed in the pretence, as if it were then done.

5 Shall it not be said of Sion (f) Man and man, is born in her; and (g) the Highest himself founded her?

(f) It shall be reported, or one shall say to another: Lo this and that man, all these and all these men are regenerate by Baptism in the Church of Christ. (g) God himself, Christ God and Man, founded this Church.

6 Our Lord will declare (h) in scriptures of peoples, and (i) of princes: of those that have been in her.

(h) The multitude of the elect is so great, that only God knoweth the number, (i) and the qualities of all sorts, of Princes, Prelates, and Peoples.

7 The (k) habitation in thee, is as it were of all rejoicing.

(k) Great spiritual joy with peace of conscience, is in true Christian Catholics in the militant Church; but the blessed have the most absolute & secure joy of all, in the Church triumphant.

Psalm 87

A faithful person sore and long afflicted, lamentably complainth, praying God, 15. not still to repel him, being left desolate, 19. without all consolation of friends.

A prayer in long
affliction the 7. key.

1 A Canticle of a Psalm, to the children of Core, Unto the end, for (a) Maheleth (b) to answer, (c) of understanding to Eman the Ezrahite.

(a) An instrument of music apt for lamentable songs. Not expressed in the title of any other Psalm Perhaps because this Psalm mixeth not any consolation with mourning, as other Psalms do, which are also prayers in affliction. As the 30. 53. 63. 73. (b) Neither is this word in any other title. It is added here to admonish us, that as this Psalm, and some others were song by two quires, one answering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, Seeing he in his passion was left without Ordinary consolation. (c) By some interpreted (his brethren) For Christ (saith St. Augustine) vouchsafeth to make them his brethren, which understand the mystery of his Cross, and not only are not ashamed thereof, but also faithfully Glory therein.

2 **O** Lord the God of my salvation: (d) in the day have I cried, and in the night

before thee.

(d) *I have cried to thee very often both by day, and by night.*

3 Let my prayer enter in thy sight: incline thine ear to my petition.

4 Because my soul is replenished with evils: and (e) my life hath approached to hell.

(e) I am almost dead.

5 I (f) am accounted with them that descend into the lake.

I am become as a man without help,

(f) *Accounted as dead, and ready to be buried.*

6 (g) free among the dead, as the wounded sleeping in the sepulchres, of whom thou art mindful no more: and they are cast of from thy hand.

(g) If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who was free, yea of infinite power amongst the dead.

7 They have put me in (h) the lower lake: in the dark places, and in the shadow of death.

(h) mine enemies have endeavored not only to bereave me of temporal life, Whereby I should go into limbus, but also to kill my soul spiritually, Whereby I should descend into the lower hell of the damned.

8 Thy (i) fury is confirmed upon me: and all thy waves thou hast brought in upon me.

(i) *Thy just wrath also o God hath exceedingly afflicted me.*

9 Thou hast made my familiars far from me: they have put me abomination to themselves.

I was delivered and came not forth:

10 Mine eyes languished for poverty.

I cried to thee o Lord all the day: I stretched out my hands to thee.

11 Wilt thou (k) do marvels to the dead: or shall physicians raise to life, and they confess to thee?

(k) O God deliver me whiles I am yet living, for I may not look for extraOrdinary, and miraculous help, as to be raised again after death.

12 Shall any (l) in the sepulchre declare thy mercy, and thy truth in perdition?

(l) *when I shall be dead & buried, I can not denounce thy praises as now I can to mortal men.*

13 Shall thy marvelous works be known (m) in darkness: and thy justice in the land of oblivion.

(m) *Much less shall the damned praise thee in eternal perdition.*

14 And I o Lord have cried to thee: and in the morning shall my prayer prevent thee.

15 Why doest thou o Lord reject my prayer: turnest away thy face from me?

16 I am poor, and in labors (n) from my youth: and being (o) exalted, humbled and troubled.

(n) *As well young, (o) as waxing elder I have been still afflicted.*

17 Thy wraths have passed upon me: and thy terrors have troubled me.

18 They have compassed me as water all the day: they compassed me together.

19 Thou (p) hast made friend, and neighbor far from me: and my familiars because of misery.

(p) *My miserable estate hath alienated all friends, neighbors, & acquaintances from me.*

Psalm 88

Gods mercy and truth, with his great promises to David, 6. his power in the whole world, and just judgments, are the true joy of his servants. 20. Christs kingdom shall remain forever: 31. yea many offending yet all shall not perish, 39. but after great affliction, 47. God will respect Mans infirmity, 50. his own promise, and the enemies reproaching his servants and himself: 53. who is blessed forever.

The Church of
Christ never faileth.
the 6. key.

1 Of understanding (a) to Ethan the Ezrahite.

(a) Otherwise called Idithun. 1. Paral. 25. or rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. 3. Reg. 4. v. 31, and signifieth strong, applied here to those that are strong in assured hope of Christs promises, notwithstanding it seemeth sometimes to the weak, that his promises are not performed.

2 **THE** mercies of our Lord I will sing forever.

In generation (b) and generation I will show forth thy truth, in my mouth.

(b) *In all generations.*

3 Because thou saidst: Mercy shall be built up forever (c) in the heavens: thy truth shall be prepared in them.

(c) The heavens shall rather fall, then Gods truth fail. Mystically, in the Apostles, and by their preaching, the Church of Christ is built forever.

4 I have ordained a testament with mine elect, I have sworn to David my servant:

5 (d) forever will I prepare thy seed.

(d) Davids seed conserved till Christ was born of his virgin mother: and in his spiritual seed, his kingdom the Church is forever conserved. Otherwise not verified of Davids temporal kingdom, which decayed in the captivity of Babylon, and is now wholly destroyed.

And I will build thy seat unto generation and generation.

6 The heavens shall confess thy marvelous works o Lord: yea and thy truth in the church of saints.

7 For who in the clouds shall be equal to our Lord: shall be like to God among (e) the sons of God?

(e) The Angels.

8 God, who is glorified in the counsel of saints: great and terrible over all that are round about him.

9 O Lord God of hosts who is like to thee? thou art mighty o Lord, and thy truth round about thee.

10 Thou rulest over the power of the sea: and the moving of the waves thereof thou doest mitigate.

11 Thou (f) humbledst the proud one, as one wounded: in the arm of thy strength thou hast dispersed thine enemies.

(f) The prophet aludeth to the plagues and miracles in Ægypt, and in other enemies.

12 The heavens are thine, and the earth is thine, the round earth, and the fullness thereof thou hast founded:

13 the north, and the sea thou hast created.

(g) Thabor and Hermon shall rejoice in thy name:

(g) Conversion of Gentiles.

14 thy arm is with might.

Let (h) thy hand be confirmed, and thy (i) righthand exalted:

(h) Whether God punish, as with the left hand, (i) or bestow benefits, as with the right hand, all is to his Glory, and according to mercy, and truth.

15 justice and judgment is the preparation of thy seat.

Mercy and truth shall go before thy face:

16 (k) blessed is the people that knoweth jubilation.

(k) They are spiritually happy, that do thus consider of Gods marvelous proceedings, praise the same, and rejoice therein.

Lord they shall walk in the light of thy countenance,

17 and in thy name they shall rejoice all the day: and in thy justice they shall be exalted.

18 Because thou art the Glory of their strength: and in thy good pleasure shall our (l) horn be exalted.

(l) power, and kingdom.

19 Because our protection is of our Lord: and of the holy one of Israel our king.

20 Then didst thou speak in vision to thy saints, and saidst :: I have put help on the mighty one: and have exalted an elect one of my people.

21 I have found David my servant: with Mine holy oil have I anointed him.

22 For mine hand shall help him: and Mine arm shall strengthen him.

23 The enemy shall nothing prevail in him: and the son of iniquity shall not add to hurt him.

24 And I will cut down his enemies before his face: and them that hate him I will put to flight.

25 And my truth, and my mercy with him: and in my name shall his horn be exalted.

26 And I will put his hand in the sea: and his righthand in the rivers.

27 He shall invoke me: Thou art my Father: my God, and the protector of my salvation.

28 And I will put him the first begotten, high above the kings of the earth.

::Thus God promised to establish the kingdom of the Jews in David and his family. 1. Reg. 16. 2. Reg. 5. and other places. which was performed as in a figure but more fully in Christ. Act. 13. v. 22.

29 I will keep my mercy unto him forever: and my testament faithful to him.
 30 I will put his seed forever and Ever: and his throne as the days of heaven.
 31 But if his children shall forsake my law: and will not walk in my
 Judgments:
 32 If they shall profane my justices: and not keep my commandments:
 33 I will visit their iniquities with a rod: and their sins with stripes:
 34 But my mercy I will not take away from him: neither will I hurt in my truth:
 35 Neither will I profane my testament: and the words that proceed from my
 mouth I will not make frustrate.
 36 Once I have sworn in my holy, :: if I lie to David:
 37 his seed shall continue forever.
 38 And (m) is throne as the Sun in my sight, and as the Moon perfect forever:
 and a faithful witness in heaven. (n)

(m) Christian just souls as the sun, (n) and as the perfect, or full Moon. See the first Tome.
 page. 716. St. Augustine also expoundeth this verse in the Anagogical sense, of the just after the
 Resurrection in Glory, where the soul shall be like the sun, and the body, which now is mutable,
 shall be like the Moon, not as now always changing, but as the full Moon, always perfect.

39 But :: thou hast repelled and despised: thou (o) hast deferred thy Christ.

(o) Amongst many pensive things, this one word doth comfort us, thy promise remaineth,
 thou hast not denied to send Christ, but deferred him,

40 Thou hast overthrown the testament of thy servant: thou hast profaned his
 sanctuary on the earth.

41 Thou hast destroyed all the hedges thereof: thou hast made the firmament
 thereof fear.

42 all that pass by the way have spoiled him: he is become a reproach to his
 neighbors.

43 Thou hast exalted the righthand of them that oppress him: thou hast made
 all his enemies joyful.

44 Thou hast turned away the help of his sword: and hast not helped him in
 battle.

45 Thou hast destroyed him from (p) emendation: and his seat thou hast broken
 down to the ground.

(p) *From the use of Sacrifice and Sacraments, Whereby sinners were wont to be cleansed.*

46 Thou hast lessened the days of his time: thou hast overwhelmed him with
 confusion.

47 :: How long o Lord doest thou turn away forever: shall thy wrath burn as a
 fire?

48 Remember what my substance is: for hast thou made all the children of men
 in vain?

49 Who is the man that shall live, and shall not see death: shall deliver his soul
 from the hand of hell?

50 Where are thine old mercies o Lord, as thou swearst to David in thy truth?

::I will not lie.

:: God having
 promised all the
 aforesaid the
 prophet in the
 person of the weak,
 lamenteth that the
 contrary shall
 happen as well in
 the temporal
 kingdom oppressed
 by the Assyrians
 Babylonians,
 Persians, Grecians,
 and Romans: as in
 the Church
 impugned by
 innumerable sorts of
 Heretics and other
 Infidels.

::The Psalmist
 prayeth and
 prophesieth that God
 will respect the
 weakness of man,
 maintain his Church
 in many nations, &
 save many souls.

51 Be mindful o Lord of the reproach of thy servants (which I have held in my bosom) of many nations.

52 Which thine enemies have reproached o Lord, which they have reproached (q) the commutation of thy Christ.

(q) *As though Christ were changed and turned from us.*

53 Blessed be our Lord forever: (r) Be it, be it.

(r) So we wish and pray that all may bless and praise thee. Amen.

ANNOTIONS

Psalm 88

Though Christians do sin yet Christ loseth not his Church.

Hard places explicated by the clear.

Gods promises to David were not fulfilled in Salomon, but in Christ.

Defects in the Jews supplied in the Gentiles.

34 *My mercy I will not take away from him.*) Although, Christians signified by the children or successors of David, sin most grievously, yea suppose they will sin with desperation (saith St. Augustine) and obstinately Persist in sin, that they offend the eyes of their Father, & deserve to be disinherited: &c. Yet for these Christ shall not remain without inheritance, the corn shall not also perish for the chafe, some fishes shall be gathered out of the net into vessels, notwithstanding the evil fishes are cast away. And a little after, the same Doctor discoursing of eternal Glory both in body and soul, of those that die in Gods favor, saith; These things are promised concerning Christ, very certain, very firm, very plain, and undoubted. For albeit some things are covered in mysteries, yet some things are so manifest, that by them the obscure things may most easily be cleared.

39. *But thou hast repelled &c.*) Again St. Augustine, addeth upon the next verses following: God performed not these promises in David, that when thou seest they were not fulfilled in David, which necessarily must be fulfilled, thou mayest seek another, in whom it may be showed that they were fulfilled. God promised some thing (a kingdom) forever of Davids seed: and Salomon was born: and became of so great wisdom, and so great prudence, that Gods promise concerning Davids seed, seemed to be fulfilled in him. But Salomon fell, and gave place of expecting Christ; that because God neither can be deceived, nor deceive, he put not his promise in him, whom he knew would fall, but thou shouldest rely upon God, and exact his promise. A little after Thou seekest the kingdom of the Jews, it is not: thou seekest the altar of the Jews, it is not: thou seekest the sacrifice of the Jews, it is not: thou seekest the priesthood of the Jews, it is not. Whereupon he concludeth: all these defects came to the Jews: yet was not Christ taken from them, but deferred. Some Jews believed in him, and many Gentiles. As the Psalmist prophesieth from the 47. verse to the end of this Psalm

Psalm 89

Man rightly created fell by sin into miseries. the 2. key.

Under the form of prayer, the Psalmist describeth the shortness of Mans life and other calamities. 7. Gods strict judgment. 13. but first his comfortable mercy: 16. and perpetual regard of his own work.

1 A prayer (a) of Moyses the man of God.

(a) Some Expositors think Moyses was the author of this Psalm, and of the ten next following. But others hold that David was author of all, and that Moyses his name is here put in the title by Esdras, because this Psalm is like to the prayer of Moyses, when the people provoked Gods wrath by their sins in the desert. And because Mans creation, fall, punishment, and Gods mercy towards him, are here described: which Moyses first wrote, as going before the written law. And that Moyses made not this Psalm is probably gathered by the 10. verse, where the Ordinary age of men is described to be (in strength and vigor) seventy years, or of some fourscore: and the greater part (of the one or the other) is in labor and sorrow. And it is evident

(Deut. 34.) that Moyses lived in all an hundred and twenty years, and his eye was not dim, neither were his teeth moved. So Aaron, Josue, and others commonly lived longer then is here mentioned. But David was old and impotent at seventy years. 3. Reg. 1. St. Hilarion, living near seventy years in his hermitage, St. Remigius governing the Church of Rhemes, seventy years, and the like are accounted to have been full of days, and such as lived longer are reputed extraordinary. Again it is more evidently proved that Moyses was not author of the 94. and 95. Psalms.

LORD, thou art made a refuge for us: (b) from generation unto generation.

(b) *Always from the beginning of the world to the end.*

2 Before (c) the mountains were made, or the earth and the world formed: (d) from Everlasting even unto Everlasting thou art God.

(c) *The Prophet showeth that the world was created in and with time, not eternal.* (d) *And that only God is eternal.*

3 Turn not away man into humiliation: thou saidst: Be converted ye children of men. (e)

(e) God hath often said, that he would not the death of sinners, but rather that they be converted and live forever.

4 Because (f) a thousand years before thine eyes, are as yesterday, that is past.

(f) Though some lived long (none for all that did reach to a thousand years) yet it is nothing before God, and in respect of eternity.

And as a watch in the night,

5 things that are counted nothing shall their years be.

6 In (g) the morning as an herb he shall pass, in the morning he shall flourish, and pass: in (h) the Evening he shall fall, be hardened, and withered.

(g) The youth of man quickly passeth: (h) old age can not last long: whereof cometh our English proverb: A young man may die sown, an old man can not live long.

7 Because we have fainted in thy wrath, and in thy fury we are troubled.

8 Thou hast put (i) our iniquities in thy sight: our * age in the light of thy countenance.

* *Seculum.*

(i) *Sin the cause of shortness of Mans life.*

9 Because all our days have failed: and in thy wrath we have failed.

Our years shall be considered (k) as a spider:

(k) Mans life as brickle as a spiders web: or Mans life wasteth continually, as a spider wasteth her self by spinning, and consuming her own substance.

10 the days of our years in them, are (l) seventy years.

(l) These numbers literally show the shortness of the longer sort of mens lives. Mystically, seven signify the rest after labors of this world, and pertain to the old testament: eight signify the reward in the resurrection, pertaining to the new testament. Which multiplied by ten, a perfect number, make seventy and eighty. Which joined together make an hundred and fifty. The number of all these Psalms.

And if in strong ones (m) eighty years: and the more of them, labor and sorrow.

(m) These numbers literally show the shortness of the longer sort of mens lives. Mystically, seven signify the rest after labors of this world, and pertain to the old testament: eight signify the reward in the resurrection, pertaining to the new testament. Which multiplied by ten, a perfect number, make seventy and eighty. Which joined together make an hundred and fifty. The number of all these Psalms.

Because (n) mildness is come upon us: and we shall be chastised.

(n) It is of Gods mild providence, that Mans life is short, for that many if they were sure, or had probability to live long, would presume to sin more.

11 (o) Who knoweth the power of thy wrath: and for fear

(o) Seeing God of his justice punished all mankind, for one sin of our first parent, his wrath must needs be very great to every sinner, for his own proper sins.

12 to number thy wrath?

So make thy righthand known: and men learned in heart, in Wisdom.

13 Turn o Lord, how long? and be entreated for thy servants.

14 (p) We are replenished in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

(p) *The hope of glorious resurrection turneth our calamities into spiritual joy.*

15 (q) We have rejoiced for the days wherein thou hast humbled us: the years, wherein we have seen evils.

(q) *Yea the more we suffer in this life for the truth, the greater is our comfort in hope of reward.*

16 Look upon (r) thy servants, and upon thy works: and (s) direct their children.

(r) Not only in that we are thy creatures, but also in that we are thy servants, we are thy proper work, therefore in both these respects, o God look upon us with clemency. (s) lead also our posterity into the right way, and make them thy servants.

17 And (t) let the brightness of our Lord God be upon us, and (v) direct thou the works of our hands over us: and (w) the work of our hands do thou direct.

(t) O God illuminate our understanding, (v) make our actions by thy grace profitable to us: (w) and make perfect in us the work of charity. In which one work, all good works are included and to which all other are directed. For then works are right (saith St. Augustine) when they are directed to this one end.

Psalm 90

Gods providence.
the 3. key.

Whosoever faithfully and firmly trusteth in Gods providence, is secure from all dangers of secret, subtle, and open enemies. 7. his adversaries shall come to ruin. 11. Angels shall defend him 13. no kind of serpent, nor beast shall hurt him. 14. God himself assureth him of his protection, and of eternal salvation.

(a) Praise of a (b) Canticle to David.

(a) *Praise of Gods providence, with thanks, (b) which David song with voice.*

1 **HE** (c) that dwelleth in the help of the Highest, shall abide in the protection of the God of heaven.

(c) *He that firmly relieth and resteth upon Gods providence, is assuredly protected by him.*

2 He shall say to our Lord: Thou art my protector, and my refuge: my God I will hope in him.

3 Because he hath delivered me from (d) the snare of the hunters, and from (e) the sharp word.

(d) *all secret and subtle machinations: (e) and from all cruelty of tyrants.*

4 With his shoulders shall he overshadow thee: and under his wings thou shalt

hope.

5 With shield shall his truth compass thee: thou shalt not be afraid (f) of the fear in the night.

(f) Terrors obscurely suggested by evil men or spirits, with erroneous concept that men are not bound in time of temporal dangers, to confess the truth.

6 Of (g) the arrow flying in the day, (h) of business walking in darkness: (i) of invasion, and the midday Devil.

(g) Open persecution threatening present death, except men deny the truth which they know. (h) circumvention of crafty enemies by subtle arguing, and drawing men into error, and so to decline from Catholic Religion, (i) long torments, even to death, except Gods servants will relent, and deny the truth, which they assuredly believe, and know in their conscience, that they are bound to profess it.

7 A (k) thousand shall fall on thy side, & (l) ten thousand: on thy righthand: but to thee it shall not approach.

(k) On thy left side, in adversity many fall from God, (l) & on thy right side, in prosperity many more forget, and forsake God.

8 But thou shalt consider with thine eyes: and shalt see the retribution of sinners.

9 Because (m) thou o Lord art my hope: thou hast made the Highest thy refuge.

(m) In sincerely saying thou art my hope: thou makest God thy refuge.

10 There shall no evil come to thee: and scourge shall not approach to thy tabernacle.

11 Because he hath given (n) his Angels charge of thee: (o) that they keep thee in all thy ways.

(n) Angels have protection of men by Gods ordinance. (o) The Devil corruptly allegeth this scripture (*Mat. 4*) omitting the latter part of this verse: which showeth when Angels protect just men, to wit, when they walk in a right path, observing Ordinary course in their actions, not in giving themselves headlong into needles danger, as the same Devil proposed to our Saviour, to cast himself down from the pinnacle of the temple. Such falling is not the way of the just, but of Lucifer, that fell from heaven. So St. Bernard noteth. Ser. 15. in hunc Psal.

12 In their hands they shall bear thee: lest perhaps thou knock thy foot against a stone.

13 upon the asp, and the basilisk thou shalt walk: & thou shalt tread upon the lion, and the dragon.

14 (p) Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

(p) *God speaketh the rest that followeth in this Psalm*

15 He shall cry to me, and I will hear him: with him I am in tribulation: I will deliver him, and (q) will glorify him.

(q) *In eternal salvation.*

16 With length of days I will replenish him: and I will show him my salvation.

ANNOTATIONS

Psalm 90

5. *Thou shalt not be afraid*) St. Augustine here observeth four manners of tempting the

Four sorts of persecution for the Catholic faith.

faithful to fall from true Religion. Sometimes with tentation that is but light and obscure, which the Prophet here calleth fear in the night: when ignorant men are tempted by suggestion, or apprehension of temporal afflictions, not knowing that they fall into eternal damnation, by fleeing from worldly, or bodily calamities. Sometimes the tentation threateneth present death to them that are well instructed in the truth, and know that they must confess it even to death, which the Prophet calleth an arrow flying in the day: when the faithful clearly seeth what danger hangeth over him, to wit, present death if he stand constant, and damnation if he deny his faith. Sometimes the tentation is more vehement, but yet obscure, which he calleth, business walking in darkness: when by subtle endeavors, framing arguments in excuse of sin, men are persuaded that they may lawfully take some oath, or do some other thing, which in deed is not lawful: and so by earnest, and subtle persuasions they ignorantly decline from Catholic Religion, or commit other grievous sins. But the greatest and manifest tentation is called invasion & midday Devil: when persecutors Seeing neither more easy persuasions can deceive Gods servants, nor present death force them to deny the truth, they then assault them more vehemently, and more dangerously with long, and continual afflictions, not remitting their cruelty till the afflicted either yield to their will, or die in long torments. And by these two latter kinds of persecution many are overthrown, which were constant in the former. For whiles tyrants proposed dangers to simple people, and deceived some, yet threatening present death to others, that were better instructed, and confirmed in Religion, innumerable persevered, & gloriously died in confession of Christian Catholic faith. But by subtle arguing of hard points of christian doctrine or practice; and by long torments many have been seduced, blindly falling into errors, and many wittingly have denied the truth, which they clearly believed in their hearts, to avoid this midday Devil, the extremity of long manifest, and grievous afflictions. Nevertheless in all these tentations God protecteth them that firmly trust in him. Those (saith this holy Father) have failed, which presumed of themselves, which dwelt not in the help of the Highest, and in protection of the God of heaven: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not under the shadow of his wings, but relied, or attributed much to their own strength.

God leaveth none but those that first leave him.

Psalm 91

The works of God admirable. the 2. key.

God is by all manner of voices and instruments to be praised in his admirable works. 7. which the foolish not doing are punished; 11. and the wise are rewarded.

1 A Psalm (a) in the sabbath day, of Canticle, (b)

(a) Voices beginning instruments prosecute this song: (b) when we rest from work then especially we ought to think upon Gods works, praise and thank him for the same.

2 **IT** is good (c) to confess to our Lord; and to sing to thy name o Highest.

(c) To give thanks.

3 To show forth thy mercy in (d) the morning: and thy truth in (e) the night.

(d) *In prosperity*, (e) *in adversity*.

4 In (f) the instrument of tenstrings, in (g) Psalter: with Canticle, on (h) the Harp.

(f) On every instrument of ten strings, signifying the observation of the ten commandments: (g) namely on the Psalter. (h) also on the harp, which signifieth mortification.

5 Because thou hast delighted me o Lord in thy workmanship: and in the works of thy hands I will rejoice.

6 How are thy works magnified o Lord! thy cogitations are made very

profound.

7 The (i) unwise man will not know; and the (k) fowl will not understand these things.

(i) *Carnal and sensual man, (k) he that thinketh only of present things, not of future.*

8 When sinners shall spring up as grass: and all that work iniquity shall appear.

That they may perish forever:

9 but thou the Highest forever o Lord.

10 Because Lo thine enemies o Lord, because Lo thine enemies shall perish: and all that work iniquity shall be dispersed.

11 And (l) my horn shall be exalted, as the unicorns: (m) and my old age in plentiful mercy.

(l) The just in confidence of a good conscience, expect exaltation of their power: (m) and great consolation in the end of their life.

12 And (n) mine eye hath looked upon mine enemies: and the malignant rising up against me, mine ears shall hear.

(n) Then shall the just see their enemies depressed: and themselves flourish, like the palm, and cedar trees as followeth.

13 The just, shall flourish as a palm tree: as the cedar of Libanus shall he be multiplied.

14 They that are planted in (o) the house of our Lord, shall flourish in (p) the courts of the house of our God.

(o) *Militant Church: (p) triumphant.*

15 As yet shall they be multiplied in plentiful old age: and they shall be well affected,

16 that they (q) may show forth:

(q) *Publicly profess Gods praises, as in the words following:*

That the Lord our God is righteous, and there is no iniquity in him.

Psalm 92

Perpetuity of the Church. the 6. key.

Christ reigneth forever in his Church: 3. not with standing many and great persecution against the faithful.

Praise (a) of Canticle (b) to David himself, in (c) the day before the sabbath, (d) when the earth was founded.

(a) Praise to be song with voice: (b) composed by David: (c) the sixth day of the week, which is our Friday, (d) in which day the Church of Christ was founded, by his blood shed on the cross.

1 **OUR** Lord (e) hath reigned, he (f) hath put on beauty: our Lord hath (g) put on strength, and hath girded himself.

(e) Our Saviour founding his Church by his death began then to reign therein: (f) gloriously ascending in soul into limbus, and in body to his grave: (g) he then put on all armor of strength to reform the world, and to enlarge his kingdom, according to his own prediction where he said: If I be exalted from the earth, I will draw all things unto myself. Joan. 12. v. 31.

For he hath established (h) the round world, which (i) shall not be moved.

(h) Not only in Jewry and Samaria, but the whole earth: (i) and the same Church shall not be destroyed.

2 Thy seat is prepared from that time: thou (k) art from Everlasting

(k) *Christ being eternal, hath an Everlasting Church.*

3 The (l) rivers o Lord have lifted up: the rivers have lifted up their voice.

The rivers have lifted up their waves,

(l) all sorts of persecutors, the High priests (who sometimes watered the spiritual land, like rivers) with Scribes, Pharisees, and other incredulous Jews, also Pagans, Turks, and Heretics have oppugned the Church.

4 (m) above the voices of many waters.

(m) *with more force then any persecutions in the old Testament.*

The surges of the sea are marvelous; (n) marvelous is our Lord on high.

(n) but though all these assaults be great, and marvelous, yet Christ in protecting his Church, is more marvelous.

5 Thy testimonies are made (o) credible exceedingly: (p) holiness becometh thy house o Lord (q) for length of days.

(o) Articles of faith are not evidently apparent to knowledge, but evident to credibility, to those that are disposed by Gods grace, illuminating their understanding, and moving their free will, to give consent of belief if they will. (p) It behooveth therefore all members of the Church to converse piously, and religiously in this life, Seeing she hath so excellent a spouse, protector, and instructor, (q) even to the end of the world.

Psalm 93

The faithful servant of God assuredly professeth, that all the pride, 5. cruelty, 7 foolish imaginations, and secret thoughts of the wicked are manifest to God. 12. acknowledgeth himself happy, that he is better instructed of God: whereas he had otherwise been damned. 20. sharply reprehendeth those that consider not of Gods judgments: concluding that the just shall be glorified, and the wicked damned.

TO (a) David himself, in (b) the fourth of the sabbath.

(a) The Hebrew letter Lamed, which ordinarily is prefixed to the dative case, or signifieth to, being set before proper names, is a sign of the genitive case. Yet the Septuagint, express it by the dative, and so doth the latin, ipsi David, and consequently our English hath, to David himself, to show a difference between sacred and profane writers. For in human Books the writer and author is all one; but in Divine, the holy Ghost is the proper author, and a man is the writer. To signify therefore the principal author, David is sometimes named as the instrumental cause, to whom the holy Ghost inspired this, and other Psalms, and by whom they were written. And when the titles express otherwise: A Psalm of David, yet it is so to be understood, that the holy Ghost is always the principal author, and David the instrumental, ministerial, or secondary author. But when other names are expressed, either in the genitive or dative case, or howsoever, it proveth not that those men were the writers of the same Psalms, but importeth some other thing, as by St. Augustines judgment, we noted in the proemial Annotations page 3. & 4. Whereby is proved that this Psalm was not written, nor composed by Moyses, as Hebrew Rabbins suppose, but by the Royal Psalmist David. (b) Made and ordinarily song in the fourth day of the week, our Wednesday, in which day Judas the traitor sold our Saviour Christ to his enemies. The revenge of which wickedness, and of all other sins, is there prophesied.

1 our Lord God (c) of revenges: the God of revenges hath done (d) freely.

(c) God more commonly called the God of mercy (which virtue in him is above all his works, Psal. 144) is also the God of revenges, according to his justice. (d) He proceedth in

Eternal salvation,
and damnation. the
10. key.

::A prayer of just zeal.

:: A description of heathenish and heretical cruelty.

:: Scarce any Atheists are so blind, as thus to think but many sinners so behave them selves, as if God saw not, knew not, or at least cared not what they do.

judgment resolutely, not depending, nor fearing, not respecting any person, power, dignity, wisdom or other like quality, but their just merits.

2 Be :: exalted thou that judgest the earth: render retribution to the proud.

3 How long shall sinners o Lord: how long shall sinners Glory?

4 Shall they utter, and speak iniquity? shall all they speak, (e) that work injustice?

(e) *Shall most wicked men still be suffered to speak so insolently?*

5 :: Thy people o Lord they have humbled: and thine inheritance they have vexed.

6 The widow, and the stranger they have slain: and the pupils they have killed.

7 And:: they have said: The Lord shall not see, neither shall the God of Jacob understand.

8 Understand ye foolish in the people: and ye fools be wise at sometime.

9 He that planted the ear, shall he not hear? Or he that made the eye doth he not consider?

10 He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11 Our Lord knoweth (f) the cogitations of men: that they be vain.

(f) So impossible is it that God should be ignorant, or careless what men do, that he also knoweth and observeth most secret thoughts.

12 Blessed is the man, whom thou shalt instruct o Lord: and shalt teach out of thy law.

13 That thou mayest (g) give him quietness from the evil days: till a pit be digged for the sinner.

(g) Mitigate and temper his afflictions, that by patience and fortitude, the just may persevere, and not be overwhelmed.

14 Because our Lord (h) will not reject his people: and his inheritance he will not forsake.

(h) *The whole Church shall never be rejected, nor forsaken.*

15 Until justice (i) be turned into judgment: and (k) they who are near it, are all that are right of heart.

(i) Justice is converted into judgment, when just meaning is put in work and practice, that it may appear in judgment. Also God who doth & suffereth all justly, will conserve his inheritance the Church, even unto the day of judgment. (k) The sense is easy by transposing the words: all that are right of heart, are near it, that is, shall like and approve Gods justice, when the wicked shall repine, and blaspheme it.

16 Who shall rise for me against the malignant? or who shall stand with me against them that work iniquity?

17 But that our Lord hath helped me: within very little my soul had dwelt in hell.

18 If I said: (l) My foot is moved: thy mercy o Lord did help me

(l) *when I felt, and complained that I was in danger, thou didst assist me.*

19 According to the multitude of my sorrows in my heart: thy consolations

have made my soul joyful.

20 Doth the seat of iniquity cleave to thee: which makest (m) labor in precept?

(m) *Only faith sufficeth not, but careful labor, in keeping Gods commandments is required.*

21 They will hunt after the soul of the just: and will condemn innocent blood.

22 And our Lord became my refuge: and my God the help (n) of my hope.

(n) *The just do hope for eternal salvation, to which God will bring them.*

23 And he (o) will repay them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

(o) *And God, the revenger of wrongs, will at last cast the wicked into eternal torments.*

Psalm 94

An invitation to serve and adore Christ our Lord and Messias, 3. as well for the benefits of creating all things, 7. as for his Incarnation, and not to harden our hearts as the Jews did.

Christ our Lord and king. the 5. key.

:: This Invitation is most fitly ordained by the Church for the proeme or beginning of Matins.

Praise (a) to David himself.: of Canticle, (b)

(a) *Praise song with voices: (b) inspired to David, & written by him.*

1 **COME**, let us (c) rejoice to our Lord: let us make jubilation to God (d) our Saviour.

(c) With great and solemn exultation: (d) God our Creator, is also our Protector & Saviour.

2 Let us (e) prevent his face in confession: and (f) in Psalms let us make jubilation to him.

(e) Let us be more diligent, and prevent our accustomed time. For no man can prevent Gods grace with any good work, who first preventeth us; else we can neither do, nor think any good thing. (f) not only in singing his praise with voice, but also with musical instruments.

3 Because our Lord is a great God: and a great King above all gods.

4 Because in his hand are the ends of the earth: and the heights of the mountains be his.

5 Because the sea is his, and he made it: and his hands formed the dry land.

6 Come let us adore, (g) and fall down: and weep before our Lord, that made us.

(g) So also Isaias (c. 45. v. 23.) and St. Paul (Philip. 2.) teach that kneeling or bowing the knees, as an external religious ceremony is acceptable to God.

7 Because he is the Lord (h) our God; and we the people of his pasture, and the sheep (i) of his hand.

(h) It is most just and necessary that we adore God, because he made us, and all this world for us, hath also redeemed us, and made us his people, as sheep of his pasture, and as a Pastor feedeth and governeth us. (i) of his making.

8 (k) To day if ye shall hear his voice, harden not your hearts;

(k) Though some have often repelled, and resisted Gods grace, yet if they receive it being offered again, it will avail them to remission of sins.

9 As in the provocation according to the day (l) of the tentation in the desert: where your fathers tempted me, proved me, and saw my works.

(l) The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous

concupiscence without necessity. For Manna did both extinguish their thirst, and tasted unto them, whatsoever they desired: Exo. 16. That also which was left ungathered when the Sun waxed hot, melted (v. 21.) and served their cattle for drink. So this temptation was a figure of those, which require to communicate under both kinds, as if one did not contain as much as both.

10 (m) offended with that generation, and said: These always err in heart. Forty years was I (n)

(m) By this mention of the offence of forty years, as long before passed, is convinced that Moyses wrote not this Psalm, who died in the very fortieth year of their abode in the desert. And S Paul citing the words of this Psalm (Heb. 4.) manifestly acknowledgeth David the writer thereof, and that it was written long after Moyses time in these words: (v 7.) Again he limiteth a certain day; To day, in David saying after so long time, as is above said. To day if you shall hear his voice, do not obdurate your hearts. For if Jesus (that is Josue) had given them rest, he would never speak of another day afterward. (n) Being greatly offended, I approached near unto them, in punishing the offenders.

11 And these have not known my ways: as I sware in my wrath: (o) if they shall enter into my rest.

(o) Those that murmured died in the desert, and entered not into the promised land, even so those that finally offend Christ, shall not enter into Everlasting rest: Heb. 3. & 4.

ANNOTATIONS

Psalm 94

8. *Harden not your hearts.*) Whatsoever God proposeth by preaching, or inspiration to a sinner, it resteth still in the power of his freewill, to harden his heart, and to reject all such good motions, and so he doth not only frustrate Gods grace, and hinder his own justification, but also increaseth his former sins. But by not resisting, when deliberating thereupon he could resist, he disposeth himself and cooperateth to first justification. And therefore the royal Prophet here admonisheth, and earnestly exhorteth all men, to do this which God hath put in our power, not to harden our own hearts, when we hear his voice, by resisting and rejecting his grace freely offered, without all merit of our part.

It is in Mans
freewill to resist
good motions.

*Concil.
Triden.
Sess. 6. c.
5*

Psalm 95

All peoples & nations are invited to praise the blessed Trinity, 3. for Christs Incarnation, and spiritual kingdom in all the world. 10. even senseless creatures acknowledging his Majesty, 13. and Judicial power.

Christs Divine
power. the 5. key.

1 A Canticle (a) to David * himself, (b) when the house was built after the captivity.

**1. Par. 16.
v. 23.*

(a) Inspired to David, and written by him: (b) prophesying the restoration of the temple, after the future captivity. And that in figure of the universal redemption of mankind by Christ, from the captivity of the Devil.

SING ye to our Lord (c) a new song: sing to our Lord all the earth.

(c) *For a new benefit, far greater then the delivery of Israel from Ægypt.*

2 (d) Sing ye to our Lord, and bless his name: show forth his salvation from day to day.

(d) The same words (Sing to our Lord) thrice repeated, signify the Blessed Trinity, as some Fathers note. Likewise v. 7. and 8. Bring ye to our Lord, &c. in both places concluding in the singular number, bless his name, bring to his name, importing one God.

3 Show forth his Glory among the Gentiles, his marvelous works in all peoples.

4 Because our Lord is great, and exceeding laudable: he is terrible above all gods.

5 Because all the gods of the Gentiles are (e) Devils, but our Lord (f) made the heavens.

(e) What creatures soever spiritual or corporal, visible or invisible the Pagans serve for gods, still they be Devils that deceive them, and diverse ways usurp Divine honor, making such idolaters to think, that there is Divine power, where none is. (f) He only is true God, who is Creator of heaven, and of all creatures. For no creature can Create any thing at all, that is, make any thing of nothing but only God.

6 Confession, and beauty in his sight: holiness, and magnificence in his sanctification.

7 Bring to our Lord ye families of Gentiles, bring ye to our Lord Glory and honor:

8 bring to our Lord Glory unto his name.

Take up hosts, and enter into his courts:

9 adore ye our Lord in his holy court.

Let all the earth be moved before his face:

10 say ye among the Gentiles that our Lord (g) hath reigned.

For he hath corrected the round world which shall not be moved: he will judge peoples in equity.

(g) Diverse ancient Doctors read more in this place: Our Lord hath reigned from the wood, to wit, Christ by his death on the cross conquered the Devil, sin, and death, and thence began to reign. St. Justinus Martyr, dialogo aduers. Triphonem. Tertullian li. aduers. Iudæos. c. 9. & 13. & aduers. Marcionem. li 3 c. 19. & 21. St. Augustine, in this place, according to the old Roman Psalter Before him Arnobius, and after him Cassiadorus and others, Whereby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Jews.

11 (h) Let the heavens be glad, and the earth rejoyce, the sea be moved, and the fullness thereof:

(h) The Psalmist in abundance of spirit inviteth all creatures to praise God, as Daniel in his Canticle. c. 3.

12 the fields shall be glad, and all things, that are in them.

Then shall the trees of the woods rejoyce

13 before the face of our Lord, because he cometh: because he cometh to judge the earth.

He (i) will judge the round world in equity, and peoples in his truth.

(i) Christ judgeth now in the world by his ministers discerning and deciding causes, rewarding, and punishing, but especially he will judge all in the last day.

Psalm 96

The last judgment,
the 9. key.

All the earth is invited to rejoyce in Christs kingdom, 3. with description of the signs coming before the day of Judgment. 7. Idolaters shall be confounded. 8. holy Angels and just men shall adore Christ, and rejoyce.

1 To (a) this David, (b) when his land was restored Again to him.

(a) In figure of Christ, (b) whose body rose the third day after his death: to whom many returned believing in him after his resurrection, which fell from him in his passion: and to whom all things shall be subdued, as to their true Lord, in the day of judgment.

OUR Lord hath reigned, let the earth rejoice: let (c) many Islands be glad.

(c) Holy David, and other Prophets having great joy to see long before in spirit only, Christs kingdom extended in the whole earth, yea to the Islands, we Islanders have great cause to be glad, that God hath not only so blessed us long since, but as yet conserveth seed, Whereby we trust the whole Island shall be again restored unto him.

2 (d) Cloud, and mist round about him: justice, and judgment (e) the correction of his seat.

(d) As in a cloud with terror God gave his law to the Jews: so in a cloud with greater terror and Majesty, he will judge the world; (e) not as many corrupted seats of judgment, in this world, but as a corrected tribunal, where justice and right judgment shall be practiced.

3 Fire shall go before him, and shall inflame his enemies round about.

4 His lightnings :: shined to the round world, the earth saw, and was moved,

5 The mountains melted as wax, before the face of our Lord: before the face of our Lord all the earth.

6 The heavens have showed forth his justice: and all peoples have seen his Glory.

7 Let them all be confounded, that adore (f) sculptures: and that Glory in their Idols.

(f) As well the worshippers of graven, or painted images of Jupiter, Mars, Bacchus and the like, as the worshippers of the same imagined false gods shall be confounded.

Adore him all ye his Angels:

8 (g) Sion heard, and was glad.

(g) *The Catholic Church.*

And (h) the daughters of Juda rejoiced, because of thy judgments o Lord.

(h) *And all particular Churches, members of the universal.*

9 Because thou Lord most high over all the earth: thou art exalted exceedingly above all gods.

10 You that love our Lord, hate ye evil: our Lord keepeth the souls of his saints, out of the hand of the sinner he will deliver them.

11 Light is risen to the just, and joy to the right of heart.

12 Be glad ye just in our Lord: and confess ye to the memory (i) of his sanctification.

(i) *Praise our Lord Christ who is sanctity itself, and sanctifieth others.*

Psalm 97

The Church in all nations. The 6. key.

All men are again invited joyfully to celebrate the marvelous conquest of Christ in all nations, 4. with heart, voice, and instruments: 8. all creatures acknowledging his coming to judge the world.

1 A Psalm (a) to David himself.

(a) *Prefiguring Christ, who hath made his salvation known in all nations.*

SING ye to our Lord (b) a new song: because he hath done marvelous things.

(b) *A new benefit of grace, making men new in spirit, requireth a new song of gratitude.*

His righthand hath wrought salvation (c) to himself: and his arm is holy.

(c) *Raised up himself from death.*

2 Our Lord hath (d) made known his salvation: in the sight of the Gentiles he hath revealed his justice.

(d) *Made his grace effectually known by raising men from sin, and delivering them from the power of the Devil.*

3 He hath remembered his mercy, and his truth to (e) the house of Israel.

(e) *Some of the Jews converted to Christianity. Rom. 11.*

All the ends of the earth have seen the salvation of our God.

4 Make ye jubilation to God all the earth: (f) chant, and (g) rejoice, and (h) sing.

(f) *In voice. (g) In heart (h) In instruments.*

5 Sing to our Lord on harp, on harp and voice of Psalm:
6 on long drawn trumpets, and voice of cornt of horn.

Make jubilation in the sight of the king our Lord:

7 let the sea be moved, and the fullness thereof: the round world, and they that dwell therein:

8 The rivers shall clap with hand, the mountains together shall rejoice

9 at the sight of our Lord: (i) because he cometh to judge the earth.

(i) *Christ directeth and disposeth all things rightly in this world.*

(k) He will judge the round earth in justice, and the peoples in equity.

(k) *And will accordingly give just sentence in the end.*

*Cantate
exultate,
psallite.*

Psalm 98

Christ our Messias.
the 5. key.

Christ reigneth, notwithstanding his enemies repine, is adored (5. also his footstool) 6. whom ancient Prophets did invoke.

1 A Psalm to David himself.

OUR Lord hath reigned, (a) let peoples be angry: he that sitteth upon the Cherubs, let (b) the earth be moved.

(a) *Though many enemies do rage, and impugn Christ: (b) though the whole earth be troubled therewith, yet Christ who sitteth Lord over the highest Angels, Cherubins and Seraphins, obtaineth the victory, reigneth, and doth his will in all the earth.*

2 Our Lord great in Sion: and high above all peoples.

3 Let them confess to thy great name: because it is terrible, and holy.

4 And the honor of the king (c) loveth judgment.

Thou hast prepared directions: thou hast done judgment and justice (d) in Jacob.

(c) *Requireth discretion. (d) in favor of thine elect people.*

5 Exalt ye the Lord our God, and adore (e) his footstool: because it is holy.

(e) Hebrew Doctors expound this of the ark in the old testament, but the Doctors of the Church understand Christs humanity, in the holy Eucharist.

6 Moyses, and Aaron in his (f) priests: and Samuel among them, that invoke his name:

*q 23. in
Levit.*

They invocated our Lord (g) and he heard them:

(f) Here it is evident (and St. Augustine saith this place taketh away all doubt) that Moyses was a Priest, against those that for maintaining the heresy of Lay Headship, deny it. (g) By example of their praying and obtaining, the Psalmist confirmeth his prophecy, that Priests of the new Testament shall pray, and obtain mercy of Christ for the Church.

7 in a pillar of a cloud he spake to them.

They kept his testimonies, & the precept which he gave them.

8 O Lord our God thou herdst them: God thou wast propitious to them, and taking vengeance upon all (h) their inventions.

(h) God revenged the machinations made against them, punishing the rebellion of chore, Dathan and Abiron. Num. 16.

Exalt ye the Lord our God, and adore ye in his holy mount: because the Lord our God is holy.

ANNOTATIONS

Psalm 98

5. *Adore his footstool*) For so much as all Expositors, also the Hebrew Rabbins, affirm that the Psalmist here prophesieth of Christ the promised Messias, that should redeem mankind; and Seeing the ark of covenant pertaineth not to the service of Christ; but was only a figure of him, the footstool of Messias here mentioned, must needs be something pertaining to him: and therefore most ancient Fathers expound it of Christs humanity. And because the Prophet speaketh of perpetual adoration, not only of the short time, he conversed with men in this life, when very few adored him, the same fathers understand here the adoration of Christ in the blessed Sacrament of the Eucharist. Which St. Ambrose teacheth (lib. 3. de Spiritu Sancto. c. 12.) in these plain words. By the footstool must be understood the earth, by the earth the flesh of Christ. Which we also at this day adore in the Mysteries, and which the Apostles adored in our Lord Jesus. St. Augustine more largely upon this Psalm, I am made doubtful (faith he) I fear to adore the earth, lest he condemn me that made heaven and earth. Again I fear not to adore. the footstool of my Lord, because the Psalm saith to me: Adore his footstool. I seek what is his footstool, and the Scripture (Isaiæ. 66.) telleth me, the earth is his footstool. Doubtful I turn myself unto Christ, because I seek him here, and I find how without impiety the earth may be adored, without impiety his footstool may be adored. For he took earth of earth, because flesh is of earth, and he took flesh of the flesh of (the B. virgin) Mary. And because he walked here in the same flesh, and gave the very flesh to us to eat, unto salvation, and no man eateth that flesh, unless he first adore it: it is found how such a footstool of our Lord may be adored: and not only we do not sin in adoring, but we should sin in not adoring. Thus far St. Augustine. Further instructing, not to conserve of Christs flesh, as the Capharnaites did, that he would cut it in pieces from his body, and give them portions thereof. His very flesh is given and eaten, not in fleshly manner, but in sacramental. See Annotations. Joan. 6.

Christs humanity
is his foot stool,
adored in the
Eucharist.

St. Ambrose.

St. Augustine.

The receivers of
the B. Sacrament
do sin if they do
not adore it.

One Creator of all things. The 1. key

Psalm 99

All are invited to rejoice in God, Creator of all.

1 A Psalm (a) in confession.

(a) *of praise.*

2 **MAKE** ye jubilation to God (b) all the earth: serve ye our Lord in gladness.

(b) *Not only Jews, but also all Gentiles.*

Enter ye in (c) before his sight, in exultation.

(c) God Everywhere present, yet more peculiarly hearth his suppliants, praying in the temple, or place dedicated to his service.

3 Know ye that our Lord (d) he is God: he made us, and not we ourselves.

(d) *He only whom we serve as our Lord is the only God, and there is no other.*

His people, and the sheep of his pasture:

4 enter ye into (e) his gates in confession, his courts in hymns: confess ye to him.

(e) *Peculiar dedicated place, as v. 2.*

Praise ye his name:

5 because our Lord is sweet, his (f) mercy forever, and (g) his truth even unto generation and generation.

(f) *As God is always merciful in giving, and promising: (g) so he is ever faithful in performing.*

Psalm 100

Instruction to govern. the 7. key.

King David gratefully celebrateth the two general Divine virtues, Mercy and Justice: 2. by his own example exhorteth all, especially Superiors, to direct their ways in sincerity, 4. and to separate the wicked from conversation of the good.

A Psalm to David himself.

1 **MERCY** (a) and judgment I will sing to thee o Lord: I will sing,

(a) These two capital Divine virtues are ever joined in all Gods works, for both which experienced towards himself, the Psalmist rendereth thanks and praises.

2 and I (b) shall understand in the immaculate way, (c) when thou shalt come to me.

I walked through in the innocency of my heart, in the midst of my house.

(b) I will do mine endeavor to know the immaculate way, (c) which I can not do, but by thy grace coming unto me. For by help thereof I did as followeth.

3 I did not propose before mine eyes any unjust thing: I hated them that do prevarication.

4 A perverse heart hath not cleaved to me: the malignant declining from me I knew not.

5 (d) One secretly detracting from his neighbor, him did I persecute. One of a proud eye, and unsatiable heart, with him I did not eat.

(d) *That is, all and every one thus wickedly disposed I abhorred.*

6 Mine eyes are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way, (e) he did minister to me.

(e) *I kept such under, as a servant or slave.*

7 He that doth proudly shall not dwell in the midst of my house: he that speaketh unjust things, hath (f) not directed in the sight of mine eyes.

(f) *Prospered not, got no benefit by me.*

8 In (g) the morning did I kill all the sinners of the earth: that I might destroy (h) out of the city of our Lord, all those that work iniquity.

(g) *Speedily and without delay I cut off all disordered people: (h) that others might not be corrupted by them.*

Psalm 101

A sinner in affliction of mind prayeth God to deliver him, 10. desolate of all other help. 13. conceiveth comfort in Gods eternal Goodness, and singular mercy, in redeeming mankind, and propagating the Church. 24. Prayeth to be made mature in virtue before he die, that he may live with God: 26. who only and wholly being immutable, establisheth his servants forever.

The fifth penitential
Psalm the 7. key.

1 The prayer of the poor, when he shall be anxious, and shall make his petition before our Lord.

2 **LORD** hear my (a) prayer: and let my (b) cry come to thee.

(a) every petition is a prayer, (b) and that which proceedth from more fervent affection, is called a cry, though it burst not out into clamor, nor perhaps into any voice at all. For God said to Moyses, praying in mere silence, but with vehemency of spirit (Exod. 14) Why criest thou to me?

3 Turn (c) not away thy face from me: in what day soever I am in tribulation, incline thine ear to me.

(c) Though sin provoke Gods wrath, because we by sinning turn from him, and not he first from us: yet we pray God not so to leave us, but to give us new grace, that by humility, and penance we may return to him, and not die in sin.

In what day soever I shall invoke thee, hear me speedily.

4 Because my days have vanished as (d) smoke: and my (e) bones are withered as (f) a dry burnt firebrand.

(d) Mans days, and all his works are nothing worth, but vanish like smoke, so long as he is in mortal sin: (e) yea his best works, as if he give alms, fast, pray, and die for the truth, yet all those avail nothing. (1. Cor. 13.) but are (f) like dried sticks, or chips, fit to kindle the fire.

5 I (g) am stricken as grass, and my heart is withered: because (h) I have forgotten to eat my bread.

(g) My soul separated by sin from God, withereth as grass, that is cut from the root:

6 For (i) the voice of my groaning, my (h) bone hath cleaved to my flesh.

(i) In this miserable state. (h) because I have lost all savor and appetite to spiritual meat.

7 I am become like (h) a pelican of the wilderness: I am become as (h) a night crow in the house.

(h) because I have lost all savor and appetite to spiritual meat. (h) because I have lost all

savor and appetite to spiritual meat.

8 I have watched, and am become as (h) a sparrow solitary in the housetop.

(h) because I have lost all savor and appetite to spiritual meat.

9 all the day did mine enemies upbraid me: and they (o) that praised me, sware against me.

(o) *Those that were wont to praise or flatter me, now are as sworn enemies against me.*

10 Because I did (p) eat ashes as bread, & mingled (q) my drink with weeping.

(p) *Bread savored to me no better then ashes. (q) and drink gave me no comfort, but still I wept.*

11 At (r) the face of thy wrath and indignation: because (s) lifting me up thou hast thrown me down. (t)

(r) I am most especially afflicted, because thou art angry. (s) In that thou didst sometime advance me in prosperity, (t) my fall is so much greater, and more grievous.

12 My days have declined (v) as a shadow: and I am withered (w) as grass.

(v) As a shadow declineth to nothing, and all becometh darkness, when the sun, and other light departeth, evenso I, that am but a shadow, decline to mere darkness, when thy favor parteth from me. (w) and I lose my beauty, as grass cut from the ground withereth.

13 (x) But thou o Lord endurest forever: and (y) thy memorial in generation and generation.

(x) But I am marvelously comforted, considering that thou our Messiah, the Son of God, art immutable forever: (y) and thy memorable promise of redeeming mankind, will have effect in all generations.

14 Thou (z) rising up shall have mercy on Sion: because it is (a) time to have mercy on it, because (b) the time cometh.

(z) Thou rising to help, who seemedst to have forgot, wilt protect the Church, and every faithful soul. (a) because thou hast deferred long: (b) and because the time by thee designed seemeth to approach

15 Because (c) the stones thereof have pleased thy servants: and they shall have pity on (d) the earth (e) thereof.

(c) Men that shall hear thine Apostles preach, shall prove good and fit matter, for the building of thy Church: (d) and the simplest poor people, as it were, the earth or dust; (e) shall participate of this mercy.

16 And (f) the Gentiles shall fear thy name o Lord, and all (g) the Kings of the earth thy Glory.

(f) Besides those Jews that shall believe in Christ, much more the Gentiles shall fear and serve him. (g) His Glory is so evident that all Kings know it, though all be not converted.

17 Because our Lord hath built Sion: and he shall be seen in his Glory.

18 He hath had respect to the prayer (h) of the humble: and he hath not despised their petition.

(h) *Of holy Patriarchs, Priests, Prophets, and of all true penitents.*

19 Let these things be written unto another generation: and the people, that shall (i) be created, shall praise our Lord.

(i) *That shall be made a new creature in Christ.*

20 Because he hath looked forth from his high holy place: our Lord from heaven hath looked upon the earth.

21 That he might hear the groanings of the fettered: that he might loose the children of them that are slain:

22 That they may (k) show forth the name of our Lord in Sion: and his praise in Jerusalem.

(k) *The faithful people of the Church, according to their hability endeavor to serve Christ.*

23 In the assembling of the people together in one, and Kings to serve our Lord.

24 He answered him in the way of his strength: Show me the fewness of my days.

25 call me not back (l) in the half of my days: thy years are unto generation and generation.

(l) *Grant me time and means to be mature in virtue in this life.*

26 In the beginning o Lord thou didst found the earth: and the heavens are the works of thy hands.

27 They (m) shall perish, but thou art permanent: and they shall all wax old as a garment. *Heb. 1.*

(m) *Be changed in quality.*

And as a vesture thou shalt change them, and they shall be changed:

28 but thou art the selfsame, and thy years shall not fail.

29 The children of thy servants shall inhabit: and (n) their seed shall be directed forever.

(n) *The Church of Christ perpetual.*

Psalm 102

Thanks to God for private, 6. and public benefits. 17. His mercy, justice, and other proprieties are immutable. 20. Angels, and all other creatures are invited to praise him.

Gratitude for Gods benefits. The 7. key.

1 To (a) David himself.

(a) *Inspired to David, and written by him.*

MY soul (b) bless thou our Lord: and (c) all things, that are within me, his holy name.

(b) *Show forth praises, and thanks: (c) all my cogitations, affections, senses, and powers.*

2 My soul bless thou our Lord: and forget not all his retributions.

3 Who is (d) propitious to all thine iniquities: who (e) healeth all thine infirmities.

(d) *The first benefit of grace is remission of sins: (e) the second, is curing evil habits, or dispositions.*

4 Who (f) redeemeth thy life from deadly falling: who (g) crowneth thee in mercy and commiserations.

(f) *The third, to conserve from falling again: (g) the fourth, to give victory and reward in abundant measure.*

5 Who (h) replenisheth thy desire in good things: thy youth (i) shall be renewed as the eagles.

(h) The fifth, to grant all lawful petitions temporal and spiritual, which are good for the soul, (i) the sixth, resurrection of flesh in Glory.

6 Our Lord (k) doth mercies: and (l) judgment to all that suffer wrong.

(k) Our Lord, whose special property is to show mercy, (l) when the same is neglected, he revengeth the wrongs, delivering the oppressed, and punishing the oppressors.

7 He made his ways (m) known to Moyses, his wills to the children of Israel.

(m) *By giving them a written law.*

8 Our Lord is (n) pitiful, and (o) merciful: (p) long suffering, and very merciful.

(n) God is naturally pitiful, to relieve the afflicted. (o) merciful towards sinners. (p) loath to be angry, or to punish.

9 He will (q) not be angry always: neither will he threaten forever.

(q) God punisheth not penitents with eternal pain, but with temporal: for though (as in the next verse) our sins of their own nature, deserve eternal punishment, yet Christ paying our ransom, true penitents are only punished temporally.

10 He hath not done to us according to our sins: neither according to our iniquities hath he rewarded us.

11 For according to the height of heaven from the earth: hath he strengthened his mercy upon them that fear him.

12 As far (r) as the East is distant from the West: hath he made our iniquities far from us.

(r) *See here the perfect washing away, and separation of sins.*

13 As a father hath compassion of his children, so hath our Lord compassion on them that fear him:

14 because he hath known (s) our making.

(s) In regard of our frailty he hath compassion: yet his mercy only availeth to them that fear him: as in the next words before, and v. 17.

He remembered that we are dust:

15 man, his days are as grass, as the flower of the field so shall he flourish.

16 Because the spirit shall pass in him, and he shall not stand: and he shall know his place no more.

17 But the mercy of our Lord from Everlasting, and unto Everlasting upon them that fear him.

And his justice is upon the childrens children, to them that keep his testament.

18 And are mindful of his commandments, to (t) do them.

(t) *A just man not only knoweth, and remembreth, but also doth the commandments.*

19 Our Lord hath prepared his seat in heaven: and his kingdom shall have dominion over all.

20 Bless our Lord all ye his Angels: mighty in power, doing his word, that fear the voice of his words.

21 Bless our Lord all ye his hosts: you his ministers, that do his will.

22 Bless ye our Lord (v) all his works: in every place (w) of his dominion, my

soul bless thou our Lord.

(v) all creatures, though naturally senseless, yet praise God, because they are his work, (w) and because they are in his dominion.

ANNOTATIONS

Psalm 102

An Eagle fresh in old age as in youth.

Renovation of a sinner by grace.

Diverse senses of the same Scripture.

Origens heresy that all shall be saved.

The damned can never repent.

5 *Thy youth shall be renewed, as the Eagles.*) Aristotle and Pliny write, that an Eagle decayeth not, nor ever dieth by old age, but the upper part of her beak still growing, at last hindereth her from eating, and so she dieth of famine. Saadias, and other Hebrew Rabbins, report that an Eagle every ten years washeth herself in the sea as in a bath, & then flying very high burneth her feathers in the elemental fire, & new feathers growing she becometh fresh, as in her first youth, till at last about an hundred years old, she is not able to rise from the water and so is drowned. St. Augustine more probably affirmeth that in long time her beak growing long, and stopping her mouth, that she can not eat, she breaketh the upper hooked part thereof against a stone, and so receiveth meat, and recovereth strength, as in her youth. But whatsoever is the natural property of this kingly bird, the Royal Prophet here instructeth us, by the similitude of her long life, or by the renovation of her strength, that just men, Gods servants are spiritually renovated in Christ, the principal rock, on whom the Church, & all the faithful are built, either by receiving new strength by his grace in their souls, after they are weakened by sin; as St. Jerome and Euthymius expound this place: or by restoration of their bodys glorified in the resurrection; as St. Augustine teacheth: or by both, as most Catholic Doctors understand it. For one sense of holy Scripture excludeth not another. Especially when one is subordinate to the other. As here these two senses do very well concur, Seeing the state of the body after the resurrection, dependeth upon the state of the soul, at the time of death.

9. *He will not be angry always.*) Origen misunderstood this place, and some other like, holding an erroneous opinion, that all, even the most wicked sinners, both men and Devils, shall at last be saved, and not eternally damned: which is a condemned heresy, contrary to evident places of holy Scriptures. Psal. 9 v. 6. The impious hath perished: their name thou hast destroyed forever, & forever & Ever. Mat. 25. The wicked shall go into fire Everlasting, into Everlasting punishment. Apoc. 20. The beast and the false prophet (and the same reason is for all the wicked) shall be tormented day and night, forever and Ever. Neither are these words (God will not be angry always) spoken universally, touching all sinners whosoever, but are limited, v, 13, & 17, to those that fear him, and keep his testament: whereas all those that die in mortal sin, are still obstinate in malice, and can never rightly repent, nor rightly fear God, nor keep his commandments.

Psalm 103

Gods works marvelous. the 2. key.

The Psalmist inviteth himself and others to praise God, for his marvelous works in the heavens, 5. the earth, and water, 9. limiting their bonds, producing all things necessary for all living creatures, in convenient seasons. 27. with continual providence of all.

1 To David himself.

MY soul bless thou our Lord: o Lord my God thou art magnified exceedingly.

2 Thou hast put on (a) confession and beauty: being clothed with light as with a garment:

Stretching out the heaven as a skin:

(a) *Thou possessest all Majesty, and matter of praise.*

3 which coverest the higher parts thereof (b) with waters.

(b) *Thou hast compassed the sphere of the fixed stars, with a sphere of crystalline substance, which is as water congealed.*

Which (c) makest the cloud for thee to ascend on: which walkest upon the wings of winds.

(c) According to our capacity the prophet describeth the speedy coming, or working of God, as if he came in a swift cloud, or with wings of the wind, to signify that he worketh what and when he pleaseth without delay: He said, and things were made: he commanded and they were created, Psal. 32

4 Which makest spirits thine (d) Angels: and thy (e) ministers a burning fire.

(d) Thy messengers to execute thy will: (e) & the same Angels are as a burning fire in operation, yea they dispatch more easily, and more speedily then we can conceive,

5 Which hast founded the earth upon (f) the stability thereof: it shall not be inclined forever and Ever:

(f) *Most firmly established by natural weight, in the center of the world.*

6 The (g) depth, (h) as a garment, is his clothing: upon the mountains shall waters stand.

(g) *The water (h) should naturally cover all the earth:*

7 At (i) thy reprehension they shall flee: at the voice of thy thunder they shall fear.

(i) *But by thy commandment the waters are contained in their limited places.*

8 The (k) mountains ascend: and the plain fields descend into the place, which thou hast founded for them.

(k) *The waters being contained in their appointed channels, both hills and fields appear, which otherwise would be covered.*

9 Thou hast set a bound, which (l) they shall not pass over: neither shall they return to cover the earth.

(l) The waters.

10 Which sendst forth fountains in the valleys: between the midst of mountains shall waters pass.

11 all the beasts of the field shall drink: the wild asses shall (m) expect in their thirst.

(m) hope for and receive.

12 Over them shall the fowls of the air inhabit: out of the midst of rocks they shall give forth voices.

13 Watering the mountains from his higher places: of the fruit of thy work shall the earth be filled:

14 Bringing forth grass for beasts, and herb for the service of men.

That thou mayest bring forth (n) bread out of the earth:

(n) By these three principal kinds of food, bread, wine, and oil, all sorts of nutriment are understood.

15 and (o) wine may make the heart of man joyful:

(o) By these three principal kinds of food, bread, wine, and oil, all sorts of nutriment are understood.

That he may make the face cheerful with (p) oil: and bread may confirm the heart of man.

(p) By these three principal kinds of food, bread, wine, and oil, all sorts of nutriment are understood.

16 The trees of the field shall be filled, and the cedars of Libanus, which he hath planted:

17 there sparrows shall make their nest.

The house of the hearn is the leader of them:

18 the high mountains for hearts: the rock a refuge for the Irchins.

19 He made the Moon for seasons: the Sun knoweth his going down.

20 Thou didst appoint darkness, and night was made: in it shall all the beasts of the wood pass.

21 The whelps of lions roaring, to raven, and to seek of God meat for themselves.

22 The Sun is risen, and they are gathered together: and in their couches they shall be placed.

23 Man shall go forth to his work: and to his working until Evening.

24 How magnified are thy works o Lord! thou hast made all things in Wisdom: the earth is filled with (q) thy possession.

(q) With thy creatures.

25 This great sea, and very large, there are (r) creeping beasts, whereof (s) there is no number.

(r) Fishes, serpents, worms, and all living creatures that lack feet. (s) No kind of living creatures multiplieth so much as fishes. Aristotle li. 9. Animal. c. 17.

Little beasts with great:

26 there ships shall pass.

This (t) dragon, whom thou madest to (v) delude:

(t) A most huge fish called Leviathan. Job. 40. v. 20. (v) Albeit in the water he passeth Mans strength, yet deprived of water he is not able to defend himself. v. 29.

27 all expect of thee that thou give them meat in season.

28 Thou giving unto them, they shall gather it: thou opening thy hand, all shall be filled with bounty.

29 But thou turning away the face, they shall be troubled: thou shalt take away their spirit, and they shall fail, and shall return into their dust.

30 Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

31 Be the Glory of our Lord forever: our Lord will rejoice in his works:

32 Who looketh upon the earth, & maketh it to tremble: who toucheth the mountains, and they smoke.

33 I will chant to our Lord in my life: I will sing to my God as long as I am.

34 Let my speech be acceptable to him: but I will take delight in our Lord.

35 (w) Let sinners fail from the earth, and the unjust, so that they be not: my soul bless thou our Lord.

(w) A prediction that impenitent sinners shall be damned, wherein the Prophet conforming his will to Gods, uttereth it in form of a prayer.

Psalm 104

Gods special
benefits towards the
Jews. the 4. key.

The Israelites are exhorted to sing praises to God, 5. for his marvelous benefits towards Abraham, Isaac, and Jacob. 11. whose particular family, being then small, went from Chanaan into Ægypt (17. whither Joseph by Gods providence was carried before) there increased in number, was persecuted, 26. delivered by Moyses and Aaron, working many great miracles, 36. protected, and fed in the desert, 44. and finally possessed Chanaan.

(a) Alleluia.

(a) Alleluia signifieth more then Laudate Dominum, Praise ye our Lord. For by these two hebrew words, Alleluia, the Prophet inviteth all men to praise God, with gladness, and jubilation, with heart, voice, and gesture, with instruments, and howsoever we are able. And therefore St. Jerome, St. Augustine, and all Catholic writers keep the same word, and translate it not, neither in the titles of Psalms, not ordinarily in any place of holy Scripture. This is the first Psalm thus titled, and is the same Psalm in sense, and in good part of the words, which the royal Prophet made, and caused to be song, when he brought the ark of God from the house of Obededom into his own house. 1. Par. 16. v. 8.

1 **CONFESS** ye to our Lord, and invoke his name: (b) show forth his works among the Gentiles. For

(b) How much more grateful is it now to God, that we celebrate the greater mysteries of the new Testament. For an exposition of this Psalm read the places quoted in the inner margin.

2 Chant to him, and sing to him: tell ye all his marvelous works.

3 Praise ye him in his holy name: let the heart of them rejoice that seek our Lord.

4 Seek ye our Lord, and be confirmed: seek (c) his face always.

(c) His present help.

5 Remember ye his marvelous works, which he hath done: his wonders, and the judgments of his mouth.

6 The seed of Abraham, his servants: the children of Jacob his elect.

7 He is the Lord our God: in (d) all the earth are his judgments.

(d) not only in Israel, but in all the world.

8 He hath been mindful forever of his testament; of the word, which he commanded (e) unto a thousand generations.

(e) Forever, to the end of the world.

9 Which he disposed to Abraham: and of his oath to Isaac.

10 And he appointed it to Jacob for a precept: and to Israel for an eternal testament.

11 Saying: To thee will I give the land of Chanaan, the cord of your

*Gen 12. v.
7. Gen.
17. v. 4.
Gen. 26.
v. 3. Gen
28. v. 13.
Gen. 46.
v. 26. 27.*

inheritance.

12 When they were (f) of small number, very few and sojourners thereof:

(f) But. 70. persons.

13 And they passed from nation into nation, & from kingdom to another people.

14 He left not a man to hurt them: and he rebuked kings for their sake.

15 Touch not my anointed, and toward my Prophets be not malignant.

*Gen. 41.
v. 54.*

16 And (g) he called a famine upon the land: and he destroyed all the strength of bread.

(g) By his providence suffered.

*Gen. 37.
v. 28.*

17 He sent a man before them: Joseph was sold to be a servant.

18 They humbled his feet in fetters, iron passed through his soul,

19 until his word came.

*Gen 39. &
seq.*

The word of our Lord inflamed him:

20 the king sent, and loosed him; the prince of the people, and released him.

21 He appointed him lord of his house: and prince of all his possession.

22 That he might instruct his princes as himself: and might teach his ancients Wisdom.

Gen. 46.

23 And Israel entered into Ægypt, and Jacob was a sojourner in the land (h) of Cham.

(h) Ægypt, possessed by Mesraim Chams second son. Gen. 10. v. 13.

*Exo. 1. v.
7.*

24 And he increased his people exceedingly: and strengthened them over their enemies.

25 He (i) turned their heart, that they hated his people: and to work guile toward his servants.

(i) May it be understood, or believed (saith St. Augustine) that God turneth the heart of man to commit sins? Or is it no sin, or is it a small sin, to hate the people of God? Or to work guile towards his servants? Who will say this? What then, is God author of these so grievous sins, who is not to be supposed the author of a most small sin? This learned Father therefore answereth, that God perverted not a right heart, but turned that was of itself perverse, to the hatred of his people, where he might use that evil well, not by making them evil, but by bestowing upon his own people good things, which the evil might easily envy. Which hatred of theirs how God used both to the exercise of his people (which is profitable to us) & to the Glory of his own name, the things that follow do teach us, which are here remembered to his praise.

*Exo. 3. 4.
7. 8. 9. 10.
12.*

26 He sent Moyses his servant: Aaron, (k) himself whom he chose.

(k) In whom God established the Priest good of Moyses law.

27 He did put in them the words of his signs, and of his wonders in the Land of Cham.

28 He sent (l) darkness, and obscured: and did (m) not exasperate his words.

(l) The ninth plague of the Ægyptians. (m) God willingly, not as one loath or unwilling, performed all that he threatened.

29 He turned their (n) waters into blood: and killed their fishes.

(n) The first plague.

30 Their land brought forth (o) frogs in Davi the inner chambers of their Kings.

(o) The second plague. David knew this by revelation, or by tradition for it is not in Exodus.

31 He said, and (p) the * cænomyia came: and the (q) cinifes in all their coasts.

(p) The fourth plague. (q) The third plague.

**a swarm of flies.*

32 He made their rains (r) hail: fire burning in their land.

(r) The seventh plague.

33 And he stroke their vines, and their fig trees: and he destroyed the wood of their coasts.

34 He said, & (s) the locust came, and the (t) bruchus whereof there was no number.

(s) The eighth plague. (t) A worm that spoileth corn, grass, and fruit.

35 And it did eat all the grass in their land: and it did eat all the fruit of their land.

36 And he stroke every (v) first begotten in their land: the first fruits of all their labor.

(v) The tenth plague. The fifth & sixth of pestilence and boles are omitted.

Exod. 12. v. 35.

37 And he brought them forth with gold and silver, and there was not in their tribes a feeble person.

38 Ægypt was glad at their departure: because the fear of them lay upon them.

39 He spread a cloud for their protection, and fire to shine unto them by night.

Exod. 13. v. 21.

40 They made petition, and the quail came: and he filled them with the bread of heaven.

Exod. 16. v. 13.

41 He divided the rock, and waters flowed: rivers ran in the dry ground.

Exod. 17. v. 6.

42 Because he was mindful of his holy word, which he had uttered to Abraham his servant.

Gen. 12.

43 And he brought forth his people in exultation, and his elect in joy.

44 And he gave them the countries of the Nations: and they possessed the labors of peoples:

Josue. 6. & seq.

45 That they might keep his justifications, and seek after his law.

Psalm 105

The Israelites often sinned, and were mercifully punished. the 4. key.

The prophet exhorteth the people to render thanks and praises to God, 6. for remitting their manifold sins, in the desert. 34. and in the conquered land: 38. foreshowing like sins to come, Gods wrath and punishment for the same. 44. and that he will give grace of repentance: to some 47. for which he prayeth, and praiseth God.

Allelu ia.

1 **CONFESS** ye to our Lord (a) because he is good because his mercy is forever.

Judith. 13 v. 21.

(a) God is of himself and essentially good. all other Goodness is participated of him.

2 (b) Who shall speak the powers of our Lord, shall make all his praises to be

heard?

(b) *No creature can fully express Gods perfections.*

3 (c) Blessed are they, that keep judgment, and (d) do justice at all time.

(c) *It is a happy state in this life, either to keep Gods law: (d) or to repent and do Worthy penance for transgressing.*

4 Remember us o Lord (e) in the good pleasure of thy people: visit us in thy salvation:

(e) *According to thy wonted benevolence, promised to thy people.*

5 To (f) see in the Goodness of thine elect, to rejoice in the joy of thy nation: that thou mayest be praised with thine inheritance.

(f) *That we may see, and enjoy the benefits promised to thine elect.*

6 We have (g) sinned with our fathers: we have (h) dealt unjustly, we have (i) done iniquity.

(g) *We have erred and hurt ourselves: (h) we have wronged our neighbors: (i) we have offended against God.*

7 Our fathers in Ægypt did not understand thy marvelous works: they were not mindful of the multitude of thy mercy.

*Exod. 14.
v. 11.*

And they provoked thee to wrath going up unto the sea, the red sea.

8 And he saved them (k) for his name sake; that he might make his power known.

(k) *Albeit the people by their murmuring deserved more punishment, yet God for the Glory of his own name saved them from utter destruction.*

9 And he rebuked the red sea, and it was made dry: and he led them in the depths as in a desert.

10 And he saved them from the hand of them that hated them: and he redeemed them out of the hand of the enemy.

11 And water overwhelmed those that afflicted them: there did not one of them remain.

12 And they believed his words: and they sang his praise.

Exod. 13.

13 They had (l) quickly done, they forgot his works: and they (m) expected not his counsel.

(l) *They persevered not long in their duty towards God, Seeing his omnipotent power by his marvelous works: (m) nor were content with his providence, but carnally coveted things, not necessary.*

14 And they coveted concupiscence in the desert: and tempted God in the place without water.

*Exo. 16.
& 17.*

15 He gave them their petition: and sent saturity into their (n) souls.

(n) *According to their carnal desires.*

16 And they provoked Moyses in the camp: Aaron the (o) holy of our Lord.

Rom. 16.

(o) *holy by his function.*

17 The earth was opened, and swallowed Dathan: and overwhelmed the congregation of Abiron.

18 And a fire flamed up in their synagogue: the flame burnt the sinners.

19 And they made a calf in Horeb: and they adored (p) the sculpture.

(p) They adored the image that represented a calf, not God.

Exo. 23.

20 And they (q) changed their Glory into the similitude of a calf that eateth grass.

(q) God being their true Glory, they changed him, for a false god of the Ægyptians (who especially honored a calf called Apis) making an image thereof, and attributed their deliverance from Ægypt to this imagined god. Exo. 32. v. 4. 8. Of which and the like foolish, and abominable Idolatry St. Paul writeth, Rom. 1. v. 23. They changed the Glory of the incorruptible God, into a similitude of the image of a corruptible man, and of fowls, and of four footed beasts, and of them that crepe: where we see what manner of images holy Scriptures condemn, and not the images of Christ and his Saints.

21 They forgat God, which saved them, which did great things in Ægypt,

22 marvelous things in the land of Cham, terrible things in the red sea.

23 And (r) he said to destroy them: if Moyses his elect had not stood in the way before him:

(r) He said, he would destroy them, but for Moyses prayer spared them.

Exo. 32.

To turn away his wrath that he should not destroy them:

24 and they esteemed for naught the land that was to be desired.

They did not believe his word,

Rom. 14.

25 and they murmured in their tabernacles: they heard not the voice of our Lord.

26 And he lifted up his hand over them: to overthrow them in the desert:

27 And to cast down their seed among the Nations: and to disperse them in the countries.

*Rom. 14.
v. 21. 22.*

28 And they were professed to (s) Beelphegor: and they did eat the sacrifices (t) of the dead.

*Rom. 25.
v. 3.*

(s) The Idol of Moabites, and Madianitees, (t) As God is in deed the living God, that liveth of himself, and giveth life to others: so false gods are called dead gods, that can not give life to any, but do kill all that serve them; at least spiritually, and often corporally.

29 And they provoked him in their inventions: and ruin was multiplied on them.

30 And Phinees stood, and (v) pacified: and the slaughter ceased.

(v) Phinees moved by the zeal of God (as the holy text witnesseth. Nu. 25. v. 11.) in killing the adulterers pleased God, and merited reward.

31 And it was reputed to him unto justice, in generation and generation even forever.

32 And they provoked him at the waters of contradiction: and (w) Moyses was vexed for them:

*Num. 20.
v. 2. 12.*

(w) Moyses afflicted in spirit, by the enormous murmuring of the people, doubted whether God would give them water out of the rock or no, not doubting of his power, but of his will: and so when he should have spoken to the rock, Num. 20. v. 8. he spoke to the incredulous people. v. 10. and therein offended God. for which he was temporally punished. v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.

33 because they exasperated his spirit.

And he plainly affirmed in his lips:

34 they destroyed not the nations, of which our Lord spake to them.
35 And they were mingled among the nations, and learned their works:
36 and they served their sculptures: and it became a scandal to them.
37 And they immolated their sons, and their daughters to Devils.
38 And (x) they shed innocent blood: the blood of their sons and of their daughters, which they sacrificed to the sculptures of Chanaan.

*Deut 2. v.
2. & 12. v.
2. & 3.
Iudic. 2. v.
11. 12.
Iudic. 3. v.
5. 6. & c.
Jere. 19.
v. 5.*

(x) Some Jews offered these most cruel, unnatural, and abominable sacrifices; perhaps in the times of Judges, when they were mingled with idolatrous people, and served their gods; Iud. 2. v. 12. c. 3. v. 6. But it is more express after Davids time, whereof he here prophesieth, and was verified by Achaz. 4. Reg. 16. v. 3. and by Manasses. 4. Reg. 21. v. 6. Which with other Idolatry king Josias destroyed. 4. Reg. 23. v. 1.

And the land was infected with blood,

39 and was contaminated in their works: and they did fornicate in their inventions.

40 And our Lord was wrath with fury upon his people: and he abhorred his inheritance.

41 And he delivered them into the hands of the nations: and they that hated them, had the dominion of them.

42 And their enemies afflicted them: and they were humbled under their hands:
43 he did often deliver them.

But they exasperated him in their counsel: and they were humbled in their iniquities.

44 And he (y) saw when they were afflicted: and he heard their prayer.

(y) God respected them with his merciful eye, and gave them grace to repent,

45 And he was mindful of his testament: and it repented him according to the multitude of his mercy.

46 And he gave them into mercies in the sight of all, that had taken them. (z)

(z) Here the Psalmist concludeth both the history and prophecy of this Psalm, with prayer and praise, as followeth:

:: A very fit prayer
in time of schism.

47 :: Save us o Lord our God: and gather us out of the Nations:

That we may confess to thy holy name: & may Glory in thy praise.

48 Blessed be our Lord the God of Israel from Everlasting unto Everlasting:
and all the people shall say: Be it, be it.

ANNOTATION

Psalm 105

The red sea a
figure of Baptism.

10. *He redeemed them.*) What price (or ransom) saith St. Augustine, was given in this redemption? Or is it a prophecy, that this was done in figure of Baptism, where we are redeemed from the hand of the Devil, by a great price, which is the blood of Christ? Whereupon it was more conveniently figured, not by what sea soever, but by the red sea. For blood hath red color. And touching the effect of Baptism destroying all former sins, he teacheth in the exposition of the next Psalm (and either the same holy father, or some other good author, Ser. 42. de temp) that as the Israelites passed safely

All former sins

destroyed in
Baptism.

through the red sea, and all the Ægyptians going in with them were drowned: so the baptised are saved in the water of Baptism, and all their sins are destroyed.

Psalm 106

Gods perpetual
providence towards
all men. The 3. key.

Again the Psalmist inviteth all men to render thanks to God for their delivery from dangers, or evils in general: 4. particularly from dangers in journey, 10. in prison, or captivity, 17. in sickness spiritual and corporal, 23. in navigation, 33. describing the changeable course of things in this world, 38. especially of mens states; 42. for all which the just will praise God.

Alleluia.

1 **CONFESS** (a) ye to our Lord because he is good: because his mercy is forever.

*1. Par. 16.
v. 34.*

(a) Praise God by confessing his mercy, providence, and Goodness.

2 Let them say that are (b) redeemed of our Lord, whom he redeemed out of the hand of the enemy: and out of the countries he gathered them:

(b) *God of his mercy promised the Redeemer of mankind straight after Adams fall:*

3 From (c) the rising of the sun, and the going down: from the north, and the sea.

(c) Which redemption was intended for all, and faileth not of Gods part in any, but of mens own willful refusing to be duly penitent, and to keep Gods precepts.

4 They (d) wandered in the wilderness, in a place without water: the way of city for habitation they found not.

(d) Literally of such as wander in this world, having no settled place to dwell in: spiritually of all mankind after his fall.

5 Hungry, and thirsty: their soul fainted in them.

6 And (e) they cried to our Lord when they were in tribulation: and he delivered them out of their necessities.

(e) *whensoever they call upon God, he helpth them, as is best for their spiritual health.*

7 And he conducted them in to the right way: to go into a city of habitation.

8 Let (f) the mercies of our Lord confess to him: and his marvelous works to the children of men.

(f) *all Gods benefits, which are of his mercy, not of Mans dessert, are just matter of praising God.*

9 Because he hath filled the empty soul: and the hungry soul he hath filled with good things.

10 Them that sat in darkness, and in the shadow of death: bound in neediness, and iron.

11 Because they (g) exasperated the words of God: and they provoked the counsel of the Highest.

(g) *Calamities in this world are commonly inflicted for sins.*

12 And their heart was humbled in labors: they were weakened, neither was there any to help.

13 And they cried to our Lord when they were in tribulation: and he delivered

them out of their necessities.

14 And he brought them out of darkness, and the shadow of death: and brake their bonds asunder.

15 Let the mercies of our Lord confess to him: and his marvelous works to the children of men.

16 Because he hath destroyed the gates of brass: and the bars of iron he hath broken.

17 He hath received them out of the way of their iniquity: for they were humbled for their injustices.

18 Their soul did abhor all meat: & they approached even to the gates of death.

19 And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities.

20 He sent his word, and healed them: and delivered them out of their destructions.

21 Let the mercies of our Lord confess to him: and his marvelous works to the children of men.

22 And let them sacrifice the sacrifice of praise: and show forth his works in exultation.

23 They that go down into the sea in ships, making traffic in the great waters.

24 They have seen the works of our Lord, and his marvelous things in the depth.

25 He said, and the blast of the storm stood: and the waves thereof were exalted.

26 They ascend even to the heavens, and they descend even to the depths: their soul pined a way in evils.

27 They were troubled, and were moved as a drunken man: and all their Wisdom was devoured.

28 And (h) they cried to our Lord when they were in tribulation, and he brought them out of their necessities.

(h) As before in the 6, 13, and 19, verses,

29 And he turned his storm into calm: and the waves thereof were quiet.

30 And they rejoiced because they were quiet: and he conducted them into the haven of their will.

31 Let (i) the mercies of our Lord confess to him: and his marvelous works to the children of men.

(i) This verse also is four times in this Psalm v. 8. 15. 21. and 31. to admonish us, that as there is one means to escape from all dangers by crying to God, as v. 6. 13. 19. and 28, with mourning and penance: so there is one cause of praise and thanks for our delivery, which is Gods mercy and grace,

32 And let them exalt him in the church of the people: and the chair of the ancients let them praise him.

33 (k) He turned (l) the rivers into a desert: and the issues of waters into dryness.

(k) God to show sometimes his power, also to benefit some, and to punish others, changeth the accustomed course of things, and states of men, at his Divine pleasure; as here the Royal prophet reciteth some examples, And some others are recorded in diverse times and places, (l) No doubt much change was made in the earth by Noes flood. And many think that the land of Chanaan, was made more fruitful in the time of the Jews inhabiting, and now is more barren again.

34 The (m) fruitful land into a salt ground, for the malice of them that inhabit it.

(m) He alludeth to the country about Sodom, and Gomorra, which was most fruitful, and most pleasant, Gen, 13. v, 10, but shortly after was burnt with fire and brimstone, Gen. 19, v, 24, subverted, and turned into a dead and salt sea.

35 He turned the desert into pools of waters: and the land without water into issues of waters.

36 And he placed the hungry there, and they built a city of habitation.

37 And they sowed fields, and planted vineyards: and they made fruit (n) of Nativity.

(n) Made abundance of fruit to grow.

38 And he blessed them, and they were multiplied exceedingly: and their beasts he lessened not.

39 And (o) they were made few: and were vexed by the tribulation of evils, and with sorrow.

(o) Again some countries punished for sins.

40 Contempt was poured out upon princes: and he made them wander where was no way, and not in the way.

41 And he (p) did help the poor out of poverty: and made families as sheep.

(p) Another change in relieving the poor being humbled.

42 The just shall see, and shall rejoice: & all iniquity shall stop her mouth.

43 Who is wise and will keep these things? and will understand the mercies of our Lord?

Psalm 107

David singeth praises for benefits received. the 8. key.

The royal prophet promiseth, 5. and rendereth praises to God, 7. for his delivery from troubles, and advancement in the kingdom, 13. praying God still to help Mans infirmity.

1 A Canticle (a) of Psalm, to David himself.

(a) *This Psalm was song with instruments beginning the music, and voices following.*

*Psal. 56.
v. 8.*

The former part of this Psalm to the 7. verse, is the same in sense, and almost in words, with the latter part of the 56 from the 8. verse.

2 **MY HEART** is ready o God, my heart is ready: I will chant, and will sing in my Glory. The

3 Arise my Glory, arise psalter, and harp: I will arise early.

4 I (b) will confess to thee in peoples o Lord: and I will sing to thee (c) in the Nations.

(b) King David subdued not only some parts of Chanaan, not subject to the Jews before (2. Reg. 5. 1. Par. 11.) but also brought the Philistines, Moabites, Ammonites, Idumeans, Amalechites, the Kings of Soba, Syria, and Emath, to pay tribute, 2. Reg. 8 1. Par. 18. (c) Yet all these victories and conquests were but a figure of Christs power, and dominion in all nations. And therefore, the rest of this Psalm, by St. Augustine, and other fathers judgment, was rather

prophetically uttered by David, in the person of Christ, and more perfectly performed by Christ in his Church, then historically averred of David himself.

5 Because thy mercy is great above the heavens: and thy truth even to the clouds.

6 Be exalted above the heavens o God, and thy Glory over all the earth:

7 :: that thy beloved may be delivered.

Save with thy righthand, and hear me:

8 God spake in his holy:

I will rejoice, and will divide Sichem, and I will measure the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.

Juda is my king:

10 Moab the pot of my hope.

Upon Idumea I will extend my shoe: the strangers are made my friends.

11 Who will conduct me into a fenced city? who will conduct me into Idumea?

12 Wilt not thou o God, which hast repelled us, and wilt not thou go forth o God in our hosts?

13 give us help out of tribulation: because Mans salvation is vain.

14 In God we shall do strength: and he will bring our enemies to nothing.

Psal. 53.
v. 7.

:: The rest of this Psalm is the same with the latter part of the 59. from the 7. verse.

Psalm 108

Christ persecuted & his enemies punished. the 5. key.

Christ (by the mouth of David) requesteth of God to be justly declared innocent, and his enemies punished, 6. particularly describing Judas the traitors malice, 21. and his own temporal afflictions, 26. prayeth, 30. and praiseth God for his delivery.

1 Unto the end, a Psalm of David.

2 **O** (a) God conceal not my praise: because the mouth of the sinner, and the mouth of (b) the deceitful man is open upon me.

(a) The words of Christ. (b) The Pharisees and Herodians (Mat. 22.) with their mouth acknowledged Christ a true speaker, and a teacher of the way of God in truth, thereby to draw him into danger, and to shed his blood.

3 They (c) have spoken against me with deceitful tongue, and with words of hatred they have compassed me: and they have impugned me without cause.

(c) *At other times they accused him of great crimes, lastly of treason against Cæsar.*

4 For that they should love me, they backbited me: but I prayed.

5 And they set against me evil things for good: and hatred for my love.

6 Appoint (d) a sinner over him: and (e) let the Devil stand on his righthand.

(d) A prediction that Judas would not make recourse to any good counselor, but complain of his miserable tormented conscience to the wicked, who gave him no comfort at all, (e) and so despairing, the Devil persuaded him to hang himself.

7 When he is judged, let him come forth condemned: and let his prayer be turned into sin.

8 Let his days be made few: and let another take his (f) bishopric.

(f) The office of Apostleship.

*Act. 1. v
16.*

9 Lets (g) his children be made orphans: and his wife a widow.

(g) The posterity, or successors of wicked persecutors prosper not long in this world.

10 Let his children be transported wandering, and let them beg: and let them be cast out of their habitations.

11 Let the usurer search all his substance: and let strangers spoil his labors.

12 Let there be none to help him: neither let there be any to have pity on his pupils.

13 Let his children come to destruction: in (h) one generation let his name be clean put out.

(h) Arch heretics that devise new opinions, are shortly forsaken, their followers still coining new heresies of their own, differing from their false masters.

14 Let the iniquity of his fathers return to memory in the sight of our Lord: and let not the sin of his mother be blotted out.

15 Let them be before our Lord always, and let the memory of them perish out of the earth:

16 For that he remembered not to do mercy.

17 And he persecuted the poor, and needy man, and the compunct in heart to kill him.

18 And he (i) loved cursing, and it shall come to him: and he would not blessing, and it shall be far from him.

(i) Let them observe this, that use more swearing and blaspheming, then praying or meditating.

And he put on cursing as a garment, and it entered as water into his inner parts, and as oil in his bones.

19 Be it to him as a garment, Wherewith he is covered: and as a girdle, Wherewith he is always girded.

20 This is the work of them, that detract from me before our Lord: and that speak evils against my soul.

21 And thou Lord, Lord, do with me for thy names sake: because thy mercy is sweet.

Deliver me

22 because I am needy, and poor: and (k) my heart is troubled within me.

(k) Christs soul was pensive when he prayed in the garden, and he did works of penance for our sins all his life.

23 As a shadow when it declineth, am I taken away: and I am shaken as locusts.

24 My knees are weakened with fasting: and my flesh is changed by reason of oil.

25 And I am made a reproach to them: they saw me, and wagged their heads.

26 help me o Lord my God: (l) save me according to thy mercy.

(l) He prayed also for his resurrection, and glorification.

27 And let them know that this is thy hand: and thou o Lord hast done it.

28 They will curse, and thou shalt bless: let them that rise up against me, be confounded: but thy servant shall rejoice.

29 Let them that detract from me, be clothed with shame: and let them be covered with their confusion, as with a (m) double patched cloak.

(m) With all possible confusion.

30 I will confess to our Lord exceedingly with my mouth: and in the midst of many I will praise him:

31 Because he hath stood on the righthand of the poor, that he might save my soul from the persecutors.

Psalm 109

Christ rising and ascending into heaven sitteth on the right hand of God: 2. beginning in Jerusalem reigneth in the Church of the whole earth. 4. useth the Priesthood of Melchisedechs order to the end of the world. 6. and shall judge the world.

Christs exaltation.
the 5. key.

1 A Psalm of David.

OUR (a) Lord said (b) to my Lord: Sit on my right hand: (c) till I make thine enemies, thy footstool of thy feet.

(a) God the Father. (b) To God the Son, the Lord of David, and of all mankind, yet the son of David, according to his humanity. (c) He limiteth not the time, but excludeth all time, wherein the enemy might imagine, that Christs kingdom should cease: signifying that Christ shall reign, till all his enemies be subdued, much more afterwards in all eternity.

2 Our Lord will send forth the rod of thy strength (d) from Sion: rule thou in the midst of thine enemies.

(d) The Church of Christ beginning in Jerusalem on Whitsunday, the fiftieth day from his Resurrection, continuity ever more.

3 With thee (e) the beginning in the day (f) of thy strength, in (g) the brightness of holy things: from the womb (h) before the day star I begat thee.

(e) Thou shalt have principality, (f) in the day of thy powerful conquest, and rising from death. (g) in excellency of all holy spiritual mysteries and graces: (h) because, I God the Father of my substance begat thee, God the Son in eternity. The same which Micheas saith (c. 5. v. 2.) His coming forth from the beginning, from the days of eternity.

4 Our Lord (i) sware, and it shall not repent him: Thou art a Priest (k) forever according to (l) the order of Melchisedech.

(i) God most firmly, and unchangeably affirmed: that thou (Christ our Messias) art not only a King, but also a Priest: (k) not for a time, as Aaron was, but forever, (l) neither of Aarons order, but according to the Order of Melchisedec.

5 Our Lord on thy righthand, (m) hath broken Kings in the day of his wrath.

(m) *Kings that sometimes persecute Christians, are subdued with other people to Christ.*

6 He (n) shall judge in nations; he (o) shall fill ruins, he (p) shall crush the heads

*Mat. 22.
Act. 2. 1.
Cor. 15.
Heb. 1. &
10.*

*Heb. 5. v.
7.*

in the land of many.

(n) He shall judge and punish the incredulous people, (o) make great slaughters amongst those that resist: (p) and bring princes with their populous kingdoms to nothing.

7 (q) Of the torrent in the way he shall drink: (r) therefore shall he exalt the head.

(q) He shall in the mean time (and also his best servants) suffer much tribulation in this life: (r) and for the same be highly exalted in life Everlasting.

ANNOTATIONS

Psalm 109

Christs Priesthood forever both in function and in effect.

4. *A Priest forever.*) In two respects Christ is a Priest forever: in that from the first instant of his Incarnation he was, and remaineth a Priest, now also in heaven: and all other Priests are his ministerial vicars, not successors. So that all priestly functions, which they do, he by them doth the same, as the principal Priest. Whereupon saith St. Paul (1. Cor. 4.) So let a man think of us, as of the ministers of Christ, and dispensers of the mysteries of God. Secondly Christ daily offering Sacrifice by the hands of his Priests, doth continually pacify Gods wrath, in behalf of those sinners, for whom it is duly applied, even to the end of the world. Whereas the Priesthood of Aaron, and of all others in the old Testament, ceased by their deaths, both in the office, and in the effect.

The resemblance of Christs and Melchisedecs Priesthood.

4 *According to the order of Melchisedech.*) As Melchisedech, king of peace and justice, without father, mother, or Genealogy, expressed in holy Scriptures, or otherwise known to the world, was Priest of the Highest, offered bread and wine, an unbloody sacrifice; communicating with both Canaanites and Hebrews, blessed Abraham, and took tithes of him and his subjects: so Christ the true King of peace & justice, without father of his humanity, without mother of his Divinity, the Son of God, of ineffable Genealogy, born of a virgin in his humanity, the Priest of God, offereth Sacrifice (not only bloody on the Cross, but also) unbloody in the forms of bread and wine, continuity the same by the ministry of other Priests, maketh all nations partakers thereof, blesseth them and receiveth of them all dutiful and religious service, as of his subjects.

Psalm 110

Graces given to the Church. the 6. key.

Praise of God for benefits, 4. especially for the B. Sacrament of the Eucharist, 6 with other graces imparted to the Catholic Church.

Alleluia.

1 **I WILL** confess to thee o Lord with all my heart: in (a) the counsel of the just, and (b) the congregation. This

(a) *I will praise God both in secret for discharge of mine own conscience; (b) and in public for edification of others.* This Psalm in the Hebrew is composed with every verse and middle of verse, beginning with a distinct letter, in order of the Alphabet.

2 The works of our Lord are great: exquisite according (c) to all his wills.

(c) *Gods will is the whole cause of all his works.*

3 (d) Confession and magnificence his work: and his justice continuity forever and Ever.

(d) *every work of his is praise Worthy, and magnificent.*

4 He hath made (e) a memory of his marvelous works; a merciful and pitiful

Lord:

(e) God hath left one most special and beneficial memory of all other benefits, his own body and blood, in memory of his Passion, and our redemption,

5 he hath given (f) meat to them that fear him.

(f) the spiritual food and sustenance of all the souls that rightly fear him.

He will be mindful forever (g) of his testament:

(g) *Of his promise to conserve his Church perpetually.*

6 (h) the force of his works he will show forth to his people:

(h) *the powerable operation of his death, and of all his mysteries.*

7 To give them the inheritance of the gentiles: the works of his hands truth, and judgment.

8 all his commandments (i) are faithful: confirmed forever and ever, made in truth and equity.

(i) Gods commandments do justify all that keep them.

9 He sent (k) redemption to his people: he commanded his testament forever.

(k) He also of his mercy redeemed man, that he might be able to keep his precepts.

Holy, and terrible is his name:

10 (l) the fear of our Lord is the beginning of Wisdom.

(l) Beginning with fear of God, bringeth at last by other degrees to true wisdom, which two are the first and last of the seven gifts of the holy Ghost.

11 Understanding is good to all that do it: his praise remaineth forever and Ever.

Psalm 111

The means to be happy the 7. key.

True happiness consisteth in fearing God, keeping his commandments, 5. and in doing works of mercy. 10. The contrary bringeth to misery.

Alleluia, (a) Of the return of Aggeus, and Zacharie.

(a) The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from captivity, to signify that this Psalm was very proper, & meet to be commended to the people at that time, Whereby they might learn, that their sins were the cause of their captivity, and of all their miseries: and if they desired temporal, or spiritual prosperity, they must observe the means here prescribed to obtain the same.

1 **BLESSED** is the man that feareth our Lord: (b) he shall have great delight in his commandments. This

Psal. 1.

(b) *He that sincerely feareth God, will take great delight in keeping his commandments.* This Psalm is also composed by the Alphabet, as the next before.

2 (c) His seed shall be mighty in the earth: the generation of the righteous shall be blessed,

(c) *So doing he and his shall prosper.*

3 Glory, and riches in his house: and (d) his justice abideth forever and Ever.

(d) *The just shall not only prosper in this world but also in the next.*

4 (e) Light is risen up in darkness to the righteous: he is merciful, and pitiful,

and just.

(e) *God will also comfort the just in tribulations.*

5 Acceptable is the man, that is merciful and lendeth, that (f) shall dispose his words in judgment:

(f) *That shall give discrete and wholesome counsel to the afflicted.*

6 Because he shall not be moved forever.

7 The just shall be in eternal memory: he shall not fear at the hearing of evil.

8 His heart is ready to hope in our Lord, his heart is confirmed:

9 he shall not be moved till he look over his enemies.

10 He distributed, he gave to the poor: (g) his justice remaineth forever and ever (h) his horn shall be exalted in Glory.

2. Cor. 9.

(g) Works of mercy are also called justice, because they concur to Mans justification, (h) and to his salvation.

11 The sinner shall see, and will be angry, he shall gnash his teeth and pine away: the desire of sinners shall perish.

Psalm 112

Gods providence.
the 3. key.

God is to be praised, who being high regardeth, and provideth for the needy in this world.

Allelu ia.

1 **PRAISE** our Lord ye (a) children: praise ye the name of our Lord.

(a) all Gods servants.

2 Be the name of our Lord blessed, from henceforth now and forever.

3 From the rising of the Sun unto the going down, the name of our Lord is laudable.

4 Our Lord is high above all nations, and his Glory above the heavens.

5 Who is as the Lord our God, that dwelleth on high,

6 and beholdeth the low things (b) in heaven and in earth?

(b) In respect of God all creatures are low, though they be in heaven.

7 Raising up the needy from the earth, and lifting up the poor out of the dung:

8 (c) To place him with princes, with the princes of his people.

(c) See the example of Joseph so advanced

9 Who maketh the (d) barren woman to dwell in a house, a joyful mother of children.

(d) of Sara, Rebecca, Rachael, and other women made fruitful.

Psalm 113

The marvelous
passage of Israel
from Ægypt. the 4.

For the marvelous passage of Israel out of Ægypt, 3. the red sea, the river of Jordan, 7. and the hills giving them place, 8. the rocks yielding them water, 9. God, not themselves, is to be praised. 12. Idols and Idolaters are vain, and

key,

shall be confounded. 17. the faithful trust in God, 20. are blessed, and forever praise God.

Allelu ia.

1 **IN** the coming forth of Israel out of Ægypt, of the house of Jacob from (a) the barbarous people.

(a) People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Ægyptians were both civil in manners, and learned in many sciences.

2 (b) Jewry was made his sanctification, Israel his dominion.

(b) The people of Jews were more notoriously renowned in the world from the time of their delivery out of Ægypt, for the peculiar people, whom God sanctified, and in whom, as in his elected inheritance or dominion, he dwelled and reigned.

3 The (c) sea saw, and (d) fled: Jordan (e) was turned backward.

*Exo. 14.
Josue. 3.*

(c) The Psalmist writing in verse doth often describe things in poetical manner, but more truly then profane poets: for that in very deed, all creatures otherwise senseless, as the sea, do in a sort feel the power of their Creator, & obey his will, (d) When the Israelites went forth of Ægypt, (e) when they entered into Chanaan,

4 (f) The mountains leaped as rams: and the little hills as the lambs of sheep.

(f) Either there was an earthquake, or some other moving of hills not mentioned by Moyses, or else the Psalmist speaketh of the rocks of the torrents which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites, Num. 21, v, 15,

5 (g) What aileth thee o sea that thou didst flee: and thou o Jordan, that thou wast turned backward?

(g) By the figure Apostrophe he speaketh to the sea, river, and hills: using also Prosopoeia: as if senseless things, understood, and should answer.

6 Ye mountains leaped as rams, and ye little hills as the lambs of sheep.

7 At the face of our Lord was the earth moved, at the face of the God of Jacob.

8 Who turned (h) the rock into pools of waters, and stony hill into fountains of waters. *

* Here some Hebrew Rabbins begin another Psalm, but by the coherence of the matter, St. Augustine proveth that it is but one Psalm, where is showed that the true invisible God is known by such works as are here recited: and contrariwise, that the

(h) Another *miraculous benefit, that the rock yielded them water in their necessity.*

9 **NOT TO US O LORD, NOT TO US:** but to thy name give the Glory.

10 For (i) thy mercy, and (k) thy truth: lest at any time (l) the Gentiles say: Where is their God?

(i) Thou didst all this o God, of mere mercy towards thy people: (k) for thy truths sake, Seeing thou didst promise to protect them: (l) that the Gentiles should not take occasion to blaspheme.

11 But our God is in heaven: he hath done all things what soever he would.

12 The idols of the gentiles are silver, and gold, the works of mens hands.

13 They have mouth, and shall not speak: they have eyes, and shall not see.

14 They have ears, and shall not hear: they have nostrils and shall not smell.

15 They have hands, and shall not handle: they have feet, and shall not walk: they shall not cry in their throat.

16 (m) Let them that make them become like to them: and all that have confidence in them.

(m) This is a just prayer of the zealous, conforming their desires to Gods will. But if God

give idolaters grace to amend, then all the just will also rejoice in their conversion.

17 (n) The house of Israel hath hoped in our Lord: he is their helper and their protector.

(n) Though many Jews fell to Idolatry, yet there always remained so many in Gods true service, that it might still be truly said: The house of Israel hath hoped in our Lord, as is here averred.

18 The house of Aaron hath hoped in our Lord: he is their helper and their protector.

19 They that fear our Lord, have hoped in our Lord: he is their helper and their protector.

20 Our Lord hath been mindful of us: and hath blessed us:

He hath blessed the house of Israel: he hath blessed the house of Aaron.

21 He hath blessed all, that fear our Lord, the little with the great.

22 Our Lord add upon you: upon you, & upon your children.

23 Blessed be you of our Lord, which made heaven, and earth.

24 (o) The heaven of heaven is to our Lord: but (p) the earth he hath given to the children of men.

(o) This in effect all worldly politics say in their hearts: as it were quitting their interest of heaven to God, (p) and contenting themselves with earthly possessions.

25 (q) The dead shall not praise thee o Lord: nor all they, (r) that go down hell.

(q) But when such profane men are dead, they make no show at all of praising God: (r) for parting from the earth, they descend into hell, and there eternally blaspheme God.

26 But we (s) that live, do bless our Lord, from this time, and forever.

(s) Contrariwise the just, aspiring to heaven, which is the proper kingdom of God, & using this world as they ought to do, for a means to ascend into heaven, shall bless and praise God forevermore.

gentiles
Idols are
not gods,
because
they are
made of
silver, gold,
or other
matter, by
mens
hands,
having
resemblanc
e of living
things are
altogether
senseless.

ANNOTATIONS.

Psalm 113

The definition of
Idolatry. Diverse
sorts of Idolatry.

Angels honored as
gods.

Men living or
dead.

Corporal
creatures, sensible
and without sense.
Images of false
gods. Images them
selves reputed

12. *The Idols of the Gentiles are silver and gold.*) all Catholic Divines agree in this authentic definition, of Idolatry, that it is Divine honor given to any creature, as to a god. Of the diverse sorts also of Idolatry the ancient learned Doctors have written much. Namely Justinus Martyr in his Orations against the Gentiles, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius, li. 2. c. 17. Diuinar. Instit. and many others. But most copiously and profoundly St. Augustine, especially in his ten first Books de civitate Dei. Into which error & crime the Platonists fell, holding that spiritual invisible created substances, to wit, Angels good and evil, whom they called Intelligentias separatas, had Divine power, & so gave to them Divine honor. Others honor dead men, and some before their death as gods, for their notable acts achieved in this life, as Saturn, Jupiter, Hercules, and the like. Some yield Divine honor to mere corporal creatures, living or without life, as to beasts, and serpents, the sun, the Moon, fire, water, earth, the whole machine of the world, as if it were animate, and that with Divine spirit or soul. Again all these have been worshipped as gods, not only in them selves but also in their images. But to omit other diversities, the most gross sort of all, is the Idolatry which the Psalmist here describeth, when Images made by mens hands are immediately honored as gods in themselves. For such gods the Gentiles had, and of them the Prophet here speaketh. Comparing these visible senseless imagined gods,

Psal. 95.
v. 5

gods.

with the one eternal invisible God; who is made notorious by his Divine conspicuous works, whereas these idols, by how much they are more visible, so much more they are contemptible: because being fashioned with mouth, eyes, ears, nose, hands, feet, throat, and other members, they are altogether senseless, not able to speak with their mouth, and therein more base in nature, then the men that made them; nor able to see, hear, smell, taste, feel, to walk, to move, nor to cry, all which beasts can doe. And therefore those that make them, or have confidence in them (as the Prophet here signifieth that some have. v. 16.) are most absurd: becoming like to the same idols, in their understanding and internal cogitations, as these idols are void of external sense. And all Idolaters are most wicked, giving, Divine honor to any creature, & are therein servants of Devils: Whether they immediately honor Devils, as when sorcerers and witches, making pact with the Devil, adore him, and he for the same doth some thing which they demand: or that they honor some other creature, wherein by the Devils false persuasion, they think there is Divine power. Both which ways Devils usurp Gods honor: and therefore the same Prophet said in another Psalm: all the gods of Gentiles are Devils.

Idolaters are void of reason.

And servants of Devils.

Psalm 114

A prayer, with praise of God the 7. key

The prayer of a just man in tribulation, with confidence and gratitude towards God.

Allelu ia.

1 I (a) have loved, because our Lord (b) will hear the voice of my prayer.

(a) I am induced to love God, (b) because he always heareth my prayers.

2 Because he hath inclined his ear to me: and (c) in my days I will invoke.

(c) So long as I shall live.

3 The sorrows (d) of death have compassed me: and (e) the perils of hell have found me.

(d) When I erred like a stray sheep from thee, the pains of death, (e) and the danger of hell-torments, both due for sin, environed me, and I was not ware thereof:

(f) I have found tribulation and sorrow:

(f) But by tribulation falling upon me, I came to know my dangerous estate:

4 and I (g) invocated the name of our Lord.

(g) turned to thee, and prayed as followeth:

O Lord deliver my soul:

5 our Lord is merciful, and just, and our God doth mercy.

6 Our Lord keepeth little ones: (h) I was humbled, and he hath delivered me.

(h) Afflicted with tribulations.

7 Turn o my soul into thy rest: because our Lord hath done good to thee.

8 Because he hath delivered my soul from death: mine eyes from tears, my feet from sliding.

9 I (i) will please our Lord in the country of the living.

(i) I will endeavor to please God, in the congregation of those that live here in grace, and in heaven in Glory.

Psalm 115

Thanksgiving for our Redeemer. the 5. key.

A just man acknowledging that spiritual life beginneth by faith, and by public profession thereof, 4. gratefully accepteth of Christs Redemption, 5. dedicateth his life, and all he hath to Gods service.

Allelu ia.

This in the Hebrew is joined to the next Psalm before.

1 I (a) believed, (b) for which cause I spake: but I (c) was humbled exceedingly.

(a) I believed that God would help me: (b) therefore I freely professed that I trusted in him For then in deed faith is perfect, when we confess with mouth, that which we believe in heart: (c) I was vehemently afflicted in tribulations.

2 I said (d) in mine excess: every man is a liar.

(d) In the midst of my great affliction I professed, that all Mans help is vain, false, deceitful, and defective, and therefore our trust must be in God only.

3 What (e) shall I render to our Lord, for all things that he (f) hath rendered to me?

(e) Considering that God hath not only given, and bestowed many great benefits upon me, and all mankind, but also hath rendered good for evil, mercy for our sins, we having rendered evil for good: what now shall I render, saith a true penitent, for all that he hath thus rendered to me, deserving so evil? (f) Considering that God hath not only given, and bestowed many great benefits upon me, and all mankind, but also hath rendered good for evil, mercy for our sins, we having rendered evil for good: what now shall I render, saith a true penitent, for all that he hath thus rendered to me, deserving so evil?

4 I (g) will take the chalice of salvation: and (h) I will invoke the name of our Lord.

(g) Seeing I am not able to render any thing Worthy of Gods favor to me, yet I will do that I can: I will gratefully accept his great benefit, the cup of Christs passion, which he drunk for mankind, (h) and will praise, and call upon his name.

5 I will (i) render my vows to our Lord (k) before all his people:

(i) I will pay voluntary vows, (k) for Gods Glory, and edification of others

6 (l) precious in the sight of our Lord is the death of his Saints.

(l) yea I will offer my life, and suffer death, when Gods Glory shall require it, in whose sight, the death of Saints is precious, and most highly esteemed.

7 O Lord because (m) I am thy servant: I am thy servant, and (n) the son of thy handmaid.

(m) Always understood, that such as suffer persecution, be in good state of their souls, the true servants of God, (n) the children of the Church his handmaid.

Thou hast (o) broken my bonds:

(o) Delivered me from captivity of sin.

8 I will sacrifice to thee the host of praise, and I will invoke the name of our Lord.

9 I will render my vows to our Lord in the sight of all his people:

10 in the courts of the house of our Lord, in the midst of (p) thee o Jerusalem.

(p) In the Church of the faithful.

Psalm 116

The Church of Christ in all nations. the 6. key.

Gods mercy is largely extended to all Gentiles by Christ, and his promise withal is performed to the Jews.

Allelu ia.

1 **PRAISE** our Lord (a) all ye Gentiles: praise him (b) all ye peoples.

*Rom. 15.
v. 11.*

(a) Not only some, but all nations of the Gentiles: (b) and all Jews, (Christ's Redemption being abundantly sufficient for al) are invited to praise God.

2 Because (c) his mercy is confirmed upon us: and his (d) truth remaineth forever.

(c) Because he hath multiplied his mercy to us Gentiles, to whom he made no promise: (d) and most truly performed his promise made to the Jews,

Psalm 117

Christ beneficial Mysteries are celebrated by his Church. the 6. key.

Faithful people collected in the Church of Christ, exhort each other to render thanks to God, for their delivery from spiritual and temporal tribulations. 16. The Laity demand participation of Christ's Mysteries, promising to serve him duly: 25. which the Pastors freely impart, and together with the people, solemnly celebrate Gods praise.

Allelu ia.

1 **CONFESS** ye to our Lord because he is (a) good: because (b) his mercy is forever.

*Psal. 105.
106. 135.*

(a) Let us praise God, for his Goodness, in making us of nothing, giving us many benefits, (b) and remitting our sins.

2 Let Israel (c) now say that he is good: that his mercy is forever.

(c) Let the Church of the new testament especially confess his Goodness, which hath received more mercy and grace.

3 Let the house of Aaron (d) now say: that his mercy is forever.

(d) Let all the Clergy praise God now in the time of more grace, and of greater spiritual functions.

4 Let them now say (e) which fear our Lord: that his mercy is forever.

(e) *Yea let the whole body of the Church, all that fear, and serve God praise his mercy.*

5 From (f) tribulation I invocated our Lord: and our Lord heard me in largeness.

(f) *As well spiritual as temporal.*

6 Our Lord is my helper: I will not fear what man can do to me.

7 Our Lord is my helper: and I will look over mine enemies.

8 It is good to hope in our Lord, rather then to hope in man.

9 It is good to hope in our Lord, rather then to hope in princes.

10 (g) all nations have compassed me: and in the name of our Lord am I (h) revenged on them.

(g) Though innumerable oppose, and endeavor to hurt me (saith the Church, or any just person) (h) yet by Gods power, not by mine own, I am defended, and they punished, and so the just hath the victory, and triumpheth,

11 Compassing they have compassed me: and in the name of our Lord I was revenged on them.

12 They compassed me as (i) bees, and were inflamed as (k) fire in Thorns: and in the name of our Lord I was revenged on them.

(i) In great troops, and fury, (k) with sharp though short force, and with special noise, to terrify me, but in God I overcame all.

13 Being thrust (l) I was overturned to fall: and our Lord (m) received me.

(l) I was sometimes by vehemency of tentation, declining to sin: (m) but Gods grace assisted and strengthened me.

14 Our Lord is my strength, and my praise: and he is made my salvation.

15 The voice of exultation, and of salvation in the tabernacles of the just.

16 The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, (n) the right hand of our Lord hath wrought strength.

(n) The same word (right hand) thrice mentioned, signifieth the B. Trinity. Also (Our Lord) signifying Christ in his humanity the chief instrument of God, is here often repeated, to signify the singular efficacy thereof.

17 I shall not die, but shall live: and I will tell the works of our Lord.

18 Our Lord (o) chastising hath chastised me: and (p) to death he hath not delivered me.

(o) God chastiseth his children, (p) because he would not that they should die eternally. So he punisheth as a father, not as an enemy.

19 (q) Open ye the gates of justice to me, being entered into them.

(q) The Prophet now speaketh in the person of just souls, requiring spiritual doctrine, and food,

20 I will confess to our Lord: (r) this is the gate of our Lord, the just shall enter into it.

(r) and promising to serve God.

21 I will confess to thee because thou hast heard me: and art become my salvation.

22 (s) The stone, which the builders rejected: the same is made into the head of the corner.

(s) An evident prophecy of Christ uttered by the Royal Psalmist, and now confessed by every Christian, that our Saviour rejected by the Jews, is Nevertheless the builder of his Church, by joining the two peoples of Jews and Gentiles, as two walls into one house.

23 This was done by our Lord: and it is marvelous id our eyes.

24 This (t) is the day, which our Lord made: let us rejoice, and be glad therein.

(t) God ordained this acceptable time of grace.

25 (v) O Lord save me, o Lord give good success: Blessed be he that cometh in the name of our Lord.

(v) The song of the Hebrew children, when Christ entered Jerusalem with palms of triumph, and acclamations.

26 (w) We have blessed you of the house of our Lord:

*Mat. 21.
Luc 20.
Act. 4.
Rom. 9. 1.
Pet. 2.*

(w) *The voice of Christ, and his Apostles and other Clergy blessing the people as they desire.*

27 our Lord is God, and he hath given light to us.

Appoint a solemn day with (x) thick bows, even to (y) the horn of the altar.

(x) This was fulfilled when Christ was brought with bows of palm, and other signs of triumph, from Bethania, (y) through the whole city, even into the Temple and unto the Altar: Mat. 21.

28 Thou art my God, and I will confess to thee: thou art my God, and I will exalt thee.

I will confess to thee because thou hast heard me: and art become my salvation.

29 (z) Confess ye to our Lord because he is good: because his mercy is forever.

(z) Our first, chief, and final duty is to praise God. v. 1. &. vlt.

Psalm 118

Perfect justice is in keeping Gods law. the 7. key.

A perpetual recommendation of the singular excellency, absolute necessity, and eternal heavenly profit of Gods law: with frequent aspirations to perfection, hatred of sin, love of virtue, and fervent desire to rest in God.

GENERAL ANNOTATIONS upon this 118th Psalm

The obscurity of this profound Psalm appeareth not to the vulgar reader.

AS this Psalm is the longest in the whole Psalter, so it seemeth to the ancient Fathers most profound in sense. And so much the harder to be understood, because also the very hardness thereof lieth hidden, which in diverse other Psalms, and parts of holy Scripture, easily appeareth to the reader. But here the words being clear, and the sense also plain and easy in some points of doctrine, yet the more diligence is employed, the more difficulty is found in searching the whole sense and meaning of every word and sentence, with the manner observed in composing it, and the frequent repetition of the same or like words, all which maturely considered caused that great Clerk, and light of the Church St. Augustine, to omit this Psalm, when he explicated all the rest. And when at last he added also this, he wittingly omitted one special difficulty, which he doubted not, to be contained in the manner of composing it, not only by order of the Hebrew Alphabet, as diverse more Psalms, and some other parts of holy Scripture, but more artificially then any other, the first eight verses all beginning with the first letter Aleph; the next eight, with the second letter Beth: and so to the last of the two and twenty letters. Of which omission he yieldeth this only reason, because he found nothing (as he humbly affirmeth) that might properly pertain thereunto. Confessing also expressly that whensoever he applied his cogitations to expound the text it self, it always exceeded his hability. But finally to satisfy the often and earnest request of his brethren and friends, trusting (as always) in Gods special help, he largely expoundeth it, in thirty two distinct Sermons.

St. Augustine deferred the explication of this Psalm Omitted to discuss one difficulty.

At last made 32. sermons in explication thereof.

St. Ambrose wrote 22. sermons upon this Psalm King David a great master

S. Ambrose also moved with like piety, made two and twenty Sermons in exposition of this Psalm Affirming in his Prologue, that amongst other Psalms, especially this showeth how great a master king David was of moral good life. For all moral doctrine being of his own nature sweet, yet most delighteth the

of moral doctrine.

Why this Psalm was composed in order of the Alphabet.

Why eight verses are begun with every letter.

St. Basils judgment that this Psalm containeth the argument of many Psalms.

Other expositors of this Psalm

St. Jerome's interpretation, and explication of the Hebrew Alphabet.

ears, and gently toucheth the mind, being uttered, as here it is, with pleasantness of verse, and sweetness of song. Again whereas this Royal Prophet in many places of this book, poureth out sentences of moral Psalms or songs, as bright stars, that shine and glister to all the world, here most excellently he produceth a more singular mirror, as the sun, of full light, burning with meridian heat. And for the profit of all, the better to draw our attentions, to learn that we may, though we can not attain to all that we would, he disposed this Psalm through all the Alphabet: that as children beginning with the first letters, make entrance to further knowledge; so by the same beginnings we should lay the first foundation, and thereupon proceed in our spiritual building, towards perfection in good life, the true service of God. Which is yet further insinuated (as the same Doctor teacheth) by the eight verses continually beginning with the same letter, and so other eight in order through the whole Alphabet, to signify that after seven days travail in this temporal life, we may come to that unity, which we expect in the eight day of resurrection, when we hope to rise revived in our Lord Jesus, in newness of eternal life.

Likewise St. Basil in the Argument of this Psalm admonisheth, that whereas Holy David, according to diverse states, which he passed, wrote diverse Psalms: as when he fled from his enemies, when he lamented his distresses, mourned in pensiveness, enjoyed peace and comfort, ran a right course of virtue, fell from God by sin, & again returning observed Gods laws; in this one Psalm he comprehendeth all his prayers made to God at sundry times, & here proposeth the same, as a certain profitable moral doctrine, to all sorts and states of men. Neither doth he pretermite doctrinal points of faith, but interposeth them also with moral documents, in such sort, that this one Psalm may suffice to teach the well disposed, how to attain to perfection in virtue, to stir up the slothful unto diligent care of their souls, to recreate the desolate with spiritual consolations, & briefly it administereth all kind of medicine, to the diverse passions of mortal men:

For the like judgments of other Fathers we remit the learned reader, to St. Hilary, Theodoret, Prosper, Arnobius, Cassiodorus, Beda, Euthymius and others, but can not well omit a brief instruction of St. Jerome. Who in his Epistle to Paula Urbica: not only showeth the interpretation of the two and twenty letters, but also explicateth their sense in this place, by connecting them into certain short sentences, in this manner.

| | | | |
|----------|--------------|-----------|-----------|
| Aleph | Beth | Gimel | Daleth |
| Doctrina | Domus | Plenitudo | Tabularum |
| Doctrine | Of the house | Fullness | Of tables |

Which is the first connection, signifying that the doctrine of the house, that is, the Church of God, is found in the fullness of Divine Books.

The second connection is:

| | | | |
|------------|-----|------|------|
| He | Vam | Zain | Heth |
| Ista | Et | Haec | Vita |
| This thing | And | This | Life |

For what other life can there be without knowledge of Scriptures? Whereby also Christ is known, who is the life of them that believe in him.

The third connection is:

| | |
|-------|-----------|
| Teth | Iod |
| Bonum | Principum |
| Good | Beginning |

1.Cor.13.

God in himself.

Albeit we now could know all things which are written, yet we know but in part, and in part we prophecy: for we see now by a glass, in a dark sort, but when we shall be Worthy to be with Christ, and shall be like to Angels, then doctrine of Books shall cease, and then we shall see face to face: the Good Beginning, even as he is.

The fourth connection is:

| | |
|----------|----------------------------|
| Caph | Lamed |
| Manus | Discipline, five cordis |
| The hand | Of discipline, or of heart |

Most of these letters have also other significations. And are diversely

explicated by St.

Ambrose, St. Beda, and others. Whereby we may learn (though we understand no more) that holy Scriptures are full of mysteries (as St. Jerome calleth this) and hard to be understood.

The hands are understood in work, heart and discipline are understood in sense or meaning, because we can not rightly do any thing, unless we first know what things are to be done.

The fifth connection is:

| | | |
|---------|-------------|------------|
| Mem | Non | Samech |
| Exipsis | Sempiternum | Adiutorium |
| Of them | Everlasting | Help |

According to that which we have expounded in the fourth connection : that deeds & intention must concur.

| | | |
|---------|-------------|------------|
| Mem | Non | Samech |
| Exipsis | Sempiternum | Adiutorium |
| Of them | Everlasting | Help |

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helps.

The sixth connection is:

| | | |
|-------------------|--------------|------------|
| Ain | Phe | Sade |
| Fons, five Oculus | Oris | Infinitiae |
| Fountain, or Eye | Of the mouth | Of justice |

According to that which we have expounded in the fourth connection: that deeds and intention must concur.

The seventh connection which is last, in which number of seven is also mystical understanding:

| | | | |
|----------|-------------|----------|-------|
| Coph | Res | Shin | Thau |
| Vocatio | Capitis | Dentiam | Signa |
| Vocation | Of the head | Of teeth | Signs |

Distinct voice is produced by the teeth, & in these signs we come to the Head of all, which is Christ, by whom we have access to the Everlasting kingdom.

Or thus (not transposing the words) By vocation of Christ the Head, through distinct voice of signs (for words are signs showing the mind) we are conducted to the eternal kingdom, the happiness which all men desire.

What I pray thee (saith this holy Doctor) is more sacred then this mystery, what more pleasant then this delight? What meat, & what honey are sweeter, then to know Gods wisdom; to enter into his secret closets; to behold the sense of our Creator; and to teach the words of thy Lord God, full of spiritual wisdom, which are derided by the wise of this world.

We must also advertise the reader of the like discourses of ancient Fathers (over long to be here recited) concerning the manifold high praises of Gods Law, contained in this Psalm, with frequent repetition of certain Synonym words signifying the same thing, in all fourteen, to wit: The Law of God, his ways, Testimonies, Commandments, Precepts, Statutes, Justifications, Judgments, Justice, Equity, Verity, Words, Speeches, & Sermons: of which there is commonly one in every verse, and sometimes two or three in the same

Gods law especially

commended in this Psalm 14 Symonyma signifying the law of God.

Gods grace necessary in every good work.

It enableth freewill to merit.

This title was added by the Septuagint, to admonish us that this Psalm containeth that singular manner of praising God, signified by the two Hebrew words Allelu ja, as before. Psal. 104.

verse. But our English tongue hardly sufficing rightly to distinguish the three last, which in latin are Verba, Eloquia, Sermons, we translate **Words** only, adding in the margin, Eloquia, and Sermons, when they occur.

Leaving therefore larger commentaries to others, we shall prosecute our wonted manner of brief glosses. Only here premonishing the diligent readers, especially Clergymen (ourselves and our brethren) who every day sing or read this whole Psalm in the Canonical hours, to observe two particular points of Christian doctrine, evidently proved by many places of this Psalm The one against the Pelagians heresy, denying the necessity of Gods special grace in meritorious works. For the Psalmist often here inculcateth Mans insufficiency, that of himself, and by natural forces, he can not keep the commandments of God, but needeth always the particular grace of God, as well to believe in him, to repent for sins, and to begin good works; as to proceed, and persevere in good state to the end. The other against the heresy of our time, denying merit by grace & freewill. For here it is also manifest, that Gods grace maketh man able, to keep his commandments, and by keeping them to become just in this life, and so to merit eternal Glory. Sundry other principal Articles of Christian Catholic Religion are likewise comprised in this one Psalm: but especially Moral doctrine.

Allelu ja.

Aleph. Doctrine.

1 **BLESSED** (a) are (b) the immaculate in the way: which (c) walk in the law of our Lord.

(a) Whereas all, without exception, desire to be happy and blessed; (b) they are in deed happy (according to the perfectest happiness of this life) that are immaculate: (c) and they are immaculate, that walk in the law of God. Where the holy Psalmist presupposeth, that some can and do keep the law of God, and so are immaculate, and blessed in the way of this life.

2 Blessed are they, (d) that search his testimonies: that (e) seek after him with all their heart.

(d) Those that are immaculate, are again blessed, by searching Gods testimonies, that is, his law testifying that the good shall be rewarded, and the wicked punished, but searching these testimonies, whiles one is contaminate with sins against Gods law, maketh not blessed: (e) neither doth every superficial careless search bring this blessing, but searching with true affection of the heart.

3 For (f) they that work iniquity, have not walked in his (g) ways.

(f) Contrariwise they that work iniquity are not blessed; (g) because they have not walked in the ways of God, to wit, not kept his commandments and law, which are the way to happiness.

4 Thou hast (h) very much commanded thy commandments to be kept.

(h) For Mans own good, that he may come to true happiness, God hath most seriously commanded us to keep his commandments, that is, to observe his Law commanded by most sovereign Divine authority.

5 Would God my ways (i) might be directed, to keep thy (k) justifications.

(i) Therefore the faithful servant of God, knowing his own insufficiency, desireth that God by his grace will direct and strengthen him, (k) to keep his law, called Justifications, because thereby man is made just.

6 Then shall I (l) not be confounded, when I shall look thoroughly in all thy

commandments.

(l) They shall be safe from eternal confusion, when they shall keep not only part, but all thy commandments: because breach of any bringeth confusion.

7 (m) I will confess to thee (n) in direction of heart: in that I have learned the (o) judgments of thy justice.

(m) So shall I praise thee, and render thanks, (n) with sincere not feigned affection, (o) for this great benefit, that I have learned, that thy law is according to most just judgment.

8 (p) I will keep thy justifications: (q) forsake me not wholly.

*li. 20. c.
21. Mor.*

(p) I have therefore a firm purpose, & do faithfully promise to keep thy law, which maketh the keeper, thereof just. (q) Albeit thou suffer me sometimes to be in tribulation, or in tentation, yet forsake me not wholly. The Psalmist knew well (saith St. Gregory) that he might be profitably left a while, who prayed, that he should not be wholly forsaken.

Beth. House.

9 Wherein (a) doth a young man correct his way? (b) in keeping thy * words.

** sermons.*

(a) In this second Octonary, as also in all the rest, the holy Ghost by the prophets pen teacheth the means how to come to perfection & happiness. Here by way of interrogation, as it were demanding how a young man, that is every man prone to worldly pleasure, & slow in Gods service, shall begin to correct his course? (b) Whereto the same holy Ghost answereth, that he must keep Gods law, called here his words. For all the words which God uttereth, are laws to his servants.

10 (c) With my whole heart I have sought after thee: (d) repel me not from thy commandments.

(c) The Psalmist now speaketh in the person of perfect just men, or of the whole Church in general. Whose common spirit seeketh God entirely. (d) And considering that this perfect good will is the gift of God, prayeth that he will conserve the same, and not suffer it to be altered, or to err from his commandments.

11 (e) In my heart I have did thy * words: that I may not sin to thee.

** eloquiu*

(e) Another *sincere profession of a resolute good purpose not to sin.*

12 (f) Blessed art thou o Lord: (g) teach me thy justifications.

(f) A grateful aspiration praising God. (g) Again the just prayeth to be more and more instructed in justifications: that which St. John exhorteth unto: He that is just, let him yet be justified. Apoc. 22.

13 In my lips, I have pronounced all the (h) judgments of thy mouth.

(h) Gods law is also called his Judgments, because sitting in judgment he giveth sentence according to his Law.

14 I am (i) delighted in the way of thy testimonies, as in all riches.

(i) As the just professeth by mouth, so he delighteth in heart.

15 I (k) will be exercised in thy commandments: and I will consider thy ways.

(k) practiceth in work:

16 I (l) will meditate in thy justifications: I will not forget thy * words.

** sermons.*

(l) and diligently meditateth Gods law.

Gimel. Fullness.

17 Render (a) to thy servant, (b) quicken me: (c) and I shall keep thy * words.

(a) O Lord liberally give me that which I here crave, (c) so I shall keep thy law, which otherwise I can not. (b) quicken me with spiritual life, thy grace.

** sermons.*

18 (d) Reveal mine eyes: (e) and I shall consider the marvelous things of thy

law.

(d) Illuminate mine understanding, by thy grace, (e) that I may be able to see the marvelous great and just reasons of thy law, instructing all, threatening the perverse, encouraging the well disposed, punishing the wicked, rewarding the good, doing right to all.

19 (f) I am a sojourner in the land, (g) hide not thy commandments from me.

(f) I that have but a small time in this world, (g) desire to be instructed in thy law, what is therein commanded.

20 My soul hath coveted to desire thy justifications, at all time.

21 Thou hast (h) rebuked the proud: (i) cursed are they that decline from thy commandments.

(h) I consider that thou o God, dost sharply reprove the proud contemnners of thy commandments: (i) laying curses upon them for declining from thine obedience.

22 Take from me reproach, and contempt: because I have sought after thy testimonies.

23 For (k) princes sate, and they spake against me: but (l) thy servant was exercised in thy justifications.

(k) *Though persecutors were very potent, (l) yet the faithful servant of God persevered in his service.*

24 For both (m) thy testimonies are my meditation: and (n) thy justifications my counsel.

(m) In time of persecution and tentation we must think and meditate, that Gods law testifieth eternal reward, or punishment, (n) and in our deliberation or consultation, we must consider that keeping Gods law maketh just: and consequently meriteth reward.

Daleth. Of Tables.

25 My soul (a) hath cleaved to the pavement: (b) quicken me according to thy word.

(a) This also is uttered in the person of the just, who is often brought to great distress: as it were, even near to death, (b) in which case he confidently prayeth to be relived, according to Gods word, law, and promise.

26 I have uttered my ways, and thou hast heard me: teach me thy justifications.

27 Instruct me the way of thy justifications: and I shall be exercised in thy marvelous works.

28 My soul (c) hath slumbered for tediousness: (d) confirm me in thy words.

(c) Being in so great anxiety that my mind is almost distracted, or overcome, (d) I call to thee o God, that thou wilt conserve me, that I still keep thy law, uttered by thy words.

29 (e) Remove from me the way of iniquity: and according to thy law, (f) have mercy on me.

(e) *Protect me that I fall not to iniquity. (f) And of thy mercy conserve me in state of grace.*

30 I have chosen the way of truth: I have not forgotten thy judgments.

31 I have cleaved to thy testimonies o Lord: (g) do not confound me.

(g) *Suffer me not to be confounded.*

32 (h) I ran the way of thy commandments: (i) when thou didst dilate my heart.

(h) Man is able, and doth run in the right way of Gods commandments, (i) yet not of himself, but when God replenisheth his heart with grace.

He. This thing.

33 (a) Set me a law o Lord the way of thy justifications: and I will seek after it always. (b)

(a) Impress o God thy law in mine affection, make me to love it, and to desire to be justified, (b) so shall I heartily and always seek it.

34 (c) give me understanding, (d) and I will search thy law: and I will keep it with my whole heart.

(c) After thou hast given me a desire to keep thy law, give me also understanding, (d) then shall I fruitfully search it. For this is the right order (as before in the first and second verses) first to love Gods law, to be justified, and to become immaculate; and then to search to know the law, and so it is more easily learned.

35 (e) Conduct me into the path of thy commandments: (f) because I would it.

(e) Gods grace first draweth and leadeth, (f) then freewill inflamed with desire effectually concurrerth.

36 (g) Incline my heart into thy testimonies: and (h) not into avarice.

(g) still the Prophet inculcateth the necessity of Gods grace, as well to make us desire that is good, (h) as to flee from evil.

37 (i) Turn away mine eyes that they see not vanity: (k) in thy way quicken me.

(i) It is necessary also to pray that God will take away occasions, which might move to sin: (k) and still to grant his helping grace in progress of virtue.

38 (l) Establish thy * word to thy servant, in thy fear.

* eloquiū

(l) *Again the just prayeth for confirmation in grace, to be established in the fear of God.*

39 (m) Take away my reproach, which I have feared: (n) because thy judgments are pleasant.

(m) To be delivered also from all the effects of former sins, (n) for sin is therefore reproachful and odious, because it is contrary to Gods law, and true judgments, which are most pleasant.

40 Behold I have coveted thy commandments: in thine equity (o) quicken me.

(o) Being thus affected with desire to keep the commandments, the soul prayeth to be still quickened, more and more with good spirit, and so to persevere to the end.

Vau. And.

41 And (a) let thy mercy come upon me o Lord: (b) thy salvation according to thy * word.

* eloquiū

(a) Again considering that without Gods grace preventing, man can not do any good thing, the prophet reneweth his prayer, requesting Gods mercy, (b) and his help freely promised to all that ask it.

42 And (c) I shall answer a word to them that upbraid me: (d) because I have hoped in thy * words.

*sermonibus.

(c) Wherewith being assisted and strengthened, he that before was weak will boldly answer all calumniators, that reproachfully say: God will not help him: (d) that in deed he hath not in vain trusted in Gods promised help.

43 And (e) take not away out of my mouth the word of truth utterly: (f) because I have much hoped in thy judgments.

(e) He also prayeth, though he be sometimes fearful, that God will not suffer him wholly to omit manifest profession of faith and true religion, (f) Seeing by thy former grace I have already reposed my trust in thy promises, made to them that are resolved to keep thy law.

44 And (g) I will keep thy law always: forever, and forever and Ever.

(g) *For I do firmly purpose ever and always to keep thy law.*

45 And (h) I walked in largeness: (i) because I have sought after thy commandments.

(h) In this I have had great joy and comfort of mind: (i) because I did in deed seek after thy commandments, which is specially uttered (as also the three next verses) in the person of those, that are in trial of persecution for their faith:

46 And (k) I spake of thy testimonies in the sight of Kings: and was not confounded.

(k) Who boldly in time of persecution, even before persecuting Kings and Emperors, profess Christs true Religion Verified in innumerable glorious Martyrs, yea also of the frail sex, in S Catharine, St. Cecilia, St. Lucie, St. Margaret, St. Winifred, St. Ursula, and her fellows, and many more, most constantly answering all words of reproach objected, as if it were a base or contentible thing to be Christians, to be Catholics, to be Papists. No, all these and the like, are honorable and glorious titles; importing the true service of Christ; in unity of the Catholic Church; and spiritual participation with the visible head thereof, Christs Vicar in earth.

47 And (l) I meditated in thy commandments, which I loved.

(l) Such confessors as yet mortal, rejoice in that they have meditated in Gods commandments, which they have fervently loved.

48 And (m) I have lifted up my hands to thy commandments, which I loved: and (n) I was exercised in thy justifications.

(m) Also showed the same in external work, not dissembling by silence, by word, nor fact. (n) every way exercising Gods law, which maketh the observers just.

Zain. This.

49 Be (a) mindful of thy word to thy servant, wherein thou hast given me hope.

(a) That which God hath decreed, and promised, being in itself most certain and assured, yet includeth the means, Whereby it shall be put in execution: and therefore the just, his elect, do pray for the performance of his will.

50 This hath comforted me in my humiliation: because (b) thy * word hath quickened me.

* *eloquiū*

(b) *Expectation of thy promise hath given me courage.*

51 The (c) proud did unjustly exceedingly: (d) but I declined not from thy law.

(c) Proud contemners of Gods law, have every way molested me, by detracting, deriding, calumniating, and violently persecuting me. (d) all which I have born patiently, and not declined from thy law.

52 I (e) have been mindful of thy judgments from (f) Everlasting o Lord: (g) and was comforted.

(e) I remembered and considered thy just punishments inflicted upon the impious, (f) even from the beginning of the world (both upon the Devils, and wicked men) and that thou wilt exercise the like hereafter, (g) which consideration of thy justice comforted me.

53 (h) Fainting possessed me, because of sinners forsaking thy law.

(h) *Otherwise if I had not seen thy justice, my zeal against contemners of thy law, would have killed me.*

54 (i) Thy justifications were song by me, in the place of my peregrination.

(i) In this place of my peregrination from heaven, I am comforted by remembering, celebrating, and singing thy just commandments and laws, which make thy servants just.

55 I have been mindful in (k) the night of thy name o Lord: and have kept thy

law.

(k) *In persecution, and in all tribulation, I kept thy law because I would not dishonor thy name:*

56 This was done to me: (l) because I sought after thy justifications.

(l) *And my tribulation especially fell upon me, because I sought to be justified by keeping thy law.*

57 My (a) portion o Lord, I said to keep thy law.

(a) The Prophet proceedth speaking in the person of the just tending to perfection, and saying: This is my happy choice, that I desire no other inheritance, nor possession, but to keep Gods Law.

58 (b) I besought thy face, with all my heart: have mercy on me according to thy * word.

* *eloquiu*

(b) *And seeing this exceedth my proper strength, I prayed God of his mercy to make me able to keep it.*

59 I (c) thought upon my ways: and converted my feet unto thy testimonies.

(c) *Pondering my former actions, I turned my paths to observe more perfectly the Law, which God hath testified to be the right way.*

60 I (d) am prepared, and am not troubled: to keep thy commandments.

(d) *with promptness of mind, and without hesitation I resolved to keep the commandments.*

61 The (e) cords of sinners have wrapped me round about: and (f) I have not forgotten thy law.

(e) *The wicked laid cords, nets, or snares to entrap, and hinder me, (f) but I kept thy law fresh in memory.*

62 At (g) midnight I rose to confess to thee, for the judgments of thy justification.

Act. 16.

(g) That this is not understood only mystically in time of affliction, but also literally and prophetically, that some special servants of God, should observe a godly profession of praying at midnight, the word (I rose) maketh it probable. St. Paul & Silas, eithereof a holy custom, or at least upon special occasion (and such occasions were to them, and others frequent) prayed, and praised God at midnight. And now in the Church of Christ some religions men pray, and praise God continually at midnight; besides other hours, mentioned more distinctly v. 164.

63 (h) I am partaker of all that fear thee: and that keep thy commandments.

(h) A great benefit, and a singular consolation, that all true living members of Christ, are partakers of all the prayers, good works, and merits, of the whole Church militant and triumphant. Which in our Creed is called, The Communion of Saints.

64 The (i) earth o Lord is full of thy mercy: (k) teach me thy justifications.

(i) So great is the mercy of God, extended, communicated, and multiplied in the whole earth. (k) Instruct me, and direct me therefore o God, that I may learn and observe thy law, and so be justified, and made participant of so great mercy.

Teth. Good.

65 Thou hast (a) done bounty with thy servant o Lord: (b) according to thy word.

(a) Dealt very bountifully (b) as thou didst promise.

66 (c) Teach me Goodness, (d) knowled;: (f) because I have believed thy commandments.

(c) He that hath bountifully received grace at Gods hand, prayeth for more grace, that he may

beneficial to others in relieving the needy; (d) in instructing the ignorant,) and discipline, and (e) (e) in persuading to keep the law of God: (f) because he hath learned and believeth the commandments, by which he is bound to love, and have care of his neighbor.

67 Before I (g) was humbled I offended: (h) therefore have I kept thy *eloquiuu*) word.

(g) *Before I was afflicted, I often fell into sin: (h) but vexation gave me understanding, therefore now I keep thy law.*

68 Thou art good: and in thy Goodness teach me thy justifications.

69 The iniquity of (i) the proud is multiplied upon me: (k) but I in all my heart will search thy commandments.

(i) *Contemners of thy law have endeavored to entangle me, (k) but I Persist in keeping thy commandments. As before, v. 51. 61.*

70 Their heart is (l) crudded together as milk: (m) but I have meditated thy law.

(l) *Though the wicked combine themselves together against me, (m) yet I consider, that it is necessary to persevere in thy law.*

71 It is good for me that thou hast humbled me: that I may learn thy justifications.

72 The law of thy mouth is (n) good unto me, above thousands of gold, and silver.

(n) *A clear comparison, that it is better to keep Gods law, which bringeth life Everlasting, then to have all the riches & kingdoms of this world.*

Iod. Beginning.

73 Thy hands have made me, and formed me: (a) give me understanding, and I will learn thy commandments.

(a) *God being our Creator, we may with confidence pray him to illuminate our minds, that we may learn what is his pleasure, and so endeavor to fulfill it.*

74 They that fear thee (b) shall see me, & shall rejoice: because I have much hoped in thy words.

(b) *Others that love God will be glad to see me also serve him.*

75 (c) I know o Lord that thy judgments are equity: and in thy truth thou hast humbled me. (d) .

(c) *The just being afflicted, and not Seeing the particular cause thereof, yet knoweth and confesseth, that God doth it for most just cause. (d) And therefore with patience prayeth for comfort, as followeth:*

76 Let thy mercy be done to comfort me, according to thy * word unto thy servant.

* *eloquia*

77 Let thy commiserations come to me, and I (e) shall live: because thy law is my meditation.

(e) *who am almost dead in tribulation.*

78 Let the proud (f) be confounded, because they have done unjustly toward me: but I will be exercised in thy commandments.

(f) *The just also prayeth that the wicked may be ashamed, and converted, for so the hebrew word here signifieth, though it is also lawful to desire the just punishment of obstinate sinners.*

79 Let them (g) be converted to me that fear thee: and that know thy

testimonies.

(g) He *prayeth again for conversion of the wicked, and to have peace with them.*

80 Let my heart be made immaculate in thy justifications, that I be not confounded.

Caph. Hand, or Palm of the hand.

81 My soul hath fainted for (a) thy salvation: and I have much hoped in thy word.

(a) many just of the old testament most fervently desired the coming of Christ our Saviour, as our Lord himself testifieth, Mat. 13. v. 17. And now the just desire his coming in Glory, 2. Tim. 4. v. 8.

82 Mine eyes have failed for thy * word, saying: (b) when wilt thou comfort me?

* *eloquia*

(b) Delayed hope afflicteth.

83 Because I am made (c) as a bottle in the hoar frost: I have not forgotten thy justifications.

(c) As a leather bottle made of a beasts skin, congealed with the frost, and after parched in smoke, so is the body of the just mortified by diverse sorts of afflictions, made a new bottle fit to receive new wine, that is, perfect doctrine of Christian life, as of fasting, and other austerity, whereof our Saviour speaketh, Mat. 9. v. 17.

84 How many are (d) the days of thy servant: when wilt thou do judgment on them that persecute me?

(d) Such is Mans infirmity, yea of the just, that he apprehendeth tribulations to be very long, and therefore desireth consummation, and that without sin, so he still submit his will to Gods will.

85 The unjust have told me (e) fables: but not as thy law.

(e) Frivolous idle tales, which are not according to Gods law.

86 all thy commandments are truth: they have unjustly persecuted me, help me.

87 They have well near (f) made an end of me in the earth: but I have not forsaken thy commandments.

(f) I was in great danger, but am not overthrown.

88 According to (g) thy mercy quicken me: and I shall keep the testimonies of thy mouth.

(g) And by thy merciful grace shall persist.

Lamed. Discipline.

89 Forever Lord (a) thy word is permanent in heaven.

(a) The praise of Gods works; which are firm and permanent in the order, wherein he set them.

90 Thy truth in generation and generation: thou hast founded the earth, and it is permanent.

91 By thy ordinance the day continueth: because (b) all things serve thee.

(b) all things, of this world, man excepted, do Gods will.

92 (c) But that thy law is my meditation: I had then (d) perhaps perished in my humiliation.

(c) Man, except he meditate Gods law, and thereby be held up, is in danger, (d) perhaps in

every temptation to perish eternally. For he can never rise out of mortal sin, by his own power, and all should perish if Gods mercy did not spare some, and give them new effectual grace to repent.

93 I will not forget thy justifications forever: because in them thou hast quickened me.

94 I am thine, save me: because (e) I have sought out thy justifications.

(e) *Always understood, that Gods grace prevented, else no man can seek to observe the commandments.*

95 Sinners have expected me to destroy me: I understood thy testimonies.

96 (f) Of all consummation I have seen the end: (g) thy commandment is exceeding large.

(f) all worldly things have their consummation and end: (g) Gods commandment continueth Ever. For we are perpetually bond, to love and serve God: to love our neighbors, yea and enemies. The reward also for keeping Gods commandments, & punishment for breaking them, are eternal without end.

Mem. Of them.

97 (a) How have I loved thy law o Lord! all the day it is my meditation.

(a) It is marvel to a perfect just man, that he hath so much loved, and observed Gods law. By acknowledging whereof, he yieldeth praise and thanks to God, whose gift it is.

98 (b) Above mine enemies thou hast made me wise by thy commandment: because it is to me forever.

(b) *The fruits of observing Gods law are many and great. Amongst others, it maketh the observer, wiser then his enemies.*

99 Above (c) all that taught me have I understood: because thy testimonies are my meditation.

(c) *It maketh the observer wiser, then his temporal masters, that taught him, to wit, then those that teach well, and do not perform the same.*

100 Above (d) ancients have I understood: because I have sought thy commandments.

(d) younger in years that keep Gods commandments, are wiser then the more ancient that keep them not.

101 I have stayed my feet from all evil way: that I may keep thy words.

102 I have not declined from thy judgments: because thou hast set me a law.

103 (e) How sweet are thy * words to my jaws, more then honey to my mouth! * *eloquia*

(e) *Another fruit is the sweetness, which the just feeleth in his own soul.*

104 By thy commandments I have understood: therefore have I (f) hated all the way of iniquity.

(f) It brideth also just hatred to sin.

Nun. Everlasting.

105 (a) Thy word is a lamp to my feet, and a light to my paths.

(a) *The word or law of God declared by Prophets, Pastors, or other Preachers is the Ordinary means for others to learn, how to direct their ways, and actions.*

106 I (b) sware, and have determined to keep the judgments of thy justice.

(b) *Such profession Gods people made in the old law, in Circumcision, or at other times: Christians make it in Baptism.*

107 I am (c) humbled exceedingly o Lord: quicken me according to thy word.

(c) *all that will live godly in Christ Jesus, shall suffer persecution. 2. Tim. 3. v. 12.*

108 The (d) voluntaries of my mouth make acceptable o Lord: and teach me thy judgments.

(d) *Besides the commandments, the just also offer voluntary works of supererogation, acceptable to God.*

109 My (e) soul is in my hands always: and I have not forgotten thy law.

(e) By this Hebrew proverb is signified, that a just Mans temporal life is in continual danger, as the thing that is in ones hand, is ready to be laid by, put out of his hand, or to be by and by disposed of, or may forthwith fall from his hand.

110 Sinners laid a snare for me: and I have not erred from thy commandments.

111 For inheritance I have purchased thy testimonies forever: because they are the joy of my heart.

112 I have inclined my heart to do thy justifications forever, (f) for reward.

(f) *A most evident place, that the keeping of Gods commandments merit reward, and are rightly observed in respect of reward.*

Samech. help.

113 I have (a) hated the unjust: and I have (b) loved thy law.

(a) Not any mortal man is to be hated, in his person, but his iniquity, by which he is an enemy to Gods law, (b) which every just man loveth.

114 Thou art my helper, and protector: and upon thy word I have much hoped.

115 (c) Depart from me ye malignant: and I will search the commandments of my God.

(c) Whosoever will seriously and securely search the law of God, must avoid the conversation of evil men.

116 (d) Receive me according to thy * word, (e) and I shall live: and (f) confound me not of mine expectation.

* *eloquiu*

(d) A general and very fit prayer, when we addict ourselves by a firm resolution to serve God, beseeching him to receive us into his protection: (e) Whereby spiritual life is conserved: (f) which we pray with great confidence, because he hath promised to hear those that seek, ask, and knock at the door of his grace.

117 (g) help me, and I shall be saved: and I will meditate in thy justifications always.

(g) We must pray also that he suffer us not to be confounded, or made frustrate of the reward which we expect; for hope confoundeth not, if charity be poured in our hearts, by the holy Ghost, which is given us. Rom. 5. v. 5.

118 Thou hast (h) despised all that revolt from thy judgments: (i) because their cogitation is unjust.

(h) God rejecteth sinners: (i) so long as they think perversely: that is, until by his grace, some return to a better mind, which of themselves they can never do.

119 all the sinners of the earth I (k) have reputed prevaricators: therefore have I loved thy testimonies.

(k) *As God accounteth of sinners, so the just also esteemeth them, conforming his judgment to Gods.*

120 (l) Pierce my flesh with thy fear: for I am afraid of thy judgments.

(l) Servile fear is profitable as this place maketh evident: though perfect charity afterwards succeeding, expelleth that fear, and moveth to do well for the love of God, not for fear of punishment. 1. Joan. 4.

Ain. A fountain, or an eye.

121 I (a) have done judgment and justice: (b) deliver me not to them that calumniate me.

(a) The just again in fervent zeal, not arrogantly, but confidently professing his innocency, (b) prayeth to be defended from calumniators.

122 Receive thy servant (c) unto good: let not the proud calumniate me.

(c) *Grant therefore o God the good, and lawful request which I demand.*

* eloquiu

123 Mine eyes have failed (d) after thy salvation: and for the * word of thy justice.

(d) *By long expecting to be delivered, and saved from tribulation.*

124 do with thy servant according to thy mercy: and teachest me thy justifications.

125 I am thy servant: give me understanding, that I may know thy testimonies.

126 (e) It is time to do o Lord: (f) they have dissipated thy law.

(e) It is time, and high time, saith fervent zeal of the just man, that God deliver the innocent: (f) when the wicked have not only persecuted the good, but have also contemptuously made havoc of Gods law, and true religion.

127 (g) Therefore have I loved thy commandmentes, above gold and topazius: (h)

(g) For this zeal of Gods law so despised, and disputed, the just more and more loveth, that which the wicked so deadly hate. (h) even by the mortal hate of the wicked I saw, that Gods law is most excellent, and therefore addicted myself so much the more to lone it,

128 Therefore was I directed to all thy commandments: (i) all wicked way I have hated.

(i) and to hate all wicked ways.

Phe. Mouth.

129 Thy (a) testimonies are marvelous: (b) therefore hath my soul searched them.

(a) Gods marvelous power and wisdom, testified by his works and commandments, (b) **Sermonum* worthily invite just souls, to meditate and contemplate the same.

130 The (c) declaration of thy * words doth illuminate: and giveth understanding to little ones.

(c) *First entrance into knowledge of holy Scripture, illuminateth the understanding of the humble, Whereby they proceed to know more.*

131 I (d) opened my mouth, and drew breath: because I desired thy commandments.

(d) By this Metaphor, of gaping, or wide opening the mouth, and drawing breath, the Prophet describeth the great desire of the just, to know and keep Gods commandments.

132 Look upon me, and have mercy on me, according to (e) the judgment of them that love thy name.

(e) *According to thy accustomed equity, in showing mercy to them that love thy name.*

*eloquiu

133 Direct my steps according to thy * Word: and let not any injustice have

domination over me.

134 Redeem me from the calumnies of men: that I may keep thy commandments.

135 Illuminate (f) thy face upon thy servant: and teach me thy justifications.

(f) *Let thy Divine Majesty look upon me with favorable countenance.*

136 (g) Mine eyes have gushed forth issues of waters: because they have not kept thy law.

(g) True repentance consisteth not only in purpose to avoid sin hereafter, which in deed is first required, but also in sorrow and lamentation for sins past.

Sade. Justice.

137 Thou art just o Lord: and (a) thy judgment is right.

(a) God being essentially just of himself, maketh men just according to right judgment, by giving them grace of mercy, Wherewith they cooperating, are just by justice in deed inherent in their souls, not by imputation only: for it were not right judgment to impute, or account man just, who is not so in deed.

138 Thou hast commanded (b) justice thy testimonies: and thy verity exceedingly.

(b) *The same is more confirmed, by these three synonyma, Justice, Testimonies, Verity, signifying the law of God, most earnestly commanded.*

139 My Zeal hath made me to pine away: because mine enemies have forgotten thy words.

140 Thy * word is (c) fired exceedingly: and thy servant hath loved it.

**eloquiu*

(c) Gods law is as pure as any thing purged by fire.

141 I am (d) a young man, and contemned: I (e) have not forgotten thy justifications.

(d) A just man is often judged ignorant, immature, unexperienced, by the worldly wise; (e) but in deed is wise, in that he forgetteth not to keep the law, which maketh him just.

142 Thy justice, is justice forever: and thy law is verity.

143 Tribulation, and distress have found me: thy commandments are my meditation.

144 Thy testimonies are equity forever (f) give me understanding, and I shall live.

(f) Having professed the necessity of perfect justice, he concludeth this Octonary, praying to be illuminated in his understanding, that so he may attain justice, and live thereby.

Coph. Vocation.

145 I (a) have cried in my whole heart, hear me o Lord: I will seek after thy justifications.

(a) Most serious and fervent invocation of God for his grace, is necessary, to the fulfilling of his law.

146 I have cried to thee, save me: that I may keep thy commandments.

147 I have prevented in (b) maturity, and (c) have cried: because I hoped much in thy words.

(b) *I have prevented the mature, and Ordinary time of the night, and have prayed (c) very attentively.*

148 Mine eyes (d) have prevented early unto thee: that I might meditate thy * words.

**eloquiu*

(d) *Again in the morning I have prevented the accustomed time of prayer.*

149 Hear my voice according to thy mercy o Lord: and according to (e) thy judgment quicken me.

(e) According to thy accustomed manner of showing mercy, show it me, that thereby I may live.

150 They that persecute me have approached to iniquity: but from thy law they are made far of.

151 Thou art (f) nigh o Lord: and all thy ways are truth.

(f) *God is always ready to hear all that sincerely invoke him.*

152 (g) From the beginning I knew of thy testimonies: that thou hast founded them forever.

(g) *Gods law is the same in substance from the beginning of the world, and will be forever.*

Res. Head.

153 See (a) my humiliation, and deliver me: because I have not forgotten thy law.

(a) Another prayer of the just in affliction.

154 Judge my judgment, & redeem me: for thy * word (b) quicken thou me.

**eloquiu*

(b) Conserve me in thy grace.

155 Salvation is far from sinners: because they have not sought after thy justifications.

156 Thy mercies are many o Lord: (c) according to thy judgment quicken me.

(c) As before v. 149.

157 There are many that persecute me, and afflict me: I have not declined from thy testimonies.

158 I saw the prevaricators, and I pined away: because they kept not thy * words.

**eloquiu*

159 (d) See that I have loved thy commandments o Lord: in thy mercy quicken me.

(d) Sincere profession of innocence is no arrogancy.

160 The (e) beginning of thy words is truth: (f) all the judgments of thy justice are forever.

(e) Gods essential verity is the beginning from whence, as from the fountain all other truths are derived: (f) And all commandments proceeding from this first truth, are forever immutable.

Sin. Tooth.

161 Princes have persecuted me (a) without cause: and my (b) heart hath been afraid of thy words.

(a) Potent wicked men persecute the godly without cause, that is, without any just reason moving them; & without the effect intended by them, which is to draw Gods servants from truth, and equity; (b) whose heart being possessed with the true fear of God, they Persist in keeping Gods commandments.

162 I (c) will rejoice at thy * words: as he that findeth many spoils.

(c) Yea they also rejoyce in keeping the commandments, with such difficulty, as those do, that gaining the victory over their enemies, carry away great and rich spoils. **eloquiu*

163 I have hated iniquity, and abhorred it: but thy law I have loved.

164 (d) Seven times in the day I have said praise to thee, for the judgments of thy justice.

(d) Every day the just praise God often, signified by the number of seven.

From hence also the Church of Christ took example to institute the seven Canonical Hours, which is the Ordinary Ecclesiastical Office; consisting, as St. Isidorus, and many other Fathers testify, of Hymns, Psalms, Canticles, Antiphones, Lessons, Responsories, & other Prayers & Praises, distributed into distinct times, beginning in the night, whereof that part is called the Nocturn (one or three according to the diversity of the Office) and pertaineth to one or more of the four Vigils, into which soldiers divide the whole night. Whereto also the Lauds are added. Then Prime, in the morning. Afterwards, the Third hour, Sixth, Ninth; and in the Evening, Evensong, and Compline.

Institution of Canonical Hours by the Church.

This religious institution reprehended by Drowsy Heretics. Vigilantians. Wicliffists. Lutherans.

Approved by St. Beda. St. Gregory. St. Augustine.

St. Jerome.

St. Basil.

St. Cyprian.

St. Clement.

Why public prayer is constituted at these hours.

Not lawful to go to Church, nor to pray with Infidels.

Nor with Heretics.

Against which most ancient and religious Constitution, especially against the part called Vigils, or Nocturnes, certain Heretics repined, and calumniated the Churches custom, as superfluous and unfruitful to spiritual work, violating of Gods ordinance, who made the night for rest, and the day for labor. For which cause they were called Nyctazontes, Somnicolosi, Drowsy heretics. As the same St. Isidorus testifieth. li. 1. c. 22. de Offic. Eccles. St. Jerome Epist ad Riparium, noteth the same heresy in Vigilantius, calling him Dormitantius, because he reprehended holy Vigils, as if it were better to sleep, then wake in time of Divine service. Wyclif also raised up the same heresy, as witnesseth Thomas Waldensis. To 3. Tit. 3. c. 21. Lastly Luther and all his brood. But the holy observation of Canonical Hours is proved, by many ancient Fathers to be altogether agreeable to the holy Scriptures, both of the old and new Testament. So St. Beda. in 18. Luc. & li. 4. c. 7. Hist. Angl. St. Gregory the Great li 3. Dialogi. c. 14. St. Augustine (Ser. 55. de temp.) exhorting the people to rise early to the Vigils (or Nocturnes) and in anywise to come to the Third hour, Sixth, and Ninth. Let none (saith he) withdraw himself from the holy work, but whom either sickness, or public utility, or perhaps some great necessity holdeth back. St. Jerome. Epist. 22. ad Eustoch, & in Epitaph. Paul. c. 10. maketh express mention of the Third hour, Sixth, Ninth, Morning, and Evening; also of Midnight, adding that no Religious is ignorant that sometimes they must rise to Divine Service, twice, yea thrice in the night. St. Basil, in Regulis fusius disput. ad Interrog 37. & de Instit. Monachorum. first. showeth this ordinance to be agreeable to the holy Scriptures, and namely to this place of the Psalmist. St. Cyprian in fine exposit. Orat. Domini. affirmeth that besides the three hours in which Daniel and his fellows prayed, the Church of Christ hath added more. And (as many suppose) St. Clement. li: 8. Constitut. Apostol c. 40. showeth the set Hours of prayers, and the reasons thereof: Make your prayers Early in the morning, at the Third hour; Sixth, Ninth; Evening; and at the Time of cock crowing. Early giving thanks because our Lord hath illuminated us, the night being passed, & the day coming in; the Third, because that hour our Lord received Pilates sentence; the Sixth hour, because then he was Crucified; the Ninth, because all things were moved, when our Lord was crucified, abhorring the audacity of the wicked, & not bearing the ignominy of our Lord; at Evening, giving thanks, for that God hath given us the night for rest of days labors: at the Cock crowing, because at that time the coming of the day is denounced, to exercise the works of lighest, thus St. Clement. Touching the distinct and set times of public prayer, the continual practice by tradition teacheth, that Matins with Lauds were said in the night, about the first Cockcrowing. Prime early in the morning. The other parts in the day time; At Evening Evensong, and last of all Compline. And touching the place: If for the infidels (saith the same holy Father) there be not access to the Church, the Bishop must gather the Assembly at home, that the godly may not enter into the Church of the wicked: for the place doth not sanctify man, but man the place. Wherefore if the wicked occupy the place, that place is to be shunned, because it is profaned by them: for as Priests do sanctify holy things, so the wicked do contaminate them. If neither at home, nor in the Church Assemblies can be celebrated, let every one by himself sing, read, pray, or two or three be gathered together. For where two or three are gathered in my name (saith Christ) there am I, in the midst of them. Let not the godly pray with an heretic, no not at home. For what society is there of light with darkness?

165 There is (e) much peace to them that love thy law: & (f) there is no scandal to them.

(e) Amongst other benefits, it is a special commodity, that those which perfectly love Gods law have always peace in their own conscience: (f) and are never scandalized, that is, do not fall nor commit sin, by any occasion whatsoever given them by others. For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in virtue, and not moved by any example, persuasion, provocation, or other means to offend God: but only the weak and imperfect are moved, and drawn to sin by occasions given them, who otherwise would not have sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

166 I expected thy salvation o Lord: and have loved thy commandments.

167 My soul hath kept thy testimonies: and (g) hath loved them exceedingly.

(g) Not of servile fear, but of true charity & filial love.

168 I have kept thy commandments, and thy testimonies: because all my ways are in thy sight. (h)

(h) Because whatsoever I do is in thy sight, whom I will in no case offend.

Tau. Sign.

169 Let my petition approach in thy sight o Lord: according to thy word give me (b) understanding. (a)

(b) not for human knowledge, or other temporal things, but to understand Gods law. (a) In this last Octonary, and conclusion of this Psalm, the faithful servant of God prayeth,

170 Let my request enter in thy sight: (c) according to thy word (d) deliver me.

(c) Thou that hast promised to hear all that invoke thee, (d) vouchsafe to deliver me in time of tribulations and tentations.

171 My lips shall utter an hymn, when thou shalt teach me thy justifications.

172 My tongue shall pronounce thy * word: (e) because all thy commandments are equity.

**eloquiu*

(e) God giving grace, it behooveth his servants thankfully to serve, and praise him.

173 (f) Let thy hand be to save me: because I have chosen thy commandments.

(f) Though man be endued with grace, yet he needeth more grace, that by Gods hand and power, not by his own, he may resist tentations.

174 I have coveted thy salvation o Lord: and thy law is my meditation.

175 (g) My soul shall live, and shall praise thee: and thy judgments shall help me

(g) By this assistance of grace, the soul continueth in spiritual life, and praiseth God.

176 (h) I have strayed, as a sheep, that is lost: (i) seek thy servant, (k) because I have not forgotten thy commandments.

(h) all mankind, and universally every one hath been as a lost sheep, (i) and Christ came into this world to seek and save all: (k) but effectually findeth and saveth those only, that forget not to keep his commandments.

A BRIEF NOTE CONCERNING the Gradual Psalms.

Here follow in order fifteen Psalms entitled Gradual Canticles. The Hebrew word Mahaloth signifieth Steps, or Ascensions.: The reason whereof Aadias, and some other Rabbins yield, for that they were song with highest elevated notes, that can be in Music. The Talmud saith they are so called, because they were song in the fifteen steps going up into the Temple. But St. Augustine, St. Basil, and other Christian Fathers expound them according to the history, and

:: Why the 15.
Psalms following
are called Gradual
Canticles.

:: The historical sense.

:: The mystical sense.

:: These Psalms are consolatory prayers and prophecies.

immediate prophetic sense, of the delivery of the Jews from captivity of Babylon, ascending into Jerusalem: which is so situated on mountains, that the way from all parts was by ascending unto it.: According to the Mystical sense, of ascending spiritually by virtues to perfection, and to eternal felicity. :: For the way tending to virtue (faith St. Basil) is like to certain steps (or degrees) by little and little bringing the men that loveth wisdom unto heaven. These Canticles therefore are prayers, mixed with consolations, for the joyful delivery of Gods people, from that great captivity in Babylon, which the Psalmist King David saw in prophetic spirit, and which his posterity felt, and sometime endured. Which again as a figure signifieth the return and ascending of mankind from sin to grace, and from the miserable state of this world into heaven. Whereupon St. Augustine interpreteth this prophecy of the ascension, or elevation of the heart, from the vale of tears.: In the mean time, whiles we are in this world, these Psalms are consolatory prayers, and prophetic assurance, that Gods people, Catholic Christians shall be delivered from thralldom, and persecution of Pagans, Turks, and Heretics. As partly we see by the delivery from the Roman persecuting Emperors, from the Vandals, Goths, and Huns: & therefore with assured confidence we hope and expect the like delivery from Turks, and all Heretics of Luthers brood.

Psalm 119

Prayer in tribulation.
the 7. key.

The Jews in captivity of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be delivered from danger, and slander of wicked tongues, 5. lamenting their long endurance.

1 A gradual Canticle.

WHEN I was in tribulation I cried to our Lord: and (a) he heard me.

(a) Former experience of Gods mercy in hearing the prayers of those that invocated him, giveth hope that he will hear in like case.

2 O Lord deliver my soul from (b) unjust lips, and from a deceitful tongue.

(b) Nothing is more dangerous then untrue and deceitful tongues, nothing more damage then to diminish, and detract from the good fame of the just: and therefore this is a most necessary prayer, that God will deliver us, from the wicked tongues of. Turks, Heretics, and other wicked men.

3 (c) What may be given thee, or what may be added unto thee to a deceitful tongue?

(c) *What punishment is great enough for wicked tongues?*

4 (d) The sharp arrows of the mighty, with coals of desolation.

(d) *Surely the malice of wicked tongues deserveth sharpest punishments to be afflicted by strong hands.*

5 (e) Woe is to me, that my sojourning is prolonged: I have dwelt with the (f) inhabitants of Cedar:

(e) Jews lamented their long absence from the holy land, especially from Jerusalem, and the Temple. Christians mourn for their restraint from Gods Service, and long peregrination from heaven. (f) Of Cedar the son of Ismael, came Mahomet, the Turks false prophet, whose tyranny is great and long. The name Cedar is interpreted, blackness, and obscurity, which signifieth darkness of error, and sin.

6 My soul hath been long a sojourner.

7 With them, that hated peace, I was peaceable: when I spake to them, they impugned me (g) without cause.

(g) *The wicked afflict those that give no cause of offence.*

Psalm 120

Gods protection. the
3. key.

The just rejoice that their prayer is heard, and that God continually protecteth them.

1 A gradual Canticle.

I HAVE lifted up mine eyes unto (a) the mountains, (b) from whence help shall come to me.

(a) Towards Jerusalem, and towards heaven. (b) all help cometh from heaven, that is, from God, who of his Divine ordinance especially heareth prayers made in holy places. 3. Reg. 7.

2 My help is from our Lord, who made heaven and earth.

3 give he not (c) thy foot to be moved: neither do he slumber that keepeth thee.

(c) The just speaketh and wisheth well to his own soul. Especially the whole Church rejoiceth in Gods assured protection.

4 Lo he shall not slumber nor sleep, that keepeth (d) Israel.

(d) The militant Church.

5 Our Lord keepeth thee, our Lord is thy protection, upon thy right hand.

6 By day (e) the Sun shall not burn thee: nor (f) the Moon by night.

(e) Prosperity, (f) nor adversity can overthrow the Church.

7 Our Lord doth keep thee from all evil: our Lord keep (g) thy soul.

(g) spiritual life.

8 Our Lord keep thy coming in, and thy going out: from hence forth now, and forever.

Psalm 121

Joys of heaven
promised to the just
the 10. key.

Under the figure of return to Jerusalem, vehemently desired by the Jews in captivity, the Psalmist describeth the desire, and hope of the just to possess heaven.

1 A gradual Canticle.

I REJOICED in these things, which (a) were said to me: We shall go into the house of our Lord.

(a) Diverse Prophets told the Jews in captivity, that they should return to Jerusalem all Prophets, Christ also, and his Apostles, and Priests preach the entrance, and joys of heaven to the just all which the Psalmist saw in propheticall spirit, and rejoiced.

2 (b) Our feet were standing, in thy courts o Jerusalem

(b) The Jews consider that sometimes they were joyful in the Temple of Jerusalem: Christians rejoice in the comfort they have in the militant Church.

3 Jerusalem, which is built as a city: whose (c) participation is together in it self.

(c) Community and participation of spiritual graces, is a great joy to Catholics, whereof the same Prophet speaketh, Psal 118. v. 63. and often elsewhere.

4 For (d) thither did the tribes ascend, (e) the tribes of our Lord: the testimony of Israel to confess unto the name of our Lord.

(d) all the twelve Tribes frequented Jerusalem, (e) and all nations of the world do come to the Catholic Church.

5 Because seats (f) sat there in judgment, (g) seats upon the house (h) of David.

(f) Seats of Judgment were placed in Jerusalem, (g) and seats of Judgment in the Catholic Church (h) of Christ.

6 (i) Ask ye the things that are for the peace of Jerusalem: and (k) abundance to them that love thee.

*Matt. 21.
v. 22.*

(i) Christ exhorteth to ask, (k) and promiseth to give that is rightly asked; Christians also invite each other to pray for the Church.

7 Peace be made in thy strength: and abundance in thy towers.

8 (l) For my brethren, and my neighbors sakes, (m) I spake peace of thee:

(l) Christ prayeth for his Church, (m) and gave his peace to the Apostles, and in them to their successors.

9 For the house of our Lord God, I have sought (n) good things to thee.

(n) For in heavenly Jerusalem, all good things are prepared, & are given to Saints reigning there forever.

Psalm 122

A prayer in
affliction. the 7. key.

A fervent and attentive prayer, to be delivered from captivity, or any other affliction.

1 A gradual Canticle.

TO thee have I lifted up mine eyes, which dwellest in the heavens.

2 Behold as the eyes (a) of servants, are on the hands of their masters, As the eyes (b) of the handmaid on the hands of her mistress: so are our eyes to our Lord God until he have mercy on us.

(a) Servants expecting necessities at their masters hands, are commonly very attentive to receive that which they hope for: so must the faithful praying God, be very attentive, and not distracted in their prayers. (b) Another *example of handmaids, who generally are more diligent then men.*

3 Have mercy on us o Lord, have mercy on us: because we are (c) much replenished with contempt.

(c) Though God suffer his servants to sustain some affliction and reproach, yet he hearth and delivereth them before they be oppressed.

4 Because our soul is (d) much replenished: reproach to them that abound, and contempt to the proud.

(d) Seeing persecution still increase, or continue long, the faithful are then specially to conceive hope of speedy relief.

Psalm 123

Gods protection. the
3. key:

The whole Church, and every just person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruin.

1 A gradual Canticle.

BUT that our Lord (a) was in us, let Israel now say:

(a) If God had not sent his help, and defense to us,

2 but that our Lord was in us, (b) When men rose up against us,

(b) we could not have escaped the force of our enemies.

3 (c) perhaps they had swallowed us (d) alive:

(c) The word (perhaps) doth not here import a doubt, or uncertainty, but in modest manner of asseveration, leaveth the judgment of the Event that should happen (if God did not protect his servants) to their own consideration: which is an usual phrase in most languages. (d) So suddenly should the weak, without Gods protection, be destroyed, as men are devoured & swallowed up by ravening wild beasts, even before they be thoroughly dead. So was Jonas swallowed into the whales belly.

When their fury was angry against us,

4 perhaps (e) water had swallowed us.

(e) Furious persecution.

5 Our soul hath passed through (f) a torrent: perhaps our soul had passed through an intolerable water.

(f) Sudden great troubles.

6 Blessed be our Lord which hath not given us, for a pray to their teeth.

7 Our soul as a sparrow is delivered from the snare of the fowlers:

The snare is (g) broken, and we are delivered.

(g) Mans subtlety often deceiveth another man, but there is no counsel able to circumvent God.

8 Our help is in the name of our Lord, who made heaven and earth.

Psalm 124

Gods protection. the
3. key.

The Church, and holy members thereof, are always protected by God: 5. The wicked being suffered for a while, are at last punished.

1 A gradual Canticle.

THEY (a) that trust in our Lord, as mount Sion: he shall not be moved forever,
(b) that dwelleth

(a) Those that confidently trust in God, are in such security as is mount Sion, which is a hill, defended also with other hills round about. (b) Another thing required to this security, is to dwell within Jerusalem, not the terrestrial city, for (as St. Augustine observeth) the Jews that dwelt therein are destroyed or made captives, and hitherto rejected of God, but in the Catholic Church.

2 in Jerusalem.

Mountains round about it: and our Lord round about his people, from hence forth now and forever.

3 Because our Lord (c) will not leave the rod of sinners upon the lot of the just: that the just reach not their hands to iniquity.

(c) God will not always, nor finally leave his servants in tribulation, but only a while for

their good.

4 (d) do well o Lord to the good, and right of heart.

(d) This prayer is also an asseveration, for it is certain that God will defend, and reward the good, and right of heart:

5 But (e) those that decline into obligations, our Lord will bring with them that work iniquity: (f) peace upon Israel.

(e) And no less assuredly God will punish not only the notorious wicked, and principal authors of wickedness, but also all those that for fear or for commodity, or for any other cause, decline into obligations, bonds, covenants, or any way consent, in external show with the wicked against God: as in outward profession of Heresy, or Schism, though such temporizers do not think in their heart, that the pretended religion is true, whereto they are drawn to yield external conformity. For, as the Psalmist here teacheth, our Lord will bring all such accessory offenders, to the same judgment and punishment, with the principal workers of iniquity. (f) all which being punished, then Jerusalem, the Catholic Church, shall have peace.

Psalm 125

The delivered from
captivity rejoice. the
7. key.

Israelites released from captivity of Babylon, much more the blessed both of the old and new testament delivered by Christ from captivity of sin, do rejoice: 5. who Nevertheless must pass through tribulation to eternal felicity.

1 A gradual Canticle.

WHEN our Lord turned the captivity of Sion: we were made as (a) men comforted.

Act. 12.

(a) The Jews released from captivity, were exceedingly, and almost incredibly comforted, as men for great, and unexpected sudden joy think it rather a dream, than a truth that they are delivered from miseries. So St. Peter when he was delivered out of prison by an Angel, thought it rather a vision, then a true delivery. Such spiritual joy devout souls have when they are delivered from sin.

2 Then was our mouth replenished with joy: and our tongue with exultation.

Then (b) shall they say among the Gentiles: Our Lord hath done magnifically with them.

(b) Whereas in the two former verses (and very commonly) the Prophet speaketh in the preter tense, for the assurance of that he foreshoweth, as if it were already done, yet here he uttereth his prophecy in the future tense, that the Gentiles will confess that God dealeth magnifically with his people.

3 (c) Our Lord hath done magnifically with us: we are made joyful.

(c) The people also themselves gratefully confess that God dealeth magnifically with them.

4 (d) Turn our captivity o Lord, (e) as a torrent in the South.

(d) The Prophet Forseeing all this in spirit, prayeth for the performance hereof. (e) And that it may speedily be done, as a torrent that runneth in the south part of the world, is commonly very great, much desired, but scarce expected.

5 (f) They that sow in tears, (g) shall reap in joyfulness.

(f) This is the Ordinary disposition of God, that his servants shall make their seeding, which is, do good works (saith St. Augustine) with tears, in tribulation upon earth: (g) and reap a plentiful harvest, the reward of their suffering and well working, in the next life. In assured hope whereof the Psalmist, and the whole Church joyfully conclude this Psalm with the two verses following.

6 Going they went and wept, casting their seeds.

7 But coming they shall come with exultation, carrying their sheaves.

Psalm 126

Gods help in all good works. the 3. key.

Neither house nor city can be built, or kept without Gods special providence and help, 3. those that trust in him shall prosper in their endeavors.

1 A gradual Canticle (a) of Salomon.

(a) God not permitting David to build the Temple, promised that his son should build it; and therefore besides other good admonitions, given to his son Salomon, he directeth this Psalm to him, to be song with others in the dedication of the Temple. 3. Reg. 8. 2. Par. 5.

UNLESS (b) our Lord build the house, they have labored in vain that build it.

(b) Unless God be the principal Agent, no work can prosper.

Unless our Lord keep the city, he watcheth in vain that keepeth it.

2 It is vain for you to rise (c) before light: (d) rise ye after ye have sitten, which eat (e) the bread of sorrow.

(c) It is vain to attempt any thing without Gods grace assisting: (d) they that so doing, & thinking they have done something, rest (e) after their painful travail, must rise again & begin anew, because that which they seem to have done well, is nothing worth, nor shall have reward.

3 (f) When he shall give (g) sleep to his beloved: behold (h) the inheritance of our Lord (i) are children: (k) the reward, the fruit of the womb.

(f) Contrariwise where God giving grace, those that truly love him, do good works, (g) with great ease, and delight, as they take their sleep, (h) they merit inheritance in heaven, (i) for their good works. (k) the reward is promised to the true children of God, born to him in the womb of the Catholic Church.

4 As (l) arrows in the hand of the mighty: so are the (m) children of them that are shaken.

(l) Moreover as a strong archer striketh deep with his arrows; so they that patiently suffer much in this world, (m) do multiply good works.

5 (n) Blessed is the man that hath filled his desire of them: he shall (o) not be confounded when he shall speak to his enemies (p) in the gate.

(n) Such shall be very happy, (o) & very easily answer all that can be objected against them (p) in the day of Judgment.

Psalm 127

Fear of God the way to happiness. the 7. key.

Happiness both of this life and of the next, is obtained by fearing, and sincerely serving God.

1 A gradual Canticle.

BLESSED are all that fear our Lord, that walk in his ways.

2 Because thou shalt eat the labors of thy hands blessed art thou, and it shall be well with thee.

3 Thy (a) wife as a fruitful vine, in (b) the sides of thy house. (c) Thy children as young plants of olive trees, round about thy table.

(a) If such servants of God be married, they shall ordinarily have issue, and succession in their family; but especially the souls of such shall bring forth many meritorious works, (b) in the

bosom of the Catholic Church, which was founded in Christs side. (c) Children also signify good works.

4 Behold so shall the man be blessed, that feareth our Lord.

5 Our Lord out of Sion bless thee: and that thou mayest see the good things of Jerusalem all the days of thy life.

And that thou mayest see thy (d) childrens children, peace upon Israel.

(d) Reward in heaven for good works in earth.

Psalm 128

The Church still
firm in persecution.
the 6. key.

The Church often 3. and much) impugned, is not overcome. 4. Her persecutors are destroyed, 6. contemned, 8. and cursed.

1 A gradual Canticle.

(a) **OFTEN** have they impugned me (b) from my youth, let Israel now say:

(a) Israel which is the Church of God, rejoicing saith: that enemies have often, (b) even from the beginning of the world, persecuted me, as when Cain persecuted Abel, other wicked persecuted Seth, Enoch, Noe: the Chaldees persecuted Abraham: the Ægyptians persecuted the Israelites: and so in other generations.

2 Often have they impugned me from my youth: (c) but they have not prevailed against me.

(c) But they have never overcome me. So the Psalmist testifieth for all times past, & prophesieth the same for times to come.

3 Sinners (d) have builded upon my back: they have (e) prolonged their iniquity.

(d) Persecutors not being able to overthrow, or suppress the Church, have laid great weighty burdens of tribulations upon her back, which she hath patiently and strongly born, (e) they have still Persisted, one sort after another, but with longamity the Church hath stood fast, and constantly passed through all distresses. In moral sense sinners build iniquity upon the back of the Church, yea and upon Gods back, when they presume to sin, trusting in the end to be absolved by virtue of holy Sacraments left in the Church. Likewise when they excuse their sins, imputing the cause to other creatures of God, Whereby they are allured. which is in effect (saith St. Augustine) to accuse God, and to build iniquities on Gods back, who made those creatures.

4 (f) Our just Lord will cut the necks of sinners:

(f) God therefore who is just, will at last cast such presumptuous sinners from his back, and break their stiff necks:

5 let them all (g) be confounded and (h) turned backward, that hate Sion.

(g) then shall they be confounded,) (h) separated eternally from God, become like fruitless, and withered grass, cast away, despised, yea cursed of all, and blessed by none, as the Prophet denounceth in the next verses.

6 Let them be made as grass in the tops of houses: which is withered before it be plucked up.

7 Whereof the reaper hath not filled his hand, and he that gathereth the sheaves his bosom.

8 And they said not that passed by: The blessing of our Lord be upon you: we have blessed you in the name of our Lord.

Psalm 129

The sixth penitential
Psalm the 7. key.

The Jews, or other people in tribulation for sin, or temporal captivity, cry to God to be delivered: 4. trusting, and encouraging each other in Gods accustomed mercy, assuredly hoping that he will redeem & deliver them.

1 A gradual Canticle.

FROM (a) the depths I have cried to thee o Lord:

(a) This prayer agreeth to all true penitents, crying to God for help, being either in depth of sorrow for sin, and so it is one of the Penitential Psalms, or the depth of fervent desire to ascend towards perfection in virtue, and from this vale of misery into heaven, and so it is a Gradual Psalm, or in the depth of temporal pains, and so it is a special prayer for souls in Purgatory, offered by the Church in their behalf.

2 Lord hear my voice:

Let thine ears be intent, to the voice of my petition.

3 If thou shalt observe iniquities o Lord: Lord (b) who shall sustain it:

(b) None is able to abide the rigor of Gods justice.

4 Because with thee there is (c) propitiation: and for (d) thy law I have expected thee o Lord.

(c) But all must rely upon his mercy. (d) For thy promises made in the law, that thou wilt remit sins to the penitent, give more grace to them that seek it, and mitigate also the pains due for sins.

5 My soul hath expected in his word:

my soul hath hoped in our Lord.

6 From (e) the morning watch even until night: let Israel hope in our Lord.

(e) The hope of penitents is like to the watches of the day time, from morning until night, which are more comfortable, then watches of the night:

7 Because with our Lord there is mercy: and with him (f) plenteous redemption.

(f) The greatest comfort is in Christ our Redeemer, whose plentiful Redemption bringeth more abundance of grace.

8 And he shall redeem (g) Israel, from all his iniquities.

(g) Christs Redemption being sufficient for all the world, is effectual only to true living members of the Catholic Church.

Psalm 130

Confidence of
innocency. the 7.
key.

Any just soul in humble confidence offereth his innocency, as a spiritual and grateful sacrifice to God, 3. exhorting all Gods servants ever to hope in him.

1 A gradual Canticle of (a) David.

(a) David by Gods special grace having a sincere mind towards all men, even towards his enemies, and an humble heart, not desiring any thing ambitiously, but all to the honor of God, proposeth his own example, for others to imitate: that they may with him offer the sacrifice of humility, and innocency unto God, from whom all good things proceed.

LORD my heart is not exalted: (b) neither are mine eyes lofty.

(b) all this with a thankful mind to God who gave this grace.

Neither have I walked in great matters: nor in marvelous things above me.

2 If I was not humbly minded: but exalted my soul: As (c) the weaned child is toward his mother, (d) so retribution in my soul.

(c) As children after they are weaned come still willingly to their mother, so doth the child of God rely upon Gods help, though he always feel not the same sweetness: (d) & according to his demeanor herein, he expecteth reward.

3 (e) Let Israel hope in our Lord, from henceforth now and forever.

(e) King David, or any other being for his virtue advanced, and rewarded by God, is a good example to move others to do the like, so shall they receive like reward.

Psalm 131

The Psalmist earnestly prayeth God to give him leave, & to show him where, to build a Temple. But more especially prayeth for, and prophesieth the coming of Christ, the promised Son of David, 14. signifying Gods promise thereof, and of establishing his Church.

Christs coming to restore man. the 5. key.

1 A gradual Canticle.

REMEMBER (a) David o Lord, and all his meekness:

(a) It is an usual thing that David, Moyses, & other Prophets speak of themselves in the third person.

2 As he sware to our Lord, (b) vowed a vow to the God of Jacob.

(b) King David desiring, and so far as lay in him, promising to build a Temple to God, with great instance prayed that he might perform the same. But God disposing otherwise, that not he, but his son should build it, he Nevertheless prepared the matter, workmen, and money, showed the form, and disposed the Levites how to serve therein.

3 (c) If I shall enter into the tabernacle of my house, if I shall ascend into the bed of my couch.

(c) Moreover by vow deprived himself of entering into his own house, or taking his Ordinary rest, till he might (if it so pleased God) know the place where it should be built.

4 If I shall give sleep to mine eyes, and slumbering to mine eye lids:

5 And rest to my temples: until I find a place for our Lord, a tabernacle for the God of Jacob.

6 Behold we have heard of it (d) in Ephrata: we have found it in (e) the fields of the wood.

(d) It was revealed to David, that the Temple should be built, in that part of Jerusalem, which looketh towards Bethleem (otherwise called Ephrata) where our Saviour was born. (e) Within Jerusalem, which is compassed with woods. In this vision also the whole form of the Temple was revealed unto him, as he testifieth. 1. Par. 28. v. 19. all things, quoth he, came written with the hand of our Lord unto me: that I might understand all the works of the pattern.

7 (f) We will enter into his tabernacle: we will (g) adore in the place where his feet stood.

(f) Holy David moved with exceeding devotion, repaired to the place, where Gods Temple should be built, (g) & adored God, where the Propitiatory, as a footstool representing Gods presence, should stand. What marvel then if devotion move Christians, to visit the holy places, where our Saviour, God and Man was Incarnate, was born, suffered death, was buried, ascended into heaven, or any other place where his feet stood.

8 (h) Arise Lord into thy rest, thou and (i) the ark of thy sanctification.

(h) O God, leaving Silo, Gabaon and the like places, come into thy holy Temple. (i) With the ark of covenant, where thou sanctifiest thy people. And here again the Prophet illuminated with

a higher Mystery, and inflamed with more devotion, prayeth for Christs coming into the world, and that after his Passion he will rise, not only in Glory of soul, but also of body, prefigured by the ark of testimony, which was in the tabernacle, and after in the Temple.

9 Let thy Priests be clothed with (k) justice: & let thy (l) Saints rejoice.

(k) Grant therefore that thy Priests, which must offer sacrifice in this sacred place, be endued with virtues, and good life Worthy of their degree: (l) and the Levites who are ordained to serve there, be likewise made fit for their diverse functions, both in the old and new Testament.

10 (m) For David thy servants sake, (n) turn not away the face of thy Christ.

(m) And Seeing thou hast given such meekness, devotion, zeal, sincerity, and other virtues making him a man according to thine own heart, and thereupon promised to establish his seed, (n) differ not to send thy promised Messiah, Christ our Redeemer.

11 Our Lord (o) hath sworn truth to David, and (p) he will not disappoint it: (q) Of the fruit of thy womb I will set upon thy seat.

(o) Henceforth to the end of this Psalm, the Prophet relateth Gods revelation to him: That he hath truly promised with an oath, (p) and will perform,) (q) to set one of Davids sons upon his Throne: which was not only fulfilled in Salomon, who reigned in great peace, and builded the Temple, but especially in Christ the Son of David, to whom our Lord God gave the seat of David his father, & he shall reign in the house of Jacob forever, and of his kingdom there shall be no end. Luc. 1. v. 32. 33. By this promise St. Peter also proveth Christs Resurrection. Act. 2. v. 30.

12 (r) If thy children shall keep my testament, and these my testimonies which I will teach them:

(r) Concerning the children of Christ, members of his kingdom the Church, the promise is conditional, if they observe Gods commandments, they shall sit upon his seat: be coheirs of his kingdom. Rom. 8. v. 17.

Their children also even forever, shall sit upon thy seat.

13 Because our Lord hath chosen Sion: he hath chosen it for an habitation to himself.

14 This is my (s) rest forever and Ever: here will I dwell because I have chosen it.

(s) *Sion, the Catholic Church, is a perpetual place where God dwelleth.*

15 Blessing I will bless her (t) widow: her (v) poor I will fill with Breads.

(t) The Church wanting Christs visible presence, is replenished with many blessings, (v) and all her humble children are relieved with holy Sacraments.

16 Her (w) Priests I will clothe with salvation: and her (x) Saints shall rejoice with joyfulness.

(w) *The Church hath always some holy Priests; (x) and some holy people.*

17 (y) Thither will I bring forth a horn to David, I have prepared (z) a lamp to my Christ.

(y) Of this Church, elected by God, Christ is the Protector, and strong defense. (z) and the same Church shall be a perpetual lamp, Whereby others may come to him.

18 His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

Psalm 132

Fraternal concord. *Fraternal concord is commended to all in the Church, as necessary and*

the 7. key.

delectable in it self, and blessed of God.

1 A gradual Canticle (a) of David.

(a) David being a most peaceable man, even toward his enemies, is added by Esdras in this title, as an example for others to imitate.

BEHOLD (b) how good, and how pleasant a thing it is, for brethren to dwell in one:

(b) That concord is both good and pleasant, needeth no other proof, but only to consider, & to behold the fruit thereof in every community, and especially in the Church of God.

2 (c) As ointment on (d) the head, which ran down upon the beard, (e) the beard of Aaron, which ran down unto (f) the hem of his garment:

(c) The ointment, Wherewith Aaron, and other High Priests were consecrated, was precious, and most odoriferous, signifying grace bought by Christs blood, and producing virtues, which make sweet savor: (d) was poured upon the High Priests head, who being head of the Church, (e) unity and concord descended from him to other Priests, (f) and so to the people, even to the lowest, and meanest in Gods Church.

3 (g) As the dew of Hermon, which runneth down upon mount Sion.

(g) Another similitude to declare the excellency of concord: As the dew of mount Hermon, which is perpetually covered with snow, that falleth from the heaven, thence descending refresheth & fructifieth the hill of Sion: so mutual concord, and fraternal charity amongst the faithful, nourisheth each other, making them fruitful in all good works.

Because (h) there hath our Lord commanded blessing, and life even forever.

(h) Where there is unity God giveth abundance of grace, as where the Apostles with other faithful were gathered, and continued in prayer, the holy Ghost came upon them all. And the multitude of believers (then increasing) had one heart and one soul. Act. 2. &. 4. v. 32.

Psalm 133

God continually to be praised. the 1. key.

All, and especially Clergymen that serve the Church, are invited to praise God by day and by night, so shall they be blessed of God.

1 A gradual Canticle.

LO (a) now bless our Lord, all ye the servants of our Lord:

(a) This last Gradual Psalm, as a conclusion exhorteth all to praise God:

Which stand in the house of our Lord, in the courts of the house of our God.

2 In the nights lift up your hands unto the holy places, and bless ye our Lord.

3 Our Lord out of Sion bless thee, who (b) made heaven and earth.

(b) for to this end he made all creatures in heaven & in earth

Psalm 134

Gods perfection and Goodness. the 1. key.

God who only is omnipotent, and fountain of all Goodness, is of also be praised, 8. He is the special protector of his elected people. 15. Contrariwise false gods are impotent, vain, and can not help those that serve them. 19. Only the Church doth rightly praise him.

1 Alleluia.

PRAISE ye the name of our Lord, (a) ye servants praise our Lord.

(a) Gods servants.

2 Ye (b) that stand in the house of our Lord, in (c) the courts of the house of our God.

(b) Clergy that serve in the Temple, (c) and ye Laity that attend to his service, must praise him for these causes.

3 Praise ye our Lord, because our Lord is (d) good: sing ye to his name, because it is (e) sweet.

(d) his Goodness. (e) his benignity.

4 Because our Lord (f) hath chosen Jacob to himself, Israel for his own possession.

(f) he hath adopted us his children.

5 Because I have known that our Lord is (g) great, and our God above all gods.

(g) he is omnipotent, as appeareth by his works, here and elsewhere recited: and many ways known to the world.

6 all things whatsoever our Lord would he hath done, in heaven, in earth, in the sea, and in all the depths.

7 Bringing forth clouds from the uttermost of the earth: lightnings he hath turned into rain.

Who bringeth forth the winds out of his treasures:

8 who stroke the first begotten of Ægypt from man even to beast.

Exo. 11.

9 He send forth signs, and wonders in the midst of thee o Ægypt: upon Pharao, and upon all his servants.

10 Who stroke many nations: and slew strong Kings:

Jos. 12.

11 Sehon the king of the Amorites, & Og the king of Basan, and all the kingdoms of Chanaan.

Num. 25.

Jos. 13.

12 And he gave their land for inheritance, for an inheritance to Israel his people.

13 Lord thy name is forever: Lord thy memorial is unto generation and generation.

14 Because our Lord shall judge his people: and will be entreated toward his servants.

15 The Idols of the Gentiles are silver, and gold, the works of mens hands.

Psal. 113.

16 They have mouth, and shall not speak: they have eyes, and shall not see.

17 They have ears, and shall not hear: for neither is there breath in their mouth.

18 Let them that make them become like to them: and all that have confidence in them.

19 Ye house of Israel bless our Lord: ye house of Aaron bless our Lord.

20 Ye house Levi bless our Lord: you that fear our Lord, bless ye our Lord.

21 Blessed be our Lord out of Sion, who dwelleth in Jerusalem.

Psalm 135

Gods marvelous
works. the 2. key.

God being marvelous in himself, 4. hath showed his power and Goodness in his works, as well in general to all the world, 10. as in particular towards his elected people.

1 Allelu ia.

CONFESS ye to our Lord (a) because he is good: (b) because his mercy is forever.

(a) Whose Goodness is incomparable. (b) This second part of every verse, first pronounced by the Priests, confessing & praising Gods mercy above all his works, was still repeated by musicians, or other assistants, in manner as now in Litanies (ō Lord deliver us) and (We beseech thee to hear us.) And as Gloria Patri &c. is added in the end of Psalms, and our Lords prayer, and the Angelical salutation are often repeated in diverse Offices, and in the Rosary.

2 Confess ye to (c) the God of gods: because his mercy is forever.

(c) Whose Divine power created all other things.

3 (d) Confess ye to (e) the Lord of lords: because his mercy is forever.

(d) By this invitation to praise our Lord God, thrice repeated, we profess the Blessed Trinity, who is one God in substance, and three Divine Persons.) (e) Whose dominion is over all the world.

4 Who (f) only doth great marvels: because his mercy is forever.

(f) Only God can do true miracles; to wit, works above the course of all nature.

5 Who made the heaven (g) in understanding: because his mercy is forever.

(g) In admirable wisdom.

Gen. 1.

6 Who established (h) the earth over the waters: because his mercy is forever.

(h) Made the waters above nature to remain within their bonds, & not to cover the earth.

7 Who made the great lights: because his mercy is forever.

8 The Sun to rule the day: because his mercy is forever.

9 The Moon, and stars to rule the night: because his mercy is forever.

10 Who stroke Ægypt with their first begotten: because his mercy is forever.

Exo. 11.

11 Who brought forth Israel out of the midst of them: because his mercy is forever.

Exo. 13.

12 In a mighty hand, and lofty arm: because his mercy is forever.

13 Who divided the red sea into divisions: because his mercy is forever

14 And brought forth Israel through the midst thereof: because his mercy is forever.

Exo. 14.

15 And he overthrew Pharao, and his host in the Red Sea: because his mercy is forever.

Num. 21.

16 Who led his people through the desert: because his mercy is forever.

17 Who stroke great Kings: because his mercy is forever.

18 And slew strong Kings: because his mercy is forever.

19 Sehon the king of the Amorites: because his mercy is forever.

20 And Og the king of Basan: because his mercy is forever.

21 And he gave their land for an inheritance: because his mercy is forever.

22 For an inheritance to Israel his servant: because his mercy is forever.
 23 For in our humiliation he was mindful of us: because his mercy is forever.
 24 And he redeemed us from our enemies: because his mercy is forever.
 25 Who giveth food to (i) all flesh: because his mercy is forever.
 (i) all Gods benignity, as well of particular benefits towards his people, as general to them and all others proceedeth from his mercy.
 26 Confess ye to the God of heaven: because his mercy is forever.
 Confess ye to the Lord of lords: because his mercy is forever.

Psalm 136

The Jews
 lamentation in
 captivity. the 4. key.

The Prophet describeth how lamentably the people in captivity of Babylon, will bewail the want of means to serve God, and of their native soil: 7. with just desire of their enemies punishment.

A Psalm of David (a) for Jeremie.

(a) By adding to this title (for Jeremie) the Septuagint Interpreters signify that this Psalm treateth of the same captivity, in which Jeremias wrote his Lamentations.

1 UPON the rivers (b) of Babylon, there we (c) fate and wept: whiles we (d) remembered Sion.

(b) Near the rivers in Chaldea, whereof Babylon was the head city, (c) the Jews remained mourning, (d) remembering the holy rites and service of God, which had been in Sion, whereof they were deprived in the captivity.

2 On the willows in the midst thereof, we hanged up (e) our instruments.

(e) *all their musical instruments, as having no use of them.*

3 Because there they that led us captive, (f) demanded of us words of songs.

(f) *Either in earnest, or in scorn the Chaldees willed them to sing, as they were accustomed in their country.*

And they that led us away: Sing ye an hymn to us of the songs of Sion.

4 (g) I low shall we sing the song of our Lord in a strange land?

(g) They excused themselves, and refused to sing sacred Psalms before profane people, neither had they mind to sing in that mourning state of captivity.

5 (h) If I shall forget thee o Jerusalem, let my right hand be forgotten.

(h) The people show not only their fervent present desire to serve God in Jerusalem, but also their firm purpose still to desire the same, wishing that if they forget it, or lose this affection, their right hands, or what soever is most dear, or necessary for them, may be forgotten, not conserved, but suffered to perish,

6 (i) Let my tongue cleave to my jaws, if I do not remember thee:

(i) If I lose this affection, let me also lose the use of my tongue.

If I shall not set Jerusalem in the beginning of my joy.

7 Be mindful o Lord of (k) the children of Edom, in (l) the day of Jerusalem:

(k) The Idumeans incensed the Chaldees to be cruel against the Jews, whereof they pray for just revenge, and withal the Psalmist prophesieth that it will be revenged, which Isaias also prophesieth, c. 21. v. 11. (l) for their rejoicing in Jerusalems misery.

(m) That say: Raze it, raze it, even unto the foundation thereof.

(m) *The voice of the Idumeans, inciting the Babylonians utterly to destroy Jerusalem.*

8 (n) Daughter of Babylon miserable: blessed is he, that shall repay thee thy payment, which thou hast paid us.

(n) A prophecy that the people of Babylon should also be punished, for their cruelty against the Jews, whereof Isaias likewise prophesieth c. 13.

9 Blessed is he, (o) that shall hold, and (p) shall dash thy little ones against the rock.

(o) God will bless, or reward them that shall severely afflict the Babylonians, (p) not sparing their children. Morally he is blessed, that mortifieth his own passions, cutteth of first ill motions, or punisheth venial sins, that they grow not strong within his soul, and so draw it to commit mortal sin. St. Aug. hic. & St. Greg. in fine expos. Psal. 4. pœnit.

Psalm 137

Thanks to God for benefits. the 7. key.

The whole Church, or any just person, rendreth thanks to God for his benefits 4. praying that all Kings and kingdoms may do the same, 4. because God being high respecteth, and advanceth the humble.

1 TO (a) DAVID HIMSELF.

(a) *This Psalm is a fit form of thanks for David, or any other servant of God.*

I will (b) confess to thee o Lord in my whole heart: (c) because thou hast heard the words of my mouth.

(b) I will render thanks and praise. (c) God ever hearth the prayer that is rightly made, for which the supplicant is therefore to give thanks.

In (d) the sight of Angels I will sing to thee:

(d) Angels are present where the faithful pray, observe our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, and Cornelius.

2 I will adore (e) toward thy holy temple, and will confess to thy name.

(e) When there was not access to the Temple, yet the Jews praying in captivity, turned themselves towards the Temple.

For thy mercy, and thy truth: because thou hast magnified above every thing (f) thy holy name.

(f) The Name and Majesty of **GOD**, The **WORD** (which is the Son of God) also the name of **JESUS**, is magnified above all names, or temporal things:

3 In what day soever I shall invoke thee, hear me thou wilt multiply strength in my soul.

4 Let (g) all the Kings of the earth o Lord confess to thee: because they have heard all the words of thy mouth:

(g) Sooner or later Kings and Princes of all kingdoms and nations, have been or shall be converted to Christ.

5 And let them sing in the ways of our Lord: because great is the Glory of our Lord.

6 Because our Lord is high, and he beholdeth low things: and high things he knoweth (h) far of.

(h) God knoweth proud men, not as his friends or servants, but far off, as strangers and enemies.

*1. Cor. 11.
v. 10. Tob.
12. Act.
10. Psal.
24. v. 10.*

7 If I shall walk in the midst of tribulation, thou wilt quicken me: and upon the wrath of mine enemies thou hast extended thy hand, and thy right hand hath saved me.

8 Our Lord will repay for me: o Lord thy mercy is forever: despise not the works of thy hands.

Psalm 138

Gods knowledge, 7. and presence (10. without the help, or hindrance any thing) extendeth to all things, times, and places. 17, he giveth exceeding great honor to his Saints, 20, the wicked, as enemies to God are justly hated, 23. the just pray for Gods perpetual direction.

Gods special
providence of his
servants. the 3. key.

1 Unto (a) the end, a Psalm of David

(a) By this part of the title (to the end) is signified (as is noted Psal. 4.) that the matter contained in the Psalm, pertaineth to the new Testament.

LORD thou (b) hast proved me, and hast known me:

(b) God who knoweth all things most absolutely and perfectly, without discourse or searching, yet, as it were, maketh experimental trial of his servants, to make them in some sort to know him, and to know themselves. And so here, Holy David or other faithful man, acknowledgeth Gods Omniscience, that is, perfect knowledge of all things, without exception, past, present, & to come: all works, words, thoughts, and what soever can be, though it never was nor shall be, in general and in particular.

2 thou hast known my sitting down, and my rising up.

3 Thou hast understood my cogitations far of: my path, and (c) my cord thou hast searched out.

(c) The uttermost measure and reach of Mine intention.

4 And thou hast foreseen all my ways: because there is not a word in my (d) tongue.

(d) *The word held in by the tongue, and not uttered by mouth, is not hidden from God.*

5 Behold o Lord thou hast known all the last things, & them of old: thou hast formed me, and hast put thy hand upon me.

6 Thy knowledge is (e) become marvelous of me: it is made great, and I can not reach to it.

(e) By experience we see that Gods knowledge exceedth our reach.

7 (f) Whither shall I go from thy spirit? and whither shall I flee from thy face?

(f) As gods knowledge comprehendeth all things, so his presence extendeth itself to all places, neither is contained in place, but exceedth all place, in his Divine immensity.

8 If I shall ascend into heaven, thou art there: if I descend into hell, thou art present.

9 If I shall take my wings early, and dwell in the extreme parts of the sea:

10 Certes thither also shall thy hand conduct me: and thy right hand shall hold me.

11 (g) And I said: Perhaps darkness shall tread over me: and the night is mine illumination in my delights.

(g) The Prophet also in the person of any curious imaginative man, examineth and findeth

that no darkness, nor cover can hide any thing from God.

12 For darkness shall not be darkened from thee, and the night shall be lightened as the day: as the darkness thereof, so also the light thereof.

13 Because thou hast possessed (h) my reins: thou hast received me from (i) my mothers womb.

(h) Nothing seemeth more hidden, then a Mans entrails. (i) or a child in the mothers womb.

14 I will confess to thee, because thou art terribly magnified: thy works are marvelous, & my soul knoweth exceedingly.

15 My (k) bone is not hid from thee, which thou madest in secret: and my substance in the lower parts of the earth.

(k) Or bones in the flesh.

16 (l) Mine * imperfection thine eyes have seen, & in thy book * all shall be written: (m) days shall be formed, & no man in them.

(l) Or Mans bodily imperfection before his birth, (m) daily formed by God, not by man. Job. 10. v. 8. 2. Mac. 7. v. 22, 23.

* *Golem,
Embryone
m.*

* *Of
knowledge.*

17 (n) But to me thy Newfriends o God are become honorable exceedingly: their principality is exceedingly strengthened.

(n) Above all considerations it most exceedeth, that God so high and infinite, honoreth his humble poor servants so exceedingly, that it seemeth to themselves, far more then can be due. For he rewardeth even over & above merits; which merits also are founded in Gods mercy given without merit. New translators pervert this place, translating (thoughts) for (friends) contrary to the Hebrew, Greek, and Latin, and all ancient Fathers, only pretending that the same word in the Chaldee tongue also signifieth thoughts.

18 (o) I will number them, and they shall be multiplied above the sand: (p) I rose up and I am yet with thee.

(o) The number also of Saints whom God hath chosen, called, justified and will glorify, exceed Mans conceit. Apoc. 7. (p) Incensed with this excellent Glory, and desiring to be of this innumerable multitude, by thy grace I have risen from sin, and in confidence of thy perpetual help, I stand and hope to persevere in thy service.

19 (q) If thou shalt kill sinners o God: (r) ye men of blood depart from me.

(q) And if it be so, yea Seeing it is so, that as thou o God doest exalt thy Saints, to exceeding and unspeakable honor: so thou hast also decreed to punish obstinate sinners, with eternal death and damnation: (r) I renounce all wicked association, get ye away from me all cruel bloody men, that would draw me into Everlasting torments.

20 (s) Because you say in thought: they (t) shall receive thy cities in vain.

(s) Away from me, you that think, (t) the glorious mansions in heaven, prepared and promised to the just, are vain hopes, and in vain expected.

21 (v) Did not I hate them, that hate thee o Lord: and (w) pined away because of thine enemies?

(v) This hate of such sinners the just shall confidently plead, and happy are they that shall be able truly to allege for themselves in the day of judgment, that they hated all, whom God hateth; (w) yea hated them with fervent zeal, that are Gods enemies.

22 (x) with perfect hatred did I hate them: they are become (y) enemies to me.

(x) still the Prophet inculcateth this necessary perfect hatred, (y) and enmity towards Gods enemies.

23 (z) Prove me o God, and know my heart: examine me, and know my paths.

(z) For that none in this life (without special and extraOrdinary revelation) knoweth certainly

their own state, whether they be Worthy of Gods love or hatred (Eccle. 9.) the just submit themselves to Gods examination of their heart and actions:

24 And (a) see, if the way of iniquity be in me: (b) and conduct me in the Everlasting way.

(a) humbly praying God, that if they be in the way of iniquity, (b) he will vouchsafe to reduce and guide them into the right way of Everlasting life.

Psalm 139

Eternal pain of the wicked, and joy of the blessed. the 10. key.

The just diversely afflicted by the wicked, pray to be defended, 7. repose their confidence in God, 10. who will adjudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himself.

1 Unto the end, a Psalm of David.

2 **DELIVER** me o Lord from the evil man: from the unjust man rescue me.

3 Which (a) have devised iniquity in their heart: (b) all the day they did appoint battles.

They have whet their tongues as that of a serpent:

(a) Unquiet evil disposed men still devise wicked plots (b) and never cease to make discord and debates.

4 the venom of asps is under their lips.

5 Keep me o Lord from the hand of the sinner: and from unjust men deliver me.

6 Who have devised to supplant my steps: the proud have hid a snare for me:

*
Scandalam.

And they have stretched out ropes for a snare: they have laid * a stumbling block for me near the way.

7 (c) I said to our Lord: Thou art my God: hear o Lord the voice of my petition.

(c) In time of tentation prayer is most necessary.

8 O Lord, Lord (d) the strength of my salvation: (e) thou hast overshadowed my head in the day of battle.

(d) Man is not able to resist tentations, (e) unless God by his grace, as by a helmet, defend him from yielding consent.

9 yield me not o Lord from (f) my desire, to the sinner: they have devised against me, forsake me not, (g) lest they perhaps be proud.

(f) Suffer me not to fall from that which I now desire (which is to be constant in virtue) not to consent to sinners persuasions. (g) Who then would triumph over me.

10 (h) The head of their compass: (i) the labor of their lips (k) shall cover them.

(h) The sum of their mischievous devises, (i) consisting in their subtle persuasions with sweet words, (k) shall overwhelm, and bring themselves to perdition.

11 (l) Coals shall fall upon them, (m) thou shalt cast them down into fire: in miseries (n) they shall not stand up.

(l) hell fire shall be their lot, (m) into which they shall fall, (n) & ever be in intolerable torments.

12 A man full of tongue shall not be directed in the earth: evils shall take the unjust man into destruction.

13 (o) I have known that our Lord will do the judgment of the needy: and the revenge of the poor.

(o) I have learned by good instructions, and by experience, that in the end thou o God wilt comfort the just, who are now afflicted; and punish the unjust, that live in temporal delights, as it happened to Lazarus, and the glutton.

14 But as for the just, they shall confess to thy name: and the righteous shall dwell with (p) thy countenance.

(p) Eternal Glory consisteth in seeing God.

Psalm 140

The Church prayeth that her children may avoid sinful words, 4. not make excuses of sins committed, not communicate with others in sin, nor to harken to slatterers: 6. but to pray that they may amend (the Psalmist by the way prophesieth that many shall be converted) 8. though sometimes persecution be great, the Church faileth not.

The Church prayeth and prevailed. the 6. key.

1 A Psalm of David

LORD I have cried to thee, hear me: attend to my voice, when I shall cry to thee.

2 In t Let my prayer be directed as (a) incense in thy sight: the elevation of my hands as (b) Evening sacrifice.

In these words the Church prayeth, offering incense in her solemn Offices. (a) As the sum of incense is sweet and ascendeth upwards: so the Church prayeth that her petitions may be grateful, and ascend to God. (b) In the old testament morning sacrifice was rather more solemn, and more frequent, but the Prophet seemeth to allude unto Christs Sacrifice, which he was to offer towards Evening on the Crosse; and the same also in unbloody manner, the Evening before his Passion, in the Eucharist.

3 Set o Lord (c) a watch to my mouth: and (d) a door round about to my lips.

(c) A just care and consideration what to speak, before the mouth be opened. (d) lips must not be always stopped, for it is a sin sometimes not to speak, but as a door that is to be opened, and shut at due seasons, for example, opened to confess our sins, and Gods truth:

4 Decline not my heart (e) into words of malice, to make excuses in sins.

(e) *shut from words of malice, and from excusing sins committed.*

With men that work iniquity: and I will not communicate with the chief of them.

5 The just shall rebuke me in mercy, and (f) shall reprehend me: but let not the oil of a sinner (g) fat my head.

(f) Admonition of the just is a profitable reprehension, (g) but the fawning of flatterers is pernicious.

Because (h) yet also my prayer is in their (i) good pleasures:

(h) The Church ceaseth not to pray for sinners, (i) though as yet they take pleasure in their sins,

6 (k) their judges are swallowed up joined to the rock.

(k) but the very chiefest of them, which seem most potent, if they remain obstinate to their death, shall then perish, as men thrown against rocks.

(l) They shall hear my words (m) because they have prevailed:

(l) They shall then hear and understand, that the prayers of the Church (m) are effectual, obtaining grace of constancy to her children, not to fear any persecution, nor any kind of death; obtaining also justification of their cause, when the persecutors shall see that the words, and doctrine of the Church are true and prevail in true judgment, as true, modest, peaceable, not seditious, turbulent, nor against the commonwealth.

7 (n) as the grossness of the earth is broken out upon the earth.

(n) As much earth sticking together is made fruitful, by breaking it into small mould, so the children of the Church by persecution, bring forth more fruit then before. St. Aug.

8 Our (o) bones are dissipated (p) near to hell:

(o) Some persecutors are so cruel as to rage against the bones, and other relics of Martyrs, (p) casting them into the vilest places they can, willing if they could, to throw them into hell,)

(q) for the o Lord, Lord are mine eyes; in thee have I hoped, take not away my * soul.

(q) but the Church and all her members repose confidence in God.

* life

9 keep me from (r) the snare, which they have set for me: and from (s) the scandals of them that work iniquity.

(r) Therefore she prayeth that her children be not entrapped by guileful deceits, (s) nor overthrown by any stumbling block cast in their way.

10 (t) Sinners shall fall in his net: (v) I am alone until I pass.

(t) In the end, all persecutors and other wicked shall be caught in their own net of perdition, (v) the Church is singularly protected even to the end.

Psalm 141

Davids prayer in extreme distress. the 8. key.

Holy David being fled into a cave, and beseeched round about by Sauls army, explicating his distress, 6. prayeth to be delivered.

1 Of (a) understanding to David, when he was in the cave, a prayer. 1. Reg. 24.

(a) This Psalm in form of a prayer, showeth what cogitations David had in extreme danger.

2 **WITH** my voice I (b) have cried to our Lord: with my voice I have prayed to our Lord:

(b) *Not with exterior voice, for so he should have detected himself, but with fervor of spirit.*

3 I power out my prayer in his sight, and I pronounce my tribulation before him.

4 (c) When my spirit faileth of myself, and (d) thou hast known my paths.

(c) When by reason of extremity, I was not able to think how to help myself, (d) thou o God knowing my actions and demeanor, didst deliver me.

In this way, which I walked, they hid a snare for me.

5 I looked toward (e) the right hand, and (f) saw: and (g) there was none that would know me.

(e) I looked for help, (f) and diligently looked about me,) (g) but none would seem to know me, when I required their help.

(h) Flight hath failed me: and there is none to require my soul.

(h) Endeavoring to save my self by flight, I found no secure place, for being in a cave or hole of a mountain, the whole army beseeched me; all seek to take away my life, none to save it.

6 (i) I have cried to thee o Lord, I have said: Thou art (k) my hope, (l) my

portion (m) in the land of the living.

(i) Thus left desolate of all Mans help, and destitute of all worldly shift, I cried to thee o Lord, (k) my only hopeful refuge, (l) neither do I desire to live for any worldly respect, but having chosen thee o God for my portion, and inheritance, (m) I desire to be out of this desert place, and to be in the land, where is right use of religious Divine service.

7 Attend to my petition: because I am (n) humbled exceedingly.

(n) afflicted.

Deliver me from them that persecute me: because they are made strong over me.

8 Bring forth my soul out of prison, (o) to confess unto thy name: (p) the just expect me, (q) till thou reward me.

(o) Davids desire of liberty, was especially to this end, that he might have convenient place, and other means to serve and praise God: (p) the good, and well disposed people of Israel, can not now serve thee as they desire, but expect me, (q) whom thou o Lord, wilt advance to the kingdom, that then we may serve thee, more freely and more commodiously.

All this happened in figure of Christ, of whom prophetically St. Augustine St. Hilary, Cassiams, Cassiodorus, and others expound the whole Psalm Amongst others St. Beda briefly in these words. Whereas in the title, Understanding is premised to Prayer, thereby is signified, that David in his distresses, and in the den whither he fled, understood what our Lord should suffer of the Jews, and how he would pray to his Father. In the first part our Lord crieth to his Father, complaining of the detestable deceits of Judas the persecutor. In the second he prayeth to be delivered from the prison of hell (Limbus, where he was free) because the faith of all the Saints depended on his Resurrection.

The prophetical sense of this Psalm.

Psalm 142

The seventh penitential Psalm the 7. key.

King David (or any other) in spiritual or temporal tribulation, not trusting in his own justice, layeth open his calamity, 5. considering Gods benignity, 6. prayeth to be speedily delivered; 11. and confidently assureth himself thereof.

1 A Psalm of David, when Absalom his son persecuted him.

2. Reg. 17

LORD hear my prayer: with thine ears receive my petition in (a) thy truth: hear me in (b) thy justice.

(a) God having so promised is bound by his truth, (b) and his justice, to hear penitents praying for remission of sins.

2 And (c) enter not into judgment with thy servant: (d) because no man living shall be justified in thy sight.

(c) Deal not with me in rigor of justice, (d) for no mortal man is able of himself to be justified, abstracting from Gods mercy.

3 Because the enemy (e) hath persecuted my soul: he (f) hath humbled my life in the earth

(e) sought my life, (f) and brought it into great danger. Spiritually, the Devil as a roaring lion still seeking whom he may devour, hath tempered me vehemently.

(g) He hath set me in obscure places as the dead of the world:

(g) *I am pressed with great calamities, temporal or spiritual.*

4 and my spirit is in anguish upon me, within me my heart is troubled.

5 (h) I was mindful of old days, I have meditated in all thy works: in the facts of thy hands did I meditate.

(h) *In this case I consider, how God hath heretofore showed his Goodness towards me, and others.*

6 I have (i) stretched forth my hands to thee: my soul is (k) as earth without water unto thee.

(i) Stretching forth hands a ceremony in prayer, Whereby the supplicant is made more attentive, and also endureth some pain for part of satisfaction. (k) Mans mind without Gods illumination is dry and barren.

7 Hear me (l) quickly o Lord: my spirit hath fainted.

(l) In great tentations Gods grace and help is more presently needful to prevent our weakness, lest we yield consent.

Turn not away thy face from me: (m) and I shall be like to them that descend into (n) the lake.

(m) If God leave man without special and continual grace, he will fall, (n) into sin, as into a deep lake, from whence without help he can not rise up again.

8 Make me hear thy mercy (o) in the morning: because I have hoped in thee.

(o) In the first assault of tentation.

Make the way known to me, wherein I may walk: (p) because I have lifted up my soul to thee.

(p) Seeing by thy grace I have begun to pray unto thee.

9 Deliver me from mine enemies o Lord, to thee I have fled:

10 teach me to do thy will, because thou art my God.

Thy (q) good spirit will conduct me into the right way:

(q) The penitent thus humbling himself and praying may assuredly trust that God doth remit his sins by the holy Sacraments, and justifieth him, protecteth him, and will bring him out of all dangers of spiritual or temporal enemies.

11 for thy name sake o Lord thou wilt quicken me, in thine equity.

Thou wilt bring forth my soul out of tribulation:

12 and in thy mercy thou wilt destroy mine enemies.

And thou wilt destroy all, that afflict my soul: because I am thy servant.

Psalm 143

King David praiseth God for his victories. the 8. key.

The royal Prophet thanketh God, for all his victories, and possession of the kingdom. 3. Admiring Gods benignity towards man, 5. prayeth to be still defended from all enemies, 9. promiseth a new song of praise, 11. describeth the vanity of worldly men, 15. concluding that true felicity is in serving God.

1 A Psalm of David, (a) against Goliath.

(a) Because this was Davids first, and a very notable victory, the Septuagint Interpreters make mention of Goliath in this title.

BLESSED be our Lord my God, who (b) teacheth my hands to battle, and my fingers to war.

(b) God made David a warrior, and victorer against Goliath, without any former training in arms.

2 My mercy, and my refuge: my defender, and my deliverer.

My protector, and I have hoped in him, who (c) subdueth my people under me.

(c) Made him afterwards king of a great people.

3 Lord (d) what is man, that thou art (e) made known to him? or the son of man, (f) that thou esteemest him?

(d) all mankind was unworthy before Christ, (e) that God should be revealed unto them, (f) especially that he should have care of the progeny of men, after their sin.

4 (g) Man is made like to vanity: his days pass as a shadow.

(g) In deed man in himself, in his own nature and frailty, is but a vain and transitory creature, passing from life to death, as a shadow that can not consist of itself, neither can man without God.

5 (h) Lord incline thy heavens, and descend: touch the mountains, and they will smoke.

(h) By a poetical description he prayeth for Gods help, as if God should make the heavens to bow, and so descend; or make the mountains smoke, as when Moyses received the law; or declare himself by Meteors, as followeth:

6 Lighten lightening, and thou shalt disperse them: shoot out thine arrows, and thou shalt destroy them.

7 Send forth thy hand from on high, take me out, and deliver me from many (i) waters: from the hand (k) of children (l) strangers.

(i) Tribulations or tentations. (k) Children of the Church, (l) but of evil life.

8 Whose mouth hath spoken (m) vanity: and their right hand is the right hand of iniquity.

(m) *They speak in vanity that promise to keep Gods law, and perform it not.*

9 O God I will sing to thee a new song: in (n) the psalter often strings, I will sing to thee.

(n) In that principal instrument, apt for a new song, and for extra Ordinary benefits.

10 Who givest salvation to Kings: who hast redeemed David thy servant from the malignant sword:

11 deliver me.

10 And rescue me out of the hand of (o) children strangers, whose mouth hath spoken vanity: and their right hand, is the right hand of iniquity.

(o) Both Jews & Christians that live not well, are as strangers that frame to themselves such a false felicity, as is here described: making riches or worldly pleasures their God.

12 Whose sons, are as new plants in their youth.

Their daughters comely trimmed: decked about after the similitude of a temple.

13 Their storehouses full, flowing out of this into that.

Their ewes full of young, abounding in their going forth:

14 their oxen are fat.

There is no ruin of wall, nor* passage, nor cry in their streets.

15 They have said, that it is a happy people, which hath these things: (p) blessed is the people, whose (q) God is our Lord.

(p) True happiness consisteth not in worldly things. (q) But in preferring God before all.

*
transmigration.

Psalm 144

Gods Majesty
excelleth all things.
the 1. key.

God is, and forever ought to be praised, 3. for his immersive, infinite, glorious Majesty, marvelous works, merciful benefits; for his power, wisdom, justice, 19. who will reward the good, and destroy the wicked.

1 (a) Praising, to David himself.

(a) By this title, Esdras signifieth that the holy Ghost, who indicted all the Psalms to Gods praise, more specially in these seven last suggested to David, and by him to all Gods servants, that all their other service must tend, and be directed to the praise of God: and that therein we must continue, and finally rest, as in the sabbath of the seventh day, signified (as St. Beda supposeth) by these seven last Psalms of praise, eternally praising our Lord God. For which principal end both Angels and Men, yea and all other creatures were made.

I will exalt thee my God (b) the king: and I will bless thy name (c) forever, and (d) forever and Ever.

(b) King, is the proper epitheton of Christ, the Son of God, to whom, in his humanity, God the Father promised the Church of all nations for his kingdom. Psal. 2. in whom also the whole Blessed Trinity is praised. (c) all the time of this world they praise God, (d) & after in eternity,

2 every day will I bless thee: and will praise thy name forever, and forever and Ever.

3 Great is our Lord and exceeding laudable, and of his greatness there is no end.

4 Generation and generation shall praise thy works: and they shall pronounce thy power.

5 They shall speak the magnificence of the Glory of thy holiness: and shall tell thy marvelous works.

6 And they shall tell the force of thy (e) terrible things: and shall declare thy greatness:

(e) Of wonderful and miraculous things, which strike terror into mens minds.

7 They shall utter the memory of the abundance of thy sweetness: and in thy justice they shall rejoice.

8 Our Lord is pitiful and merciful: patient and very merciful.

9 Our Lord is sweet to all: and his (f) commiserations are over all his works.

(f) The effects of Gods mercy in redeeming, and recalling sinners, are eminent above all other works.

10 Let all thy works o Lord confess to thee: and let thy (g) Saints bless thee.

(g) Therefore the sanctified have special cause to praise God.

11 They shall tell the Glory of thy kingdom: and shall speak thy might.

12 That they may make thy might known to the children of men: and the Glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom (h) of all worlds: and thy dominion in all generation and generation.

(h) Christs kingdom the militant Church is magnificent, but much more the triumphant which is eternal.

14 Our Lord is faithful in all his words: and holy in all his works.

15 Our Lord (i) lifteth up all that fall: and setteth up all that are bruised.

(i) God is ready of his part to lift up all.

16 The eyes of all hope in thee o Lord: and thou givest their meat in time convenient.

17 Thou openest thy hand: and fillest (k) every living creature with blessing.

(k) He giveth necessary things to all living creatures, even to brute beasts.

18 Our Lord is just in all his ways: and holy in all his works.

19 Our Lord is near to all that invoke him: to all that invoke him in truth.

20 He will do the will of them that fear him, and will hear their prayer; and save them.

21 Our Lord keepeth all that love him: and he will destroy all sinners.

22 My mouth shall speak the praise of our Lord: and let all flesh bless his holy name forever, and forever and Ever.

ANNOTATIONS

Psalm 144

The seven last Psalms pertain more specially to praises. This Psalm and other six are composed in order of the Alphabet. It is probable that the Hebrew text now wanteth a verse in this Psalm And therefore is not more certain then the Greek or Latin.

I will exalt thee) As this Psalm is the first of the seven, which contain more particular instruction of perpetually praising God: so it is the seventh of those, which are composed in order of the Alphabet, to wit, the 24. 33. 36. 110. 111. 118. and this 144, Of which the three former want some letters: signifying (as Cassiodorus interpreteth) such in Gods Church, as sing his praises, but with some imperfections: the other four have the perfect Alphabet, signifying those, that sing Gods praises with perfect devotion. Which only four St. Jerome calleth Alphabetical Psalms. *Epist. ad Paulam Vrbicam, & Proem. in Lament. Jerem.*

14. *Our Lord is faithful.*) This verse is not now in the Ordinary Hebrew text, and therefore either the same is defective, or else this Psalm should seem not to be composed with a perfect Alphabet in the fountain tongue. For here it wanteth the letter Nun. But Seeing St. Jerome counteth this one of the four Alphabetical Psalms, omitting the other three, which consist of unperfect Alphabets, it is very probable that this verse was once in the Hebrew text, as it is both in Greek & Latin. Whereby amongst other places, appeareth, that there is no certainty, to correct the Greek, or Latin Bible by the Hebrew, which is now extant; but rather by them that may be supplied, which the Hebrew wanteth.

Psalm 145

All are exhorted to praise God and trust in his assured providence. the 3. key.

The Psalmist exciteth himself, and all others to praise God for his singular regard, and providence of all that trust in him: 3. showing that neither princes, nor other men are able to help, 5. but God can and doth continually relieve all sorts of necessities.

1 Alleluia, (a) of Aggaeus, and Zacharie.

(a) The Septuagint added the names of these two Prophets, for the like reason as they added Jeremie, Psal. 136. because Aggaeus and Zacharias prophesying in the reduction of the people from captivity, exhorted them, as here the Psalmist doth, to trust in Gods providence, and prefer his service before worldly cares.

2 **MY**soul praise thou our Lord, I will praise our Lord in my life: I will sing to

my God as long as I shall be.

Put not confidence in princes:

3 in (b) the sons of men, in whom there is no salvation.

(b) In one Son of Man (Christ) is salvation (saith St. Augustine) and in him, not because he is the son of man, but because he is the Son of God.

4 His spirit shall go forth, and he shall return into (c) his earth: in that day all their cogitations shall perish.

(c) He saith not, that the spirit or soul shall turn into the earth, but the soul shall depart from the body, and so every one (in whom worldly men put their trust) shall according to the body, return into his earth.

5 Blessed is he, whose helper is the God of Jacob, his hope in our Lord his God:

6 who made heaven and earth, the sea, and all things, that are in them.

7 Which keepeth truth forever, doth judgment for them that suffer wrong: giveth food to the hungry.

Our Lord looseth the fettered:

8 our Lord illuminateth the blind.

Our Lord lifteth up the bruised, our Lord loveth the just.

9 Our Lord keepeth strangers, the pupil, and widow he will receive: and the ways of sinners he will destroy.

10 Our Lord will reign forever thy God o Sion, in generation and generation.

Psalm 146

Gods excellency in creating and governing the world. the 2. key.

God is also to be praised by his peculiar people, for particular benefits. 4 & for his omnipotent power, wisdom, Goodness, in creating, and governing this whole world, 11. and most special benignity towards those that trust in him.

1 Alleluia.

PRAISE ye our Lord because Psalm (a) is good: to our God let there be pleasant, and comely praise.

(a) It is good to sing Psalms of praise to God.

2 Our Lord building up Jerusalem: (b) will gather together the dispersions of Israel.

(b) A prophecy of the restoration of Jerusalem after the captivity.

3 Who (c) healeth the contrite of heart: and bindeth up their sores.

(c) Remitteth sins to the penitent.

4 Who (d) numbereth the multitude of stars: and (e) giveth names to them all.

(d) Besides experience of every one that shall behold the firmament in a clear night, the holy Scripture (Gen. 15. v. 5.) showeth, that the stars are innumerable to man. For Albeit Ptolomaey and other Astronomers numbereth certain more notorious stars, which serve especially for some knowledge in the science of Astronomic, numbering 349. such in the Zodiac; 316. in the South part thereof; and 360. on the North part; which are in all 1025. Yet all acknowledge that no man can come near to any probable conjecture of the whole number, nor is able to attain any perfect knowledge of their natural influences, and special proprieties. And therefore the Psalmist

(9) *Ho. in hunc Psalm.*

proposeth here the admirable, and unsearchable knowledge of God: who both most exactly knoweth the number, (e) and so perfectly their nature, that his Divine Omniscience giveth to every star a proper name, according to their singular differences and proprieties.

5 Great is our Lord, and great is his strength: and of his wisdom there is no (f) number.

(f) Things subject to Gods knowledge and wisdom are innumerable.

6 Our Lord receiving the meek: & humbling sinners even to the ground.

7 Sing ye to our Lord in confession: sing ye to our God on harp.

8 Who (g) covereth the heaven with clouds: and prepareth rain for the earth.

(g) all these and the like benefits do show Gods incomparable greatness, wisdom, and Goodness.

Who bringeth forth grass in the mountains: and herb for the service of men.

9 Who giveth to beasts their food: and to (h) the young ravens that call upon him.

(h) Both sacred and profane authors testify, that ravens Seeing their young ones, either without feathers, or to have whitish, unlike to theirs, as suspecting that they are not their own birds, but of some other kind, leave them destitute of meats; therefore God the author of nature, and conservator of all kinds of creatures, by his special providence, feedeth them: either by a certain dew hanging near them in the air, as Isidorus supposeth; or by little beasts, or flees, sent by Gods providence, which they catching into their mouths, are nourished and brought up, as St. Chrysostom teacheth, ser. in helliam; or by what other means soever, all agree that young ravens are neglected by their parents, and are fed marvelously by Gods ordinance; by which example the Psalmist showeth, that much more God hath care of men: especially of such men (saith St. Chrysostom.) as honor him with hymns and praises, whom also he hath called to be his peculiar people, and his own portion or inheritance.

10 He shall not have pleasure in the strength of an horse: nor in the legs of a man shall he be well pleased.

11 Our Lord is well pleased toward them that fear him: and in them, that hope upon his mercy.

Psalm 147

Again God is to be praised for his Goodness towards his peculiar people, 4 yea towards all the world: 7. but most abundantly towards his Church.

Alleluia.

1 O (a) Jerusalem praise our Lord: praise thy God o Sion. The

(a) Jerusalem in the latter part of Davids time, all the time of Salomon, and part of other kings reigns till the captivity, had peace & prospered. Again after the captivity, the City was repaired, the Temple reedified, and the whole land received and enjoyed many blessings. But all this was no more then a figure of the excellent benefits here prophesied, and more evidently verified in Christs Catholic Church: partly here militant in the whole world, and especially in the glorious Jerusalem, and Sion, the perfect vision of peace, and contemplation of God, in eternal life. The Hebrews join this Psalm with the precedent.

2 Because he (b) hath strengthened the locks of thy gates: he (c) hath blessed thy children in thee.

(b) In comparison of other cities, and peoples of the world, the gates of Jerusalem

Gods providence especially towards

the Church. the 6. key.

were strongly sensed, (c) and the citizens blessed: much more the Church of Christ is built upon a sure rock, her faithful children endued with all spiritual graces; and most of all, heaven itself is free from all danger of calamity, and the Saints are most secure & most happy, enjoying eternal fruition of God.

3 Who (d) hath set thy borders peace: and filleth thee with (e) the fat of corn.

(d) Hath given peace in thy borders, (e) and the very best corn, and all other fruits: wine, oil, milk, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sins, and peace of conscience, in the Sacraments of Baptism & Penance; with the most spiritual food of Christs Body and Blood in the Eucharist, and graces of other Sacraments. In heaven most assured peace and joy without end.

4 Who sendeth forth (f) his speech to the earth: his word (g) runneth swiftly.

(f) This pertaineth most specially to Evangelical doctrine, preached (g) and quickly received in all the world. Rom. 10. v. 18.

5 Who giveth (h) snow as wool: scattereth (i) mist as ashes.

(h) Snow nourisheth the earth, making it warm by Antiperistasis, as is evident in natural Philosophy, (i) and noisome air is changed into clear weather. In the Church by penance & austere life men are purged from sins and vices, evil spirits are also driven away. If your sins shall be as scarlet, they shall be made white as snow, and if they be red as vermilion, they shall be white as wool. Isaie. 1. v. 18.

6 He casteth (k) his crystal as morsels: before the face of his cold who shall endure?

(k) Yea some that are hardened in sin, as ice, or crystal, shall be melted, broken, or made fit to be engrafted in Gods Church. So St. Peter was admonished by a vision (Act. 10. v. 13.) to kill and eat. Otherwise without Gods grace giving remorse and sorrow, no man can overcome his own vices.

7 He (m) shall send forth his word, and shall melt them: (n) his spirit shall blow, and (o) waters shall flow.

(m) But Gods word preached, (n) and his grace touching mens hearts, (o) innumerable are converted.

8 Who declareth his word to (p) Jacob: his justices, and judgments to Israel.

(p) The Church only enjoyeth these spiritual benefits.

9 He hath (q) not done in like manner to any nation: and his judgments he hath not made manifest to them. (r) Allelu-ia.

(q) Considering that all mankind was in the Mass of sin, and that God letteth many justly perish, those to whom he giveth his grace to justification, are specially bound to praise him. (r) And therefore the Prophet concludeth this Psalm, and the rest following, with Alleluia.

Psalm 148

Our Creator to be
praised by all
creatures the 2. key.

All creatures spiritual and corporal, are invited to praise God, their Creator and Conserver, 13. as incomparably excellent.

1 Alleluia.

PRAISE ye our Lord (a) from the heavens: praise ye him in the high places.

(a) all ye heavenly spirits praise God for the excellency of your nature.

2 Praise ye him all his Angels: praise ye him (b) all his hosts:

(b) And for your innumerable multitude.

3 Praise ye him (c) Sun and Moon: praise him all ye stars, and light.

(c) all creatures, wanting sense or reason, show forth the Majesty and excellency of their Creator.

4 Praise him ye heavens of heavens: and the waters that are above the heavens,

5 let them praise the name of our Lord.

Because he said, and they were made: he commanded, and they were created.

6 He established them forever, and forever and Ever: he put a precept, and it shall not pass.

7 Praise our Lord from the earth: ye dragons, and all depths.

8 Fire, hail, snow, ice, spirit of storms: which do his word:

9 Mountains, and all little hills: trees that bear fruit, and all cedars.

10 Beasts, and all cattle: serpents, and feathered fowls:

11 (d) Kings of the earth, and all peoples: princes, and all judges of the earth.

(d) Again God is to be praised for the diversity of states in men, Whereby the whole community, is conserved & governed.

12 young men, and virgins: old with young let them praise the name of our Lord:

13 because the name of him (e) alone is exalted.

(e) God only, & no false imagined god made & disposed all things in order.

14 The confession of him above heaven, and earth: and he hath exalted (f) the horn of his people.

(f) *More especially for that God hath so fortified his Church.*

An hymn to all his (g) Saints: to the children of Israel, a people (h) approaching unto him. (i) Alleluia.

(g) Sanctified children, (h) that by grace and free will, which he giveth them, approach unto him. (i) all this considered the Psalmist concluding with Alleluia, inviteth all to praise our Lord.

Psalm 149

The Church must ever praise God. the 6. key.

The Church is most singularly bound to praise God, 4. for the grace, sanctity, victory, Glory, 7. and Judicial power, which he giveth to his Saints.

1 Alleluia.

SING ye to our Lord a new song: let his praise be in (a) the Church of Saints.

(a) God our Lord whom all creatures are bound to praise, only accepteth those mens praises, that hue in his holy Church.

2 Let Israel be joyful in him, that made him: and let the children of Sion rejoice

(6) *In Psal. 111. v. 5. li. 3. in Mat. 19. ho. in Mat. St. Bened.*

in their king.

3 Let them praise his name in quire: on tymbrel, and psalter let them sing to him:

4 Because our Lord is well pleased in his people: and he will exalt the meek unto salvation.

5 The Saints shall rejoice in Glory: they shall be joyful in (b) their beds.

(b) eternal rest.

6 The (c) exaltations of God in their throat: and (d) two edged swords in their hands.

(c) Highest praises of God shall be continually uttered by Saints in Glory: for still as praises pass by their tongues and mouths, more like praises shall succeed from their throat, and hearty affection, so out of the abundance of the heart their mouth shall still speak Gods praise. (d) Glorified Saints shall also have judiciary power. First, all in general shall like and approve Gods justice in punishing the wicked Secondly the wicked shall be justly condemned in comparison of the blessed, who passed through, and overcame the like, yea and greater tribulations and tentations then those, by which the damned were overcome. Thirdly, certain more excellent Saints, namely the Apostles and all those that forsaking propriety of temporal goods, give that they have to the poor, as some religious Orders doe; or into a Community as the Apostles, and many primitive Christians did (Mat. 4. v 20. cap. 19. v. 27. Act. 4. v. 34 1. Cor. 6. v. 3.) shall sit in judgment seats, assessorie judges with Christ, and judge those that render account, of well or evil spending the temporal lands or goods, which they possessed in this world. So teach St. Augustine St. Jerome. St. Beda, and others.

7 To do revenge in the nations: chastisements among the peoples.

8 To bind their Kings in fetters: and their nobles in iron manacles.

9 That they may do in them the judgment that is (e) written: (f) this Glory is to all his Saints. Alleluia.

(e) Decreed by God. (f) This Judicial power is part of Saints Glory.

Psalm 150

God most excellent
and most laudable.
the first key.

God absolutely most excellent is to be praised, 3. with all sorts of instruments, and by all other means.

1 Alleluia.

PRAISE ye our Lord (a) in his holies: praise ye him in (b) the firmament of his strength.

(a) all ye Angels and men that are in the holy and highest heaven praise our Lord. (b) all ye creatures that are in, and under the first moveable firmament praise our Lord.

2 Praise ye him in (c) his powers: praise ye him (d) according to the multitude of his greatness.

(c) And you especially (Gods peculiar people) amongst whom, and for whom, Divine miracles have been wrought praise our Lord, (d) with all your possible endeavor, for though his infinite Excellency exceedth the power of all creatures to praise him sufficiently, yet it resteth that you may infinitely extend your will and desire to praise our Lord, according to the multitude of his greatness.

3 (e) Praise ye him (f) in the sound of trumpet: praise ye him on psalter, and harp.

(e) Out of this your great and infinite desire, let your tongues sound and sing Divine praises,

as well with voice, as musical instruments. (f) Whereof six most usual in the Tabernacle and Temple were these: Trumpet, Psalter, Harp, Timbrel, Organ and Cymbal.

4 Praise ye him on timbrel and (g) quire: praise ye him on (h) strings, and organ.

(g) By the way the Psalmist interposeth Again two especial things, which make perfect harmony, without which no instrument is grateful to God. Unity amongst his servants, signified by the Quire of consonant voices: (h) and mortification of passions, signified by Strings, which are made of dead beasts bowels.

5 Praise ye him on well sounding cymbals: praise ye him on cymbals of jubilation:

6 let every (i) spirit praise our Lord. Alleluia.

(i) Man created of corruptible body and immortal soul, is finally admonished to praise our Lord, over and above the praises of all other corporal creatures; who also is more especially bound thereto then Angels, because God hath vouchsafed to make himself Man, to redeem man that was lost by sin, and to endue him with new grace, and so bring him to Everlasting Glory, where with holy Angels, men also forever & ever shall praise our Lord, with heart, voice, and jubilation of spirit, singing as the Psalmist concludeth, Alleluia.

ANNOTATIONS

Psalm 150

The number of Psalms signifieth the agreement of the old and new Testament.

S. Augustine in the conclusion of his Enarrations, or Sermons upon the Psalms, explicateth a mystery in the number of an hundred and fifty, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, which is the seventh day: in the new we keep our Lords day, after the sabbath, that is, the eight: which seven and eight (making fifteen) multiplied by ten, signifying the Law of ten commandments, rise unto 150.

Three fifties signify Penance. Mercy with justice, and Praises of God.

Again seven multiplied by seven make 49. whereto one (to wit the eight) being added make fifty, which multiplied by three, signifying the B. Trinity, make 150. Neither seemed it without cause to this great Doctor, that the first fifty end with a Psalm of Pænanee, craving mercy & remission of sins: the second with Mercy and Justice, which God joineth in the Redemption, justification, and Salvation of men: the last with Divine Praises, signifying, that by condemning sins in ourselves, through Gods mercy we may be justified, and so begin in this life, which is to be perfected in the next, to praise our Lord, as St. Paul admonisheth with Psalms, Hymns, and Spiritual Songs. Concluding with the two verses, appointed by St. Damasus Pope, to be added in the end of all Psalms, and is observed ever since his time by tradition in the whole Church:

Gloria Patri: added by tradition.

Glory to the Father, and to the Son, and to the holy Ghost: As it was in the beginning, and now, and ever, into worlds of worlds (in eternity without end) Amen.

*Collos. 3.
Circa. An.
Do. 380*

THE THIRD PART OF THE OLD TESTAMENT, CONTAINING SAPIENTIAL BOOKS.

The argument of Sapiential Books.

HITHERTO the Law, and History of Gods peculiar people are set forth in the former parts of the holy Bible: after which followed the Book of Psalms, which in manner of style, being all in verse, is a distinct part, but in substance of matter, is an Epitome or brief Sum of all holy Scripture: most conveniently therefore placed in the midst of the rest, as the Sun amongst other Planets, a shining great light in a large house. Now ensueth the third part, containing Divine Instructions, or Rules of good life. A doctrine most agreeable to Gods high wisdom, and most fitly commended to Man, his reasonable creature in earth. But besides this principal subject, as before is noted (that each part participateth with others in their proper contents) so here be many precepts of the Law renewed; sundry examples of men, and things past repeated; and diverse prophecies uttered of things to come: though in this part more specially is showed the ground, and as it were, the very life or soul of the Law, which is Reason, the true Rule or Directory wherein all good laws are grounded.

For it both showeth what ought to be done, or avoided, & directeth Mans judgment to embrace that is good, and to flee from all evil, not only illuminating the understanding to see that is right and just, but also disposing the internal affection to desire, love, choose, and prefer the right path of Gods law, before whatsoever otherwise seemeth pleasant or profitable: & so, notwithstanding all dangers, difficulties, distresses, worldly calamities, and death itself, effectually persuading to persevere to the end in holy conversation. all which by a general name is called Wisdom: comprising in one word, all good desires, holy virtues, supernal gifts, godly endeavors, and the whole means Whereby God is rightly known, & duly served; whereof these five Books, teaching this most excellent and most necessary manner of life, are called Sapiential. Nevertheless four of them have also other particular names, as appeareth in their titles. Only the fourth is called the Book of Wisdom, by appropriation of the general name.

All five are Canonical and assured holy Scripture: as is showed before: and may be further proved of the two later, which Protestants deny. It is also evident that King Salomon was Author of the three former: as St. Jerome, St. Augustine, and other Fathers prove by the holy text itself. As it is likewise certain that he either wrote, or at least by Divine inspiration uttered, much more then is now extant. For the holy Scripture (3. Reg. 4.) testifieth, that he spake three thousand Parables: and his Songs were a thousand and five. He disputed of the trees from the cedar that is in Libanus, unto the hyssop which cometh out of the wall: and he discoursed of beasts, and fowls, and creeping worms, and fishes. Josephus (li. 8. c. 2. Antiq.) following some other Edition,

The coherence of this part with the rest.

The contents of Sapiential Books.

Why they are so called.

They are all Canonical Scripture. Salomon is author of the three first.

Other Books of Salomon not extant.

Preface. before Jesus.

Proem. Annot. Prefat. Tobiae. S. Iero, in proem St. Aug. li. 17. c. 20. ciuii.

A brief sum of these three:

- (a) Proverbs,
- (b) Ecclesiastes,
- (c) Canticles,

saith his songs were five thousand, and parables (as the Ordinary text hath) three thousand. For he deduced a parable (saith Josephus) through out every kind of trees, from the hyssop to the cedar. In the same manner he treated of beasts, and other living creatures of the earth, water, and air. For he was not ignorant of any natural thing, neither omitted to treat thereof, but clearly explicated all their natural proprieties. Most briefly St. Jerome declareth both the Author, and matter of these three Books, saying: Salomon the Peaceable, and amiable of our Lord correcteth manners: teacheth the nature (of creatures) joineth the Church and Christ; and singeth the sweet bridal song of the holy Marriage.

*Prologo
galeato.*

THE BOOK OF PROVERBS

THE ARGUMENT OF THE PROVERBS

Why this book is called Proverbs and Parables.

The contents.

Divided into four parts.

THE first book called Proverbs, that is, common & usual pithy sentences, short in words, ample in sense; and Parables, signifying likeness or similitudes, Whereby more important things are understood then expressed; instructeth and exhorteth new beginners, to learn, and practice all sorts of virtues, the only right way to true wisdom and eternal happiness. It may be divided into four parts. In the first nine chapters the author interposing certain general precepts, produceth wisdom her self inviting all men to seek her, for the spiritual profit, they shall thereby enjoy. From thence to the 25. Chapter he giveth sundry more particular precepts, as well for embracing virtues, as shunning of vices. In the next five chapters, more like precepts of the same author, are added by the care of King Ezechias. In the two last chapters, either another Author, or rather the same under another title, commendeth to all men certain most excellent precepts, received of his mother; whereto he adjoineth the praise of a right wise woman: prophetically the Catholic Church.

THE BOOK OF PROVERBS,

WHICH THE HEBREWS call MISLE

Chapter 1

The first part. An invitation to seek wisdom: with some general precepts.

Parables are profitable to those that love and will learn wisdom. 10. all are admonished not to follow the allurements of sinners: 20. but to embrace wisdom; 24. and ruin is threatened to the contemners.

1 **THE** Parables of Salomon, the son of David, king of Israel.

2 (a) To know wisdom, and discipline:

(a) By these sententious similitudes the studious may better conceive and understand true wisdom, and the virtues belonging thereto.

3 to understand the words of prudence: and to receive instruction of doctrine, justice, and judgment, and equity:

4 that (b) subtlety may be given to little ones, knowledge and understanding to the young man.

(b) profound & solid wit.

5 The (c) wise man hearing shall be wiser: and he that understandeth, (d) shall possess governments.

(c) Not only young men and inexperienced but also the wise may learn more wisdom by these parables. (d) shall be fit to govern others.

6 He shall understand a parable, and interpretation, the words of the wise, and their dark sayings.

7 (e) The fear of our Lord is the beginning of wisdom. Fools despise Wisdom and doctrine.

(e) Fear of our Lord, that is, reverence of his Divine Majesty with desire duly to serve him, and never to offend him, is the first degree in ascending to perfect wisdom: which consisteth not only in the understanding but also in action.

8 My son, (f) hear the discipline of thy father, and leave not the law of thy mother:

(f) The first precept is to learn of our elders.

9 that grace may be added to thy head, and a chain of gold to thy neck.

10 My son, (g) if sinners shall entice thee, condescend not to them.

(g) The second to resist evil suggestions.

11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares against the innocent without cause:

12 let us swallow him alive as hell, and whole as one descending into the lake.

13 We shall find all precious substance, we shall fill our house with spoils.

14 Cast in thy lot with us, let there be one purse of us all.

15 My son, walk not with them, stay thy foot from their paths.

16 For their feet run to evil, and make haste to shed blood.

17 But (h) a net is cast in vain before the eyes of them that have wings.

(h) The proper remedy against such allurements is to be watchful, and to flee from them.

18 They selves also lie in wait against their own blood & practice deceits against their own souls.

19 So the paths of every covetous man, take violently the souls of the possessors.

20 Wisdom preacheth abroad, she giveth her voice in the streets:

21 In the head of multitudes she cryeth, in the doors of the gates of the city she uttereth her words, saying:

22 O children how long do you love infancy, and fools covet those things, which are hurtful to them selves, and the unwise hate knowledge?

23 Turn ye at my correption: behold I will utter my spirit to you, and will show you my words

24 Because I called, and you refused: I stretched out my hand, and there was none that regarded.

25 You have despised all my counsel, and have neglected my reprehensions.

26 I also will laugh in your destruction, and will scorn, when that shall come to you, which you feared.

27 When sudden calamity shall fall on you, and destruction, as a tempest shall be at hand: when tribulation, and distress shall come upon you:

28 Then shall they invoke me, and I will not hear: in the morning shall they arise, and shall not find me:

29 for that they have hated discipline, and not received the fear of our Lord,

- 30 nor consented to my counsel, & detracted from all my correption.
- 31 They shall eat therefore the fruits of their way, and shall be filled with their own counsels.
- 32 The aversion of little ones shall kill them, and the prosperity of fools shall destroy them.
- 33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, fear of evils being taken away.

ANNOTATIONS

Chapter 1

Three kinds of wisdom.

Divine Attributes are not qualities in God, but his substance.

Wisdom increated is God himself.

Wisdom the gift of the holy Ghost.

Human wisdom.

Four benefits of God Vocation, Help. Instruction, Reprehension.

Reward of works.

2 *Wisdom.*) As well in these Sapiential Books, as in other holy Scriptures, and sacred writers, the word wisdom hath three significations. Sometimes it importeth the Divine Attribute called Gods wisdom; sometimes supernatural wisdom given to men by the holy Ghost; and sometimes it signifieth mere human wisdom, gotten by the natural light of reason and Mans industry. The first, as likewise other Divine Attributes, Gods Power, Goodness, Justice, Truth, Mercy and the like, are not qualities, or other accidents in God, as the same terms signify in creatures. For in God there is no Accident, but all in him is this Divine Substance and Essence, whose diverse Excellences are called by such names as Mans capacity can better conceive: and so Gods wisdom is God himself: and is appropriated to the second Person of the blessed Trinity, as Power is appropriated to God the Father, and Goodness to the holy Ghost. In this sense: Chapter 3. v. 16. is said: *Our Lord by wisdom founded the earth &c.* The second is called (Sap. 3. v. 25.) *the vapor of Gods power, and a pure emanation* (or influence) *of the Glory of Almighty God*, and so is a participation of Divine increated wisdom called also Divine, according to a certain analogy, or similitude of Gods own wisdom, and is the principal gift of the holy Ghost, by which God is rightly known, and duly served, including all other supernal gifts and virtues, whereof is treated in these Books, and so which all men are invited, with assured promise of celestial and eternal reward. The third wisdom is mere human, gotten by natural wit and study, such as Philosophers have, knowing many truths, but mixed with many errors, and much ignorance, truly called worldly wisdom, serving only for this world. But the second kind, which is as a sparkle of Gods wisdom, maketh men otherwise ignorant and of small capacity, rightly wise in deed, the true servants of God, and inheritors of the kingdom of heaven, as these Books do most copiously teach.

24 *Because I called and you refused*) God vouchsafeth four benefits of grace to every man, all necessary and sufficient for his salvation: 1. He calleth all by preaching, or good inspiration. 2. He offereth help. 3. He instructeth the ignorant what is good, that they may choose it if they will. 4. And reprehendeth evil, that they may shun it. They therefore that neglect this manifold grace in this life, shall without all remedy be damned, being to late to repent in another world. For then they shall cry and not be heard. v. 28.

33. *But he that shall hear me.*) Contrariwise those that accept Gods grace, and cooperate therewith, shall have eternal rest and joy. The very same, which St. Paul teacheth, 2. Cor. 5. v. 10. every one shall receive the proper things of the body, according as he hath done, either good or evil.

Chapter 2

Gaining of wisdom bringeth much good, 10. and avoideth much evil: 16.

delivering from error of Idolaters and Heretics.

1 **MY** son, (a) if thou wilt receive my words, and wilt hide my commandments with thee,

(a) This frequent manner of proposing the way and means to wisdom If thou wilt receive my words, &c. showeth most evidently the power of Mans free will.

2 that thine ear may hear wisdom: incline thine heart to know prudence.

3 For if thou shalt call for wisdom, and incline thine heart to prudence:

4 If thou shalt seek her (b) as money, and as treasures shalt dig her up:

(b) Not every desire, or slight seeking of wisdom suffieth, but such laborious seeking is required, as a covetous man seeketh treasure which he knoweth to be hid in the ground.

5 then shalt thou understand the fear of our Lord, and shalt find the knowledge of God.

6 Because our Lord giveth wisdom: and out of his mouth prudence and knowledge.

7 He will keep the salvation of the righteous, & protect them that walk simply

8 Keeping the paths of justice, & guarding the ways of saints.

9 Then shalt thou understand justice, and judgment, and equity, and every good path.

*Sap. 3. v.
32. 10. v.
9.*

10 If wisdom shall enter into thy heart, and knowledge please thy soul:

11 counsel shall keep thee, and prudence shall preserve thee,

12 that thou mayest be delivered from the evil way, and from the man, that speaketh perverse things:

13 who (c) leave the right way, and walk by dark ways:

(c) A description of perverse sinners especially of heretics.

14 who are glad when they have done evil, and rejoyce in most wicked things:

15 whose ways are perverse, and their steps infamous.

16 That thou mayest be delivered from the strange woman, and from the foreigner, which mollifieth her words,

17 forsaketh the guide of her youth,

18 and hath forgotten the covenant of her God. For her house is bowed down to death, and her paths to hell.

19 all that go in unto her, shall not return neither shall they apprehend the paths of life.

20 That thou mayest walk in a good way: and mayest keep the paths of the just.

21 For they that are right, shall dwell in the earth, and the simple shall continue in it.

22 But the impious shall be destroyed from the earth: and they that do unjustly shall be taken away from it.

ANNOTATIONS

Chapter 2

Four Marks of an heretic. 1. He forsaketh the known faith.
 2. He Glorieth in his own invention.
 3. Teacheth pleasing things.
 4. Admitteth no judge but himself.

13. *Who leave the right way.*) Generally this description of wicked men, agreeth to all that commit and Persist in mortal sin, whether they walked right at any time before or no; but most especially showeth the properties of heretics: who forsake and leave the direct, ancient, beaten, known way of the Catholic Church, and teach new obscure doctrines, not heard of, or not approved in our forefathers time Secondly (v. 14.) they Glory in their own devises, and rejoyce in most wicked things, as in seducing multitude of peoples, to rebel against their Catholic Princes, and other Superiors spiritual and temporal, in breaking vows; in despising good works; trusting to only faith, and that not the Catholic faith of all true Christians, but every one his particular persuasion, that himself is just, & shall be saved, which by their own doctrine, none is bound to believe of anothers state, but of his own only. In so much that the chiefest point of a Protestants imagined faith, is not a general Article, which all do or should believe, but a most particular and singular fantasy, which each one must conceive of himself, or herself. Thirdly (v. 16.) Heresy, called here the strange and foreign woman, tempereth her words, to please the itching ears of her auditory, framing her doctrine to the humor of those, whom she seeketh to pervert. The same which the Apostle saith in other words, by sweet speeches and benedictions they seduce the hearts of innocents. Fourthly (v. 19.) Those that do enter into error of heresy, shall not return, that is, very hardly and rarely return into the right way of life; the reason whereof the same Apostle yieldeth, because an heretic is condemned by his own judgment. For being in error, and admitting no judge but himself, he parteth from the Church, excludeth the means of better instruction, & through his erroneous judgment, remaineth in damnable opinion, and so in the state of damnation.

Isaia. 35.
v. 8.

Rom. 16.
v. 18.
Tit. 3. v.
11.

Chapter 3

Wisdom exhorteth to keep Gods law (giving long life) to observe mercy, and truth. 5. to confide in God, 7. to fear, 9. and honor him, 11. to take his correction gladly (13. for all good things follow wisdom) 27. to relieve the needy without delay, 30. not to contend with the wicked, nor to imitate them. 33. The evil shall fail, and the godly shall prosper.

1 **MY** son, (a) forget not my law, and let thy (b) heart keep my precepts.

(a) It availeth little to hear good instructions, except we keep them in memory. (b) not in books only but in the heart:

2 For they shall add to thee length of days, and years of life, and peace.

3 Let not (c) mercy and truth leave thee, put them about thy throat, and write them in the tables of thy heart:

(c) and put them in execution.

4 and thou shalt find grace, and good discipline before God and men.

5 (d) Have confidence in our Lord with all thy heart, and lean not upon thine own prudence.

(d) know also that all thy strength is in God, in whom thou mayest securely trust, not in thine own prudence.

6 In all thy ways think on him, and he will direct thy steps.

7 Be not wise in thine own conceit: fear God, and depart from evil:

8 for it shall be health to thy navel, and watering of thy bones.

9 Honor our Lord with thy substance, and give to him of the first of all thy

fruits:

10 and thy barns shall be replenished with fullness, and thy presses shall run over with wine.

11 My son, cast not away the discipline of our Lord: neither do thou faint when thou art chastened of him:

12 (e) for whom our Lord loveth he chastiseth: and as a father in the son he pleaseth himself.

(e) Chastisement and tribulation in those that endeavor to serve God, is a sign of his favor towards them; and therefore his other promises which seem to be temporal, are to be understood of the next life.

13 Blessed is the man that findeth wisdom, and floweth with prudence:

14 better is the purchasing thereof then merchandise of silver, and her fruit then chief and the purest gold:

15 she is more precious then all riches: and all things that are desired, are not able to be compared with her.

16 (f) Length of days in her right hand, & in her left hand (g) riches and Glory

(f) God rewardeth as it were with both hands promising eternal life, (g) and competent means in this life.

17 Her ways are beautiful ways, and all her paths peaceable.

18 She is a tree of life to them that shall apprehend her: and he that shall hold her is blessed.

19 Our Lord by wisdom founded the earth, established the heavens by prudence.

20 By his wisdom the depths have broken forth, and the clouds wax thick with dew.

21 My son, let not these things depart from thine eyes: keep the law & counsel:

22 and there shall be life to thy soul, and (h) grace to thy jaws.

(h) Merit for the words of thy mouth.

23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble:

24 if thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.

25 Dread not at sudden terror, and the power of the impious falling upon thee.

26 For our Lord will be at thy side, and will keep thy foot that thou be not taken.

27 do not prohibit him to do good, that is able: if thou be able, thy self also do good.

28 Say not to thy friend: go, and return; and (i) tomorrow I will give to thee: whereas thou mayest give forthwith.

(i) Alms in season is double worth to that which is deferred long.

29 Practice not evil against thy friend, when he hath affiance in thee.

30 Contend not against man without cause, whereas he hath done thee no evil.

- 31 do not envy an unjust man, nor imitate his ways:
 32 because every deluder is an abomination of our Lord, and his communication is with the simple.
 33 There is poverty from our Lord in the house of the impious: but the habitations of the just shall be blessed.
 34 He shall delude the deluders, and to the mild he will give grace.
 35 The wise shall possess Glory: the exaltation of fools ignominy.

Chapter 4

The wise man exhorteth others by his own example to seek wisdom, 14. to decline from the wicked, and to imitate the just, 23. to guide well the heart, mouth, and feet.

1 **CHILDREN** hear ye the fathers discipline, and attend that you may know prudence.

2 I will give you a good gift, forsake not my law.

3 For (a) I also was the son of my father, tender and as only begotten in my mothers sight:

(a) As Salomon was instructed by his father king David so he teacheth others, the right order how to learn wisdom.

4 and he taught me, & said: Let thy heart receive my words, keep my precepts, and thou shalt live.

5 Possess Wisdom, possess prudence: forget not, neither decline from the words of my mouth.

6 Leave her not, and she will keep thee: love her, and she will preserve thee.

7 (b) The beginning of wisdom, possess wisdom, and in all thy possession purchase prudence:

(b) The first part of wisdom is to desire it. For nothing hindereth from being just but that justice is not desired. St. Aug. in Psal. 118. v. 20.

8 take quickly, and she will exalt thee: thou shalt be glorified of her, when thou shalt embrace her.

9 She will give to thy head increase of graces, and with a noble crown she will protect thee.

10 Hear my son, and receive my words, that years of life may be multiplied to thee.

11 The way of wisdom I will show to thee, I will lead thee by the paths of equity.

12 Which when thou shalt have entered, thy steps shall not be straightened, and running thou shalt not have a stumbling block.

13 Hold discipline, leave it not: keep it, because the same is thy life.

14 Be not delighted in the paths of the impious, neither let the way of the evil please thee.

15 Flee from it, neither pass thou by it: go aside, and forsake it.
 16 For they sleep not unless they have done ill: and they take no sleep unless they supplant.
 17 They eat the bread of impiety, and drink the wine of iniquity.
 18 But the path of the just, as shining light proceedeth even to perfect day.
 19 The way of the impious is darksome: they know not where they fall.
 20 My son, hear my words, and incline thine ear to my sayings.
 21 Let them not depart from thine eyes, keep them in the midst of thy heart.
 22 For they are life to those that find them, and health to all flesh.
 23 With all guard keep thy (c) heart, because life proceedeth from it.
 (c) As the heart is the principal part of the body, so the will is the chiefest power of the soul: from which good or evil proceedth.
 24 Remove from thee a froward mouth, and let detracting lips be far from thee.
 25 Let thine eyes see right things, & let thine eyelids go before thy steps.
 26 Direct the path to thy feet, and all thy ways shall be established.
 27 Decline not to the right hand, nor to the left: turn away thy foot from evil.
 28 For our Lord knoweth the ways that are on the right hand: but those are perverse, which are on the left hand.
 29 But he will make thy courses right, and thy ways he will bring forward in peace.

Chapter 5

Again wisdom dehortheth from fornication (carnal and spiritual) 6. showing that in the end sinners shall see and feel the effect of their folly: 20. which God seeth and will punish.

1 **MY** son, attend to my wisdom, and to my prudence incline thine ear,
 2 that thou mayest keep (a) cogitations, and thy lips preserve discipline.
 (a) To avoid all impiety it is first of all necessary, not to think, speak, nor hear unlawful things.
 3 Attend not to the deceit of a (b) woman: for the lips of an harlot are as a honeycomb distilling, and her throat netter then oil.
 (b) By woman is generally understood concupiscence of what sin soever, as. ch. 1. v. 10. & ch 3. v. 33 Chapter 4. v. 14.
 4 But her later ends are bitter as wormwood, and sharp as a two edged sword.
 5 Her feet go down into death, and her steps penetrate unto hell.
 6 They walk not by the path of life, her steps are wandering, and unsearchable.
 7 Now therefore my son hear me, and depart not from the words of my mouth.
 8 Make thy way far from her, and approach not to the doors of her house.
 9 give not thy honor (c) to strangers, and thy years to the (d) cruel.
 (c) The world the flesh and the Devil are strangers. (d) And cruel enemies that render for

reward eternal damnation.

10 Lest perhaps strangers be filled with thy strength, and thy labors be in another Mans house,

11 and thou mourn in the end, when thou shalt have spent thy flesh and thy body, and say:

12 Why have I detested discipline, and my heart consented not to reprehensions,

13 nor I heard the voice of them that taught me, and have not inclined mine ear to masters?

14 I have almost been in all evil, in the midst of the church and of the synagogue.

15 Drink water of thine own cistern, and the streams of thy well:

16 (e) Let thy fountains be derived abroad, and in the streets divide thy waters.

(e) Good doctrine is to be imparted to men of sincere intention.

17 (f) Have them alone, neither let strangers be partakers with thee.

(f) not to contemners and obstinate infidels.

18 Let thy vain be blessed, and rejoice with the woman of thy youth:

19 a hind most dear, and a most grateful fawn: let her breasts inebriate thee at all time, in her love be thou delighted continually.

20 Why art thou seduced my son of a strange woman, and art cherished in the bosom of another?

21 Our Lord beholdeth the ways of a man, and considereth all his steps.

22 His own iniquities take the impious, and he is fast bound with the ropes of his sins.

23 He shall die because he hath not had discipline, and in the multitude of his folly he shall be deceived.

Chapter 6

He that is surety for another, must have care to discharge that he promiseth. 6. The slothful must learn diligence of the emmotte. 12. The description of an Apostate. 16. Above other six bad things, God detesteth the sower of discord. 20. all are exhorted to keep Gods law, 24. namely to flee fornication, and all occasions thereof.

1 **MY** son, (a) if thou shalt be surety for thy friend, and hast made fast thy hand to a stranger,

(a) The wise man doth not absolutely dissuade from all manner of suretyship, but from rashly, or unadvisedly answering for others. And especially exhorteth to use all diligence in performing, or causing others to perform that which is promised or covenanted.

2 thou art entrapped with the words of thy mouth, & caught with thine own words.

3 do therefore my son that which I say, and deliver thyself, because thou art fallen into the hand of thy neighbor. Run diverse ways, make haste, raise thy

friend:

4 give not sleep to thine eyes, neither let thine eyelids slumber.

5 Deliver thyself as a little doe from the hand, and as a bird from the hand of the fowler.

6 go to the emmote o sluggard, and consider her ways, and learn wisdom.

7 Who whereas she hath no guide, nor master, nor captain,

8 prepareth meat for herself in the summer, and gathereth in the harvest for to eat

9 How long wilt thou sleep o sluggard? when wilt thou rise out of thy sleep?

10 Thou shalt sleep a little, a little shalt thou slumber, a little shalt thou join thy hands to sleep:

11 and penuries shall come to thee, as a wayfaring man, and poverty as a man armed. But if thou be not sluggish, thy harvest shall come as a fountain, and penuries shall flee far from thee.

12 A man that is an (b) Apostate, a man unprofitable, goeth with perverse mouth,

(b) every one that sinneth wittingly and of malice refusing to obey God, employeth his mouth, eyes, feet, hands and all parts with a wicked heart and intention to pervert others: most proper to heretics, apostates from the faith.

13 winketh with the eyes, treadeth with the foot, speaketh with the finger,

14 with wicked heart he deviseth evil, and at all time he soweth brawls.

15 To him his destruction shall come forthwith, and he shall suddenly be destroyed, neither shall he have remedy any more.

16 Six things there are, which our Lord hateth, and the seventh his soul detesteth:

17 Lofty eyes, a lying tongue, hands that shed innocent blood,

18 a heart that deviseth most wicked devises, feet swift to run into evil,

19 deceitful witness that uttereth lies, and him that among brethren (c) soweth discords.

(c) The former six are all damnable, but this seventh is most detestable, because it is opposite to the chief virtue charity, it breaketh unity, & is the proper sin of the Devil.

20 My son keep the precepts of thy father, and leave not the law of thy mother.

21 Bind them in thy heart continually, and put them about thy throat.

22 When thou shalt walk, let them go with thee: when thou shalt sleep, let them keep thee, and awaking talk with them.

23 Because the commandment is a lamp, and the law a light, and the way of life the increpation of discipline:

24 that they may keep thee from the evil woman, and from the fair spoken tongue of the stranger.

25 Let not thy heart covet her beauty, be not caught with her becks:

26 for the price of an harlot is scarce worth one loaf: but a woman catcheth the

precious soul of man.

27 (d) Can a man hide fire in his bosom, that his garments burn not?

(d) all occasions of sin, especially probable are to be shunned.

28 Or walk upon hot coals, that his soles be not burnt?

29 so he that goeth in unto his neighbors wife, shall not be clean when he shall touch her.

30 It is (e) no great fault, when a man shall have stolen: for he stealeth to fill his hungry soul:

(e) Theft is also mortal sin, against the seventh commandment, but not so great as adultery.

31 also being taken he shall restore sevenfold, and shall give up all the substance of his house.

32 But he that is an adulterer, for penury of heart shall destroy his own soul:

33 shame and ignominy he gathereth to himself, & his reproach shall not be blotted out.

34 Because the zeal and fury of the husband will not spare in the day of revenge,

35 neither will he yield to any Mans prayers, neither will he take for redemption very many gifts.

Chapter 7

He further exhorteth young men to seek wisdom, 5. especially to flee from the enticements of harlots, largely describing the same, 22. and the ruin of them that are so deluded.

1 **My** son, (a) keep my words, and my precepts hide with thee. Son,

(a) Because tentations still occur in this life, and man is frail, good exhortations, and earnest admonitions must also be continually inculcated as here the wise man often repeateth and much urgeth the same good and necessary advises to embrace wisdom and to walk still in the way of virtue, especially to flee from vices, and dangers of sin.

2 keep my commandments, and thou shalt live: and my law as the apple of thine eye:

3 bind it on thy fingers, write it in the tables of thy heart.

4 Say to wisdom, thou art my sister: & call prudence thy friend,

5 that she may keep thee from the strange woman, and from the foreigner which maketh her words sweet.

6 For out of the window of my house I looked out through the lattice,

7 and I see little ones, I behold a foolish young man,

8 which passeth through the streets by the cornr, and goeth nigh the way of her house,

9 in the dark the day being toward Evening, in the darkness of the night, and dimness,

10 And behold the woman meeteth him in harlots attire, prepared to deceive

souls: babbling and wandering,
 11 impatient of rest, nor able to consist in the house on her feet,
 12 now abroad, now in the streets, now lying in wait near the corners.
 13 And taking the young man she kisseth him, and with malepert countenance
 speaketh fair, saying:
 14 I vowed victims for welfare, this day I have paid my vows.
 15 Therefore I am come forth to meet thee, desirous to see thee, and I have
 found thee.
 16 I have woven my bed with cords, I have adorned it with tapestry pictured
 out of Ægypt.
 17 I have sprinkled my bed with myrrh, aloes, and cinnamon.
 18 Come let us be inebriated with breasts, and let us enjoy desired embracings,
 till the day appear.
 19 For my husband is not at home, he is gone a very long journey.
 20 he carried with him a bag of money: in the day of the full Moon he will
 return to his house.
 21 She entangled him with many words, and with flattery of lips drew him.
 22 Immediately he followeth her (b) as an ox led to be a victim, & as a lamb
 playing the wanton, and not knowing that he is drawn as a fool to bonds,
 (b) Sinners after consent given to tentations, are as inconsiderate of their own state, & of
 their peril and ruin, as an ox, when he is led to the shameless, or a bird allured with a bait, that
 flieth into the snare or net.
 23 till the arrow pierce his liver: as if a bird should make haste to the snare, and
 knoweth not that his life is in danger.
 24 Now therefore my son, hear me, and attend to the words of my mouth.
 25 Let not thy mind be drawn away in her ways: neither be thou deceived with
 her paths.
 26 For she hath cast down many wounded, and all the most strong are slain by
 her.
 27 Her house the ways of hell, penetrating to the inner parts of death.

Chapter 8

Wisdom is preached in conspicuous and most frequented places, that none may pretend want of admonition, 7. her doctrine is true, godly, profitable, & necessary to all sorts of men. 12. wisdom (increated which is God himself) is eternal. 32. and bringeth eternal happiness.

1 **DOTH** not wisdom cry, and prudence give her voice?
 2 Standing (a) in the high & lofty tops over the way, in the midst of the paths,
 (a) True wisdom directing to good life & so to eternal salvation, is only found in the visible
 Church standing upon a mountain, not hidden in corners or obscure places.
 3 beside the gates of the city in the very doors she speaketh, saying:

4 O men, to you I cry, and my voice is to the children of men.

5 O little ones understand subtlety, and ye unwise Mark.

6 Hear ye, because I will speak of great things: and my lips shall be opened to preach right things.

7 My throat shall meditate truth, and my lips shall detest the impious.

8 all my words are just, there is no wicked, nor perverse thing in them.

9 They are right to them that understand, and just to them that find knowledge.

10 Receive ye discipline, & not money: choose doctrine rather than gold.

11 For wisdom is better than all most precious riches: and whatsoever is to be desired can not be compared to it.

12 I (b) wisdom dwell in counsel, and am present in learned cogitations.

(b) These singular praises pertain to the increated wisdom, God himself, from whom proceedth wisdom given to men by the holy Ghost. See Annot. ch. 1. v. 2.

13 The fear of our Lord hateth evil: arrogance, and pride, and wicked way, and a double tongued mouth I do detest.

14 Mine is counsel & equity, prudence is mine, strength is mine.

15 By me Kings do reign, and the makers of law decree just things.

16 By me princes rule, and the mighty decree justice.

17 I love them that love me: and they that watch toward me shall find me.

18 With me are riches, and Glory, glorious riches, and justice.

19 For my fruit is better than gold, and precious stone, and my blossoms than chosen silver.

20 I Walk in the ways of justice, in the midst of the paths of judgment,

21 that I may enrich them that love me, and may replenish their treasures.

22 Our Lord possessed me in the beginning of his ways, before he had made any thing from the beginning.

23 From eternity I was ordained & of old before the earth was made.

24 The depths were not as yet, and I was now conceived, neither had the fountains of waters as yet gushed forth:

25 the mountains with heavy hugeness stood not as yet: before the little hills I was brought forth:

26 he had not yet made the earth, and the rivers, and the poles of the round world.

27 When he prepared the heavens, I was present: when with a certain law, and circuit he compassed the depths:

28 When he established the firmament above, & poised the fountains of waters:

29 when he compassed the sea with her limits, and set a law to the waters that they should not pass their bounds: when he hanged the foundations of the earth.

30 I was with him framing all things: and was delighted every day, playing before him at all time;

31 playing in the world: & (c) my delights to be with the children of men.

(c) God much prefers man before all other corporal creatures.

32 Now therefore children hear me: blessed are they, that keep my ways.

33 Hear ye discipline, and be wise, and reject it not.

34 Blessed is the man that hearth me, & that watcheth at my doors daily, & waiteth at the posts of my door.

35 He that shall find me, shall find life, and shall draw salvation of our Lord:

36 but he that shall sin against me, shall hurt his own soul. all that hate me, love death.

Chapter 9

Wisdom having built her house with seven pillars, inviteth all to a prepared banquet, 11. promising to multiply joyful days. 13. folly inciteth to her contrary banquet of stolen water and hidden bread.

1 **WISDOM** hath built herself an house, she hath cut out seven pillars.

2 She hath immolated her victims, mingled her wine, and set forth her table.

3 She hath sent her handmaids to call to the tower, and to the walls of the city:

4 If any be a little one, let him come to me. And to the unwise she spake:

5 Come, (a) eat ye my bread, & drink the wine which I have mingled for you.

(a) St. Cyprian li. 2. ep. 3. citeth this whole passage of Christs Sacrifice in the forms of bread and wine.

6 Leave infancy, and live, and walk by the ways of prudence.

7 He that teacheth a scorner doth injury to himself; and he that rebuketh the impious, purchaseth a blot to himself.

8 Rebuke (b) not the scorner lest he hate thee. (c) Rebuke a wise man, and he will love thee.

(b) Where is no hope of amendment prudence directeth us not to admonish, nor rebuke sinners, lest without any fruit we procure enmity. charity also requireth rather to expect better opportunity, lest the offender become worse by our admonition. (c) But when there is hope of good, every one is bound, especially superiors to correct offenders. St. Aug. li. 1. c. 9. de civit. St. Basil. regulis fuse disput. 158.

9 give occasion to a wise man, and wisdom shall be added to him. Teach the just, and he shall make haste to take it.

10 The beginning of wisdom, the fear of our Lord: and the knowledge of the holy, prudence.

11 For by me shall thy days be multiplied, and years of life shall be added to thee.

12 If thou be wise, to thyself thou shalt be: and if a scorner, thou alone shalt bear the evil.

13 A foolish woman and clamorous, and full of allurements, and knowing

nothing at all,
 14 sat in the doors of her house upon a seat in a high place of the city,
 15 to call them that pass by the way, and go on their journey:
 16 He that is a little one, let him turn to me. And to the fool she spake:
 17 Stolen waters are sweeter, and hidden bread more pleasant.
 18 and he was ignorant that giants are there, and her guests in the depths of hell

ANNOTATIONS

Chapter 9

1. *Wisdom hath built herself a house.*) According to the literal sense, wherein the mystical is grounded (both intended by the holy Ghost) Wisdom which is God himself, Creator & Conserver of all things, whose special good pleasure, and delight is to be with men, built his house the Church, first in the Patriarchs, Priests, Prophets and his other faithful servants in the old Testament; partly before; but more conspicuously in the people of Israel, establishing the same with seven, that is (according to the frequent phrase of holy Scripture) with many pillars, Pastors and chief governors, by whom the whole people were directed in all spiritual causes; as the Psalmist likewise induceth God, saying: I have confirmed the pillars thereof. And as St. Paul afterward calleth St. Peter, St. James, and St. John, pillars. In this house wisdom also prepared a banquet, appointed victims of diverse sorts, as grateful Sacrifices to God, & thereto invited all men in much better order, and to their more profit, then the adulteress woman, folly and wicked concupiscence, inciteth to her carnal and worldly pleasures, which bring to eternal ruin. And for this purpose, God never ceased to send Priests and Prophets to invite the people of Israel, to this strong tower fenced with walls. In the Allegorical sense, the same Divine increated Wisdom, the second Person in the B. Trinity, the Divine WORD coeternal to the Father, built himself a house, his human body in the virgins womb, and thereunto, as to the head, adjoined the members, his mystical body the Church, immolated victims of Martyrs, prepared the Table in bread and wine, where also appeareth his Priesthood, according to the Order of Melchisedec, and called thereto such as before were unwise, and of small understanding: because as the Apostle saith: God chose the weak of this world to confound the strong. As St. Augustine expoundeth this passage. li. 17. c. 20. de civit. & q. 51. veter. & noui. Test. to. 4.

Prov. 8. v.
31.

Psal. 74.
Galat. 2.

1. Cor. 1.

God built his Church with spiritual Pastors & Rites of Religion in the old Testament.

The same are more excellent in the Church of Christ.

THE PARABLES OF SALOMON.

This repetition of the title signifieth, that the sentences which follow are more properly called Parables, then the former. From which they also differ in manner of utterance, by the figure Antithesis, for most part opposing, and comparing contrary virtues and vices, showing their contrary effects; with great elegancy, especially in the original tongue; which could not be so fully expressed in Greek, nor Latin, much less in vulgar language. But are the same in sense, though often obscure by reason of the Hebrew phrase, shortness of sentences, and so without any certain connection, that we can not with perspicuity, comprehend the sum thereof in brief contents, after the Ordinary manner before the chapters. And therefore have thought it better for the vulgar reader, to set down in the margin of the twenty chapters next following, in brief terms, the virtues, or other good things (rather then the bad, not having place for both) commended in every sentence. For though the same be not always expressed in the text, yet they may be understood by their opposite vices. Whosoever desireth further explication, may find many of these Divine sentences, excellently expounded by St. Jerome, St. Augustine, St. Gregory and other Fathers in several places. Or read St. Bedas Commentaries upon this whole book. To. 4. vel apud St. Jerome. To. 7. Or

The second part. Sententious moral precepts.

How these Parables following differ from the former.

Why the contents of the twenty chapters following are put in the margin.

amongst late writers, our learned countryman D. Radulphus Bainus: Bishop Jansenius: and F. Peltanus.

Chapter 10

| | |
|---|---|
| Wisdom in general. | 1 A wise son maketh the father glad: but a foolish son is the sorrow of his mother. |
| Justice. | 2 The treasures of impiety shall profit nothing: but justice shall deliver from death. |
| Confidence in God. | 3 Our Lord will not afflict with famine the soul of the just, and the deceitful practices of the impious he will overthrow. |
| Industry. | 4 The slothful hand hath wrought poverty: the hand of the strong getteth riches. |
| Truth. | Who so trusteth to lies feedeth the winds: and the selfsame man followeth the flying birds. |
| Diligence. | 5 He that gathereth in the harvest, is a wise son: but he that snorteth in summer, is the son of confusion. |
| Equity. | 6 The blessing of our Lord is upon the head of the just: but iniquity covereth the mouth of the impious. |
| Good fame. | 7 The memory of the just is with praises: and the name of the impious shall rot. |
| Desire to learn. | 8 The wise of heart shall receive precepts: a fool is beaten with lips. |
| Sincerity. | 9 He that walketh plainly, walketh confidently: but he that depraveth his ways, shall be manifest. |
| Unfeigned friendship. | 10 He that winketh with the eye, shall give sorrow: and the fool in lips shall be beaten. |
| Wholesome talk. | 11 A vain of life, the mouth of the just: and the mouth of the impious covereth iniquity. |
| Charity. | 12 Hatred raiseth brawls: and charity covereth all sins. |
| Prudent speech. | 13 In the lips of the wise wisdom is found: and a rod on his back that lacketh wit. |
| Discretion in speaking. | 14 Wise men hide knowledge: but the mouth of the fool is next to confusion. |
| Just gain. | 15 The substance of a rich man, is a city of his strength: the fear of the poor their poverty. |
| Just intention. | 16 The work of the just unto life: but the fruit of the impious unto sin. |
| Love to be corrected. | 17 The way of life, to him that keepeth discipline: but he that forsaketh reprehensions, erreth |
| Internal and external charity. Moderate speech. Sincerity of heart. | 18 Lying lips hide hatred, he that uttereth contumely is unwise. |
| | 19 In much talk there shall not want sin: but he that moderateth his lips is most wise. |
| Love of doctrine. | 20 The tongue of the just, is chosen silver: but the heart of the impious is nothing worth. |
| | 21 The lips of the just teach very many : but they that are untaught, shall die in |

| | |
|--|--|
| | the penury of wit. |
| Spiritual riches. | 22 The blessing of our Lord maketh men rich: neither shall affliction be joined to them. |
| Sorrow for sin. | 23 A fool worketh mischief as it were by laughter: but wisdom is prudence to a man. |
| Remorse of conscience. | 24 That which the impious feareth, shall come upon him: to the just their desire shall be given. |
| Justice in general. | 25 As a tempest passing the impious shall not be: but the just as an Everlasting foundation. |
| Diligence. | 26 As vinegar to the teeth, and smoke to the eyes, so a sluggard to them, that sent him. |
| Fear of God. | 27 The fear of our Lord shall add days: and the years of the impious shall be shortned. |
| Piety. | 28 The expectation of the just is joy: but the hope of the impious shall perish. |
| Observation of Gods law, fulfilling all justice. | 29 The strength of the simple the way of our Lord: and fear is to them that work evil. |
| | 30 The just forever shall not be moved: but the impious shall not dwell on the earth. |
| Speaking and Meditating good things. | 31 The mouth of the just shall bring forth wisdom: the tongue of the froward shall perish. |
| | 32 The lips of the just consider grateful things: and the mouth of the impious perverse things. |

Chapter 11

| | |
|-------------------------|---|
| Equity. | 1 A deceitful balance, is abomination before God: and an equal weight is his will. |
| Humility. | 2 Where pride shall be, there shall be contumely also: but where humility, there also wisdom. |
| Sincerity. | 3 The simplicity of the just shall direct them: and the supplanting of the perverse shall waste them. |
| Spiritual riches. | 4 Riches shall not profit in the day of revenge: but justice shall deliver from death. |
| Piety. | 5 The justice of the simple shall direct his way: and the impious shall fall in his impiety. |
| Justice. | 6 The justice of the righteous shall deliver them: and the unjust shall be caught in their deceitful practices. |
| Care of the other life. | 7 The impious man being dead, there shall be no hope any more: and the expectation of the careful shall perish. |
| Future joy. | 8 The just is delivered from distress: and the impious shall be given for him. |
| Truth in words. | 9 The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge. |

| | |
|--|--|
| Common good. | 10 In the good things of the just the city shall rejoice; and to in the destruction of the impious there shall be praise. |
| Public joy. | 11 With the benediction of the just the city shall be exalted: and by the mouth of the impious it shall be subverted. |
| True friendship. | 12 He that despiseth his friend, lacketh heart: but the wise man will hold his peace. |
| Fidelity. | 13 He that walketh fraudulently, Revealeth secrets: but he that is faithful, concealeth the thing committed of his friend. |
| Good government. | 14 Where there is no governor, the people shall fall: but there is health where is much counsel. |
| Prudence in suretyship. | 15 He shall be afflicted with evil, that is surety for a stranger: but he that is ware of the snares, shall be secure. |
| Diligence. | 16 A gracious woman shall find Glory: and the strong shall have riches. |
| Mercy. | 17 A merciful man doth good to his kindred also. |
| Justice. | 18 The impious maketh an unstable work: but to him that soweth justice, is a faithful reward. |
| Clemency. | 19 Clemency prepareth life: & the pursuing of evil things death. |
| Sincerity. | 20 A perverse heart is abominable to our Lord: and his will is in them that walk simply. |
| Just dealing. | 21 Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved. |
| Internal virtue. | 22 A ring of gold in a swines snout, a fair woman & a fool. |
| Expectation of Glory. Alms deeds. | 23 The desire of the just is all good: the expectation of the impious fury. |
| Benevolence. | 24 Some divide their own goods, and are made richer others take violently not their own, and are always in poverty. |
| Care of the poor. | 25 The soul which blesseth, shall be made fat: and he that inebriateth himself shall also be inebriated. |
| Good desires. | 26 He that hideth corn, shall be cursed among the peoples: but blessing upon the head of them that sell. |
| Trust in Gods Goodness. | 27 well riseth he early who seeketh good things: but he that is a searcher after evil things, shall be oppressed of them. |
| Frugality. | 28 He that trusteth in his riches shall fall: but the just shall spring as a green leaf. |
| Spiritual instruction strait way of salvation. | 29 He that troubleth his house, shall possess the winds: and he that is a fool shall serve the wise. |
| | 30 The fruit of the just man a tree of life: and he that gaineth souls, is wise. |
| | 31 If the just man receive in the earth, how much more the impious and sinner? |

Chapter 12

| | |
|---|---|
| Love of discipline. | 1 HE that loveth discipline, loveth knowledge: but he that hateth reprehensions is unwise. |
| Progress in virtue. | 2 He that is good, shall draw grace from our Lord: but he that trusteth in his own cogitation, doth impiously. |
| Piety. | 3 Man shall not be strengthened by impiety: and the root of the just shall not be moved. |
| Diligent industry. | 4 A diligent woman is a crown to her husband: and putrefaction in his bones, she that doth things Worthy of confusion. |
| Desire of justice. | 5 The cogitations of the just are judgments: & the counsels of the impious are fraudulent. |
| Sincerity in words | 6 The words of the impious lie in wait for blood: the mouth of the just shall deliver them. |
| Justice. | 7 Turn the impious, and they shall not be: but the house of the just shall be permanent. |
| Sound doctrine. | 8 A man shall be known by his doctrine: but he that is vain and foolish, shall lie open to contempt. |
| Contentment of mind. | 9 Better is the poor and sufficient to himself, then he that is glorious and wanteth bread. |
| Compassion. | 10 The just knoweth the lives of his beasts: but the bowels of the impious are cruel. |
| Diligent travail. | 11 He that tilleth his land, shall be filled with breads: but he that pursueth idleness is a very fool. |
| Temperance. <i>defense</i> | He that is delighted in much quaffing of wine, leaveth contumely in his munitions. |
| Just punishment of the wicked. Guard of the tongue. Godly instructions: and good deeds. | 12 The desire of the impious is the muniment of the most wicked: but the root of the just shall prosper. 13 For the sins of the lips ruin approacheth to the evil man: but the just escapeth out of distress. |
| Yielding to good counsel. | 14 Of the fruit of his own mouth shall every man be replenished with good things, and according to the works of his hands it shall be repaid him. |
| Toleration of injuries. | 15 The way of a fool is right in his eyes: but he that is wise hearth counsels. 16 A fool by & by showeth his anger: but he that dissembleth injuries is wise. |
| True testimony. Advised promising. | 17 He that speaketh that which he knoweth, is an utterer of justice: but he that lieth, is a fraudulent witness. 18 There is that promiseth, and is pricked as it were with the sword of conscience: but the tongue of the wise is health. |
| Considerate testimony. | 19 The lip of truth shall be stable forever: but he that is an hasty witness, frameth a tongue of lying. |
| Pacification. Justice in general. | 20 Guile is in the heart of them that think evil things: but joy followeth them that give counsels of peace. |
| Fidelity. | 21 It shall not make the just sorry what soever shall fall to him: but the impious shall be replenished with evil. |

| | |
|-----------------------------------|--|
| Prudent silence. | 22 Lying lips are an abomination to our Lord: but they that do faithfully please him. |
| Resistance of tentations. | 23 A circumspect man concealeth knowledge: and the heart of the unwise provoketh folly. |
| Alacrity in good works. | 24 The hand of the strong shall rule, but that which is slothful, shall serve under tributes. |
| Friendship. <i>a just man.</i> | 25 Pensiveness in the heart of a man shall humble him, & with a good word he shall be made glad. |
| Honest industry. | 26 He that neglecteth damage for a friend, is just: but the way of the impious shall deceive them. |
| Good life. | 27 The fraudulent man shall not find gain: and the substance of a man shall be the price of gold. |
| | 28 In the path of justice, life: but the byway leadeth to death. |

Chapter 13

| | |
|---|---|
| Filial fear. | 1 A wise son, is the doctrine of the father: but he that is a scorner, hearth not when he is rebuked. |
| Sound doctrine. | 2 Of the fruit of his own mouth man shall be filled with good things: but the soul of the prevaricators is wicked. |
| Discretion in speech. | 3 He that keepeth his mouth, keepeth his soul: but he that is unadvised to speak shall feel evils. |
| Constant endeavor. | 4 The sluggard will and will not: but the soul of them that work, shall be made fat. |
| Truth in words and deeds. | 5 The just shall detest a lying word: but the impious confoundeth, and shall be confounded. |
| Justice. | 6 Justice keepeth the way of the innocent: but impiety supplanteth the sinner. |
| True acknowledgement of temporal state. | 7 There is one as it were with riches whereas he hath nothing: and there is as it were poor, whereas he is in much riches. |
| Mediocrity of riches. | 8 The redemption of a Mans life, his riches: but he that is poor, beareth not reprehension. |
| Sincere conscience. | 9 The light of the just maketh glad: but the candle of the impious shall be extinguished. |
| Humility. | 10 Among the proud there are always brawls: but they that do all things with counsel, are ruled by wisdom. |
| Just gain. | 11 Substance hastened shall be diminished: but that which by little and little is gathered with the hand, shall be multiplied. |
| Speedy performance of promise. Good report. | 12 Hope that is deferred afflicteth the soul: a tree of life the desire of coning. |
| Plain dealing. Good instruction. True doctrine. | 13 Who so detracteth from any thing, he bindeth himself for the time to come: but he that feareth the precept, shall converse in peace. |
| | Guileful souls err in sins: the just are merciful & have pity. |
| | 14 The law of a wise man a fountain of life, that he may decline from the ruin |

of death.

| | |
|-----------------------------|--|
| Prudence. | 15 Good doctrine shall give grace: in the way of contemners a whirlpool. |
| Faithful message. | 16 The subtle man doth all things with counsel: but he that is a fool openeth folly. |
| Desire to learn. | 17 The messenger of the impious shall fall into evil: but a faithful legate, is health. |
| Hate of sin. | 18 Poverty, and ignominy, to him that forsaketh discipline: but he that yieldeth to him that rebuketh, shall be glorified. |
| Conversation with the good. | 19 Desire if it be accomplished, delighteth the soul: fools detest them that flee evil things. |
| Justice. | 20 He that walketh with the wise, shall be wise: a friend of fools shall be made like. |
| Succession. | 21 Evil pursueth sinners, and to the just good things shall be repaid. |
| Frugality. | 22 The good man leaveth heirs, sons and nephews: and the substance of the sinner is kept for the just. |
| Chastisement. | 23 Much meat in the tilled grounds of the fathers: and to others they are gathered without judgment. |
| Contentment of state. | 24 He that spareth the rod, hateth his child: but he that loveth him doth instantly nurture him. |
| | 25 The just eateth and filleth his soul: but the belly of the impious unsatiable. |

Chapter 14

| | |
|---------------------------|--|
| Frugal industry. | 1 A wise woman buildeth her house: the unwise will with her hands destroy that also which is built. |
| Fear of God. | 2 He that walketh in the right way, & feareth God is despised of him, that goeth an infamous way. |
| Guard of the tongue. | 3 In the mouth of a fool the rod of pride: but the lips of the wise keep them. |
| Diligent labors. | 4 Where oxen are not, the stall is empty: but where much corn is, there is the oxes strength manifest. |
| Truth in all speech. | 5 A faithful witness will not lie: but a deceitful witness uttereth a lie. |
| Seek wisdom modestly. | 6 A scorner seeketh wisdom and findeth it not: the doctrine of the prudent is easy. |
| Fellowship with the wise. | 7 go against a foolish man, and he knoweth not the lips of prudence. |
| Knowledge of ourselves. | 8 The wisdom of a discrete man is to understand his way: and the imprudence of fools erreth. |
| Detestation of sin. | 9 A fool will laugh at sin, & among the just grace shall abide. |
| Internal comfort. | 10 The heart that knoweth the bitterness of his soul, in his joy shall not the stranger be mingled. |
| Contempt of this world. | 11 The house of the impious shall be razed: the tabernacles of the just shall spring. |

| | |
|--|--|
| The Catholic faith. | 12 There is a way, which seemeth to a man just: but the later ends thereof lead to death. |
| Spiritual joy. | 13 Laughter shall be mingled with sorrow, and mourning occupieth the later ends of joy. |
| Reward of works. | 14 A fool shall be replenished with his ways, and the good man shall be above him. |
| Believe not all reports. | 15 The innocent believeth every word: the discrete man considereth his steps. |
| Mature consideration. | 16 A wise man feareth and declineth from evil: the fool leapeth over and is confident. |
| Patience. | 17 The impatient man shall work folly: and the subtle man is odious. |
| Desire of solid knowledge | 18 The childish man shall possess folly, and the prudent shall expect knowledge. |
| Piety shall be rewarded. | 19 The evil shall lie down before the good, and the impious before the gates of the just. |
| Compassion of the poor. | 20 The poor shall be odious even to his neighbor: but the friends of the rich be many. |
| Alms deeds. | 21 He that despiseth his neighbor, sinneth: but he that hath pity on the poor, shall be blessed. |
| Mercy and verity. | 22 They err that work evil: mercy and truth prepare good things. |
| Good deeds with few words. Right use of riches. | 23 In every work there shall be abundance: but where many words are, there is oftentimes poverty. |
| <i>Versipellis. a turn-skin, or turn-coat.</i> | 24 The crown of the wise, their riches: the folly of fools, imprudence. |
| True testimony. as v. 5. | 25 A faithful witness delivereth souls: and the dissembler uttereth lies. |
| Fear to offend God preventeth punishment. | 26 In the fear of our Lord is confidence of strength, and to his children there shall be hope. |
| Procure love and fidelity in subjects. Patience. | 27 The fear of our Lord a fountain of life, that he may decline from the ruin of death. |
| | 28 In the multitude of people the dignity of the king: and in fawns of people the ignominy of the prince. |
| Sincere intention. | 29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly. |
| Compassion. | 30 Health of heart, the life of the flesh: envy, the putrefaction of the bones. |
| Confidence in justice. | 31 He that doth calumniate the needy, upbraideth his maker: but he honoreth him, that hath pity on the poor. |
| Instruction of the ignorant. | 32 The impious shall be expelled in his malice: but the just hopeth in his death. |
| Public justice. | 33 In the heart of the prudent resteth wisdom, & it shall instruct all the unlearned. |
| Industry in every man. | 34 Justice advanceth a nation: but sin maketh peoples miserable. |
| | 35 A servant that understandeth is acceptable to the king: he that is unprofitable shall sustain his anger. |

*1. Cor. 14.
v. 20.*

ANNOTATIONS.

Chapter 14

Without true faith
none can be saved.

12. *A way which seemeth just.*) If any Jews, Turks, or Heretics lead a moral good life in this world, it seemeth both to themselves, and to other rude people, that they in a right way of salvation, but their error in faith leadeth them to eternal damnation.

Sincere intention
excuseth some
errors.

30. *Health of the heart.*) As soundness of the heart conserveth the rest of the same body in life, so a pure intention often excuseth from mortal sin, as in errors committed of probable, not of gross nor affected ignorance. But secret envy in the heart infecteth and putrifieth Mans actions, and destroyeth the works that seemed good: which can no more endure strict examination in the day of judgment, then a rotten cloth can abide washing.

*St. Greg.
li. 5. c. 34.
Moral*

Chapter 15

Meekness.

1 A soft answer breaketh anger: and a hard word raiseth up fury.

Discretion.

2 The tongue of the wise adorneth knowledge: the mouth of fools boileth forth folly.

Gods omniscience.

3 In every place the eyes of our Lord behold the good and the evil.

Calmness of speech.

4 A peaceable tongue is a tree of life: but that which is immoderate, shall break the spirit.

Love to be
corrected.

5 A fool scorneth the discipline of his father: but he that regardeth reprehensions, shall become more prudent.

Desire to fulfill all
justice.

In abundant justice there is greatest force: but the cogitations of the impious shall be rooted out.

Diligence in
teaching others.

6 The house of the just is very much strength: and in the fruits of the impious is perturbation.

Purity of heart.

7 The lips of the wise shall sow knowledge: the heart of fools shall be unlike.

8 The victims of the impious are abominable to our Lord: the vows of the just are acceptable.

9 The way of the impious is abomination to our Lord: he that followeth justice is beloved of him.

Learn of good men.
all secrets known to
God. Harken to
good admonitions.
A cheerful heart is
desirous to learn.

10 The doctrine is evil of them that forsake the way of life: he that hateth reprehensions shall die.

11 hell, and perdition are before our Lord: how much more the hearts of the children of men?

12 The pestilent man loveth not him, that rebuketh him: nor goeth to the wise.

13 A glad heart cheereth the face: in pensiveness of mind the spirit is cast down.

A quiet mind.

14 The heart of the wise seeketh doctrine: and the mouth of fools is fed with unskillfulness.

| | |
|---|--|
| Contentment with sufficiency. | 15 all the days of the poor are evil: a secure mind is as it were a continual feast. |
| Patience. | 16 Better is a little with the fear of our Lord, then great treasures and unsatiable. |
| Diligence. | 17 It is better to be called to herbs with charity: then to a fatted calf with hatred. |
| Honor of parents. | 18 An angry man stirreth brawls: he that is patient appeaseth those that are raised. |
| Discretion. | 19 The way of the slothful is as an hedge of Thorns: the way of the just is without offence. |
| Desire to live well. | 20 A wise son maketh the father joyful: and the foolish man despiseth his mother. |
| Counsel in season. | 21 Folly is joy to a fool: and the wise man directeth his steps. |
| To him that is well trained in good works, heaven gates are open. Honest thoughts and words. A liberal mind | 22 Cogitations are dissipated where there is no counsel: but where many counselors are, they are confirmed. |
| | 23 A man rejoiceth in the sentence of his mouth: and a word in due time is best. |
| | 24 The path of life above the learned, that he may decline from the lowest hell. |
| | 25 Our Lord will destroy the house of the proud: and will make sure the borders of the widow. |
| Mercy and justice. | 26 Evil cogitations are an abomination to our Lord: and pure speech most beautiful shall be confirmed of him. |
| Obedience. | 27 He that pursueth avarice disturbeth his house: but he that hateth gifts shall live. |
| God assisteth the just. | By mercy and faith sins are purged: and by the fear of our Lord every one declineth from evil. |
| Words of edification. | 28 The mind of the just meditateth obedience: the mouth of the impious redoundeth with evils. |
| Love of discipline. and Admonition. | 29 Our Lord is far from the impious: and he will hear the prayers of the just. |
| | 30 The light of the eyes rejoiceth the soul: a good name fatteth the bones. |
| Humility. | 31 The ear that hearth the reprehensions of life, shall abide in the midst of the wise. |
| | 32 He that rejecteth discipline, despiseth his soul: but he that yieldeth to reprehensions, is a possessor of the heart. |
| | 33 The fear of our Lord, the discipline of wisdom: and humility goeth before Glory. |

Chapter 16

| | |
|--|--|
| Gods grace necessary in every good action. Mans judgment is not secure Commend thine affairs to God. | 1 IT pertaineth to man to prepare the heart: and to our Lord to govern the tongue |
| | 2 all the ways of man are open to his eyes: our Lord is the weigher of spirits. |

| | |
|---|--|
| <p>Gods providence. Punishment of sin. Equity. <i>unpunished.</i></p> | <p>3 Reveal thy works to our Lord: and thy cogitations shall be directed. 4 Our Lord hath wrought all things for himself: the impious also to the evil day. 5 every arrogant man is an abomination to our Lord: although hand shall be to hand he is not innocent.</p> |
| <p>Mercy.</p> | <p>The beginning of a good way, is to do justice and it is more acceptable with God, then to immolate hosts.</p> |
| <p>Devotion. Just gain. Necessity of Gods grace.</p> | <p>6 By mercy and truth iniquity is redeemed: and in the fear of our Lord evil is avoided. 7 When the ways of man shall please our Lord, he will convert also his enemies to peace.</p> |
| <p>God assisteth superiors in governing their subjects. Just balance do please God & good Kings. Righteousness. Fear, and reverence of authority.</p> | <p>8 Better is a little with justice, then much fruit with iniquity. 9 The heart of man disposeth his way: but it pertaineth to our Lord to direct his progress. 10 Divination is in the lips of the king, his mouth shall not err in judgment. 11 Weight and balance are judgments of our Lord: and his work all the stones of the bag. 12 They are abominable to the king that do impiously: because the throne is established by justice. 13 The will of Kings are just lips: he that speaketh right things shall be beloved.</p> |
| <p>Love of wisdom. Justice in general.</p> | <p>14 The kings indignation, messengers of death: and the wife man will pacify it. 15 In the cheerfulness of the kings countenance is life: and his Clemency is as the later shower.</p> |
| <p>Humility. Meekness.</p> | <p>16 Possess wisdom, because it is better then gold: and get prudence, because it is more precious then silver.</p> |
| <p>Hope in God.</p> | <p>17 The path of the just avoideth evils: the keeper of his soul keepeth his way. 18 Pride goeth before destruction, and before ruin the spirit shall be exalted.</p> |
| <p>Mildness.</p> | <p>19 It is better to be humbled with the meek, then to divide spoils with the proud.</p> |
| <p>Teaching others.</p> | <p>20 The learned in word shall find good things: and he that hopeth in our Lord, is blessed.</p> |
| <p>Sincere heart. Sweetness in conversation.</p> | <p>21 He that is wise in heart, shall be called prudent: and he that is sweet in speech shall find greater things. 22 A fountain of life the learning of him that possesseth it: the doctrine of fools foolishness. 23 The heart of the wise shall instruct his mouth: and shall add grace to his lips. 24 well set words are a honeycomb: sweetness of the soul the health of the bones.</p> |
| <p>True faith & Religion.</p> | <p>25 There is a way that seemeth to a man right: and the later ends thereof lead to <i>Ch. 14 v.</i></p> |

| | | |
|-------------------|--|-----|
| | death. | 12. |
| Proper industry. | 26 The soul of him that laboreth doth labor to himself, because his mouth hath compelled him: | |
| Charity. | | |
| Common good. | 27 The impious man diggeth evil, and in his lips fire burneth. | |
| True friendship. | 28 A perverse man raiseth contentions: and one full of words separateth princes. | |
| Sincere thoughts. | 29 An unjust man allureth his friend: and leadeth him by a way not good. | |
| Holy old age. | 30 He that with astonished eyes thinketh wicked things, biting his lips bringeth evil to pass. | |
| Patience. | 31 A crown of dignity old age, which shall be found in the ways of justice. | |
| Gods providence. | 32 Better is the patient then a strong man: and he that ruleth his mind, then the overthrower of cities. | |
| | 33 Lots are cast into the bosom, but they are ordered of our Lord. | |

ANNOTATIONS.

Chapter 16

A general rule that one place of holy Scripture is not contrary to another.

Gods grace is necessary both to begin and to prosecute any good work.

1. *It pertaineth to man to prepare the heart.*) For the better understanding of this and other hard places of holy Scripture, this general rule ever approved by all Christians, is most necessary, that all holy Scripture is true and certain, as being all indited by the holy Ghost, the Spirit of truth: and so one place is never contrary to another, though at first sight they may so seem to Mans understanding. For by this place the Pelagians would prove, that man can of himself, without the help of Gods grace, begin a good thing, though without this help he can not perform it, because it is here said: that it pertaineth to man to prepare the heart: that is, to begin a good thing. But St. Augustine showeth that it may not be so understood: because so it should be contrary to that saying of our Saviour: Without me you can do nothing; and that of St. Paul. We are not sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is of God. Which two evident places, with other like, do show that this place hath another different sense, from that which the Pelagians gather. And so St. Augustine, and other Fathers teach, that the wise man here affirmeth not, that man of himself can prepare his heart, or begin a good work, but that it pertaineth to man to prepare his heart, presupposing help of Gods grace, and having so begun, God also governeth the tongue, and by more grace directeth it to speak those things well, which the heart purposed, and disposed to be uttered; without which help none is able, neither to begin any meritorious work, nor to prosecute, nor perfect that is well begun. The like sentence followeth in the 9. verse: The heart of man disposeth his way: but it pertaineth to our Lord to direct his progress; signifying in both places, that after a thing is well begun (which can not be without the help of Gods grace) yet it can not proceed well, without more grace, still directing and strengthening Mans freewill.

*li 2. c. 8.
cont. duas
Epistolas
Palag.
Joan. 15.
2. Cor. 3.*

Chapter 17

| | |
|--------------------|---|
| Peace. | 1 BETTER is a dry morsel with joy, then a house full of victims with brawling. |
| Wisdom in general. | 2 A wise servant shall rule over foolish children, and divide inheritance among brethren. |
| Purification. | 3 As silver is tried by fire, and gold in the furnace: so our Lord proveth the |

| | |
|---------------------------|---|
| | hearts. |
| Fellowship with the good. | 4 The evil man obeyeth an unjust tongue: and the deceitful obeyeth lying lips. |
| Commiseration. | 5 He that despiseth the poor, upbraideth his maker: and he that rejoiceth at another Mans ruin, shall not be unpunished. |
| Succession. | 6 The crown of old men the childrens children: and the Glory of children their fathers. |
| Gravity in speech. | 7 Eloquent words become not a fool, nor lying lips a prince. |
| Desire of eternal life. | 8 A most grateful pearl, the expectation of him that expecteth: whither soever he turneth himself, he understandeth wisely. |
| Remitting offences. | 9 He that concealeth offence, seeketh friendships: he that in other word repeateth it, separateth the confederate. |
| Discrete correction. | 10 Reprehension doth more profit with a wise man, then an hundred stripes with a fool. |
| Concord. | 11 An evil man always seeketh brawls: but a cruel angel shall be sent against him. |
| Gentleness. | 12 It is better to meet a bear when her young are taken away, then a fool trusting to himself in his own folly. |
| Gratitude. | 13 He that rendereth evil things for good, evil shall not depart from his house. |
| Conservation of peace. | 14 He that letteth water go, is the head of brawls: & before he suffer contumely, he forsaketh judgment. |
| Just censure. | 15 He that justifieth the impious, and he that condemneth the just, both are abominable before God. |
| Spiritual riches. | 16 What doth it profit a fool to have riches, whereas he can not buy wisdom? |
| Humility. | He that maketh his house high, seeketh ruin: and he that refuseth to learn, shall fall into evils. |
| Constancy. | 17 He loveth at all time that is a friend: and a brother is proved in distresses. |
| Carefulness in promising. | 18 A foolish man will clap the hands, when he is surety for his friend. |
| Concord. | 19 He that meditateth discords, loveth brawls: and he that exalteth the door, seeketh ruin. |
| Sincerity. | 20 He that is of a perverse heart, shall not find good: and he that turneth his tongue, shall fall into evil. |
| Education of youth. | 21 A fool is born to his own ignominy: but neither shall the father rejoice in a fool. |
| Alacrity of heart. | 22 A joyful mind maketh a flourishing age: a sorrowful spirit drieth up the bones. |
| Just judgment. | 23 The impious receiveth gifts out of the bosom, that he may pervert the paths of judgment. |
| Contempt of the world. | 24 In the face of the prudent wisdom shineth: the eyes of fools are in the ends of the earth. |
| Filial obedience. | |
| Obedience to Magistrates. | 25 A foolish son is the anger of the father: and the sorrow of the mother that bare him. |

Discretion in speaking.
Moderate silence.

26 It is not good, to do hurt to the just: nor to strike the prince, which judgeth right.

27 He that moderateth his words, is learned and prudent: and the learned man is of a precious spirit.

28 The fool also if he hold his peace, shall be reputed wise: and if he close his lips, a man of understanding.

Chapter 18

Constant amity. 1 **HE** seeketh occasions that will depart from a friend: he shall ever be subject to reproach.

Harken to good counsel. 2 A fool receiveth not the words of prudence: unless thou say those things which are in his heart.

Speedy repentance. 3 The impious when he shall come into the depth of sins, contemneth: but ignominy and reproach follow him.

a wise man.
Wise discourse. 4 Deep water words from the mouth of a man: and a stream overflowing the fountain of wisdom.

Equity. 5 To accept the person of the impious in judgment is not good, that thou decline from the truth of judgment.

Study of peace. 6 The lips of a fool mingle him with strife: and his mouth provoketh brawls.

Guard of the tongue. 7 The mouth of a fool is his destruction: and his lips are the ruin of his soul.

Avoid secret bate makers. 8 The words of the double tongued, as it were simple: and the same come even to the inner part of the belly.

Fortitude. 9 He that is soft and dissolute in his work, is the brother of him that destroyeth his own works.

Constant labor. 10 A most strong tower, the name of our Lord: the just runneth to it, and shall be exalted.

Confidence in God. 11 The substance of the rich man a city of his strength: and as a strong wall compassing him about.

Spiritual riches. 12 Before he be broken, the heart of a man is exalted: and before he be glorified, it is humbled.

Humility. 13 He that answereth before he hear, showeth himself to be a fool, and Worthy of confusion.

Consideration in answering. 14 The spirit of a man upholdeth his imbecility: but a spirit that is easy to be angry who can sustain?

Quietness of spirit. 15 A wise heart shall possess knowledge: and the ear of the wise seeketh doctrine.

Desire to learn. 16 The gift of a man enlargeth his way, & maketh him room before princes.

Alms deeds. 17 The just is first accuser of himself: his friend cometh, and shall search him.

Acknowledging of faults. 18 Lot suppresseth contradictions, and between the mighty also it determineth.

Use of lots to make agreement. Fraternal concord. Godly 19 Brother that is helped of brother, is as a strong city: and judgments are as

| | |
|---|---|
| instructions. | the bars of cities. |
| Right use of the tongue. | 20 Of the fruit of Mans mouth his belly shall be filled: and the offsprings of his lips shall fill him. |
| A wifes virtue is her best dowry. Meekness. | 21 Death and life in the hand of the tongue: they that love it, shall eat the fruits thereof. |
| Amity with affability. | 22 He that hath found a good wife, hath found a good thing, and hath received a pleasure of our Lord. |
| | 23 The poor speaketh with supplications, and the rich will speak roughly. |
| | 24 A man amiable to society, shall be more friendly, then a brother. |

Chapter 19

| | |
|---|--|
| Honest poverty. | 1 BETTER is a poor man, that walketh in his simplicity, then a rich writhing his lips, and unwise. |
| Knowledge of ourselves. | 2 Where is no knowledge of the soul, is not good: and he that is hasty with his feet shall stumble. |
| Mans own will the cause of evil. Spiritual riches secure. True testimony. | 3 The folly of a man supplanteth his steps: and he boileth in his mind against God. |
| | 4 Riches add many friends: but from the poor they also which he had are separated. |
| | 5 A false witness shall not be unpunished: & he that speaketh lies, shall not escape. |
| Liberality. | 6 many worship the person of the mighty, and are friends of him that giveth gifts. |
| Industrious travail. | 7 The brethren of the poor man hate him: more over also his friends have departed far from him. |
| Solid doctrine. | 8 He that pursueth words only, shall have nothing: but he that is possessor of the mind, loveth his soul, and the keeper of prudence shall find good things. |
| True testimony. | 9 A false witness shall not be unpunished: and he that speaketh lies shall perish. |
| Wise & fit magistrates. | 10 Delicacies become not a fool: nor a servant to rule over princes. |
| Patience in teachers. Loyalty to Kings, and Princes. Domestical peace. | 11 The doctrine of man is known by patience: and his Glory is to over pass unjust things. |
| | 12 As the roaring of a lion, so also the anger of a king: and as dew upon grass, so also his cheerfulness. |
| A good wife is Gods gift. | 13 The sorrow of the father, a foolish son: and roofs continually dropping through, a woman full of brawling. |
| Diligence. | 14 House and riches are given of the parents: but of our Lord properly a prudent wife. |
| Obedience. | 15 Slothfulness bringeth drowsiness, and a dissolute soul shall be an hungered. |
| Alms deeds. | 16 He that keepeth the commandment, keepeth his soul: but he that neglecteth his way, shall die. |

| | |
|--|---|
| Moderate chastisement. | 17 He lendeth our Lord that hath mercy on the poor: and he will repay him the like. |
| Patience. | 18 Nurture thy son, despair not: but to the killing of him set not thy soul. |
| Follow good counsel. | 19 He that is impatient, shall sustain damage: and when he shall take away violently, he shall add another thing. |
| Trust in God. | 20 Hear counsel, and receive discipline, that thou mayest be wise in thy later ends. |
| Good will to help the poor. Fear of God. | 21 many cogitations in the heart of a man: but the will of our Lord shall be permanent. |
| Diligent travail. | 22 A needy man is merciful: and better is the poor then the lying man. |
| Just correction. | 23 The fear of our Lord unto life: and in fullness he shall abide, without the visitation most noisome. |
| Honor of parents. | 24 The slothful hideth his hand under the armhole, neither doth he put it to his mouth. |
| Desire to learn. | 25 The pestilent man being whipped, the fool shall be wiser: but if thou rebuke a wise man he will understand discipline. |
| True testimony. | 26 He that afflicteth his father, and fleeth from his mother, is ignominious and unhappy. |
| Fear of eternal punishment. | 27 Cease not o son to hear doctrine, neither be ignorant of the words of knowledge. |
| | 28 An unjust witness scorneth judgment: and the mouth of the impious devoureth iniquity. |
| | 29 Judgments are prepared for scorers: & hammers striking for the bodys of fools. |

Chapter 21

| | |
|-----------------------|---|
| Sobriety. | 1 WINE is a luxurious thing, & drunkenness tumultuous: whosoever is delighted therewith shall not be wise. |
| Obedience to Princes. | 2 As the roaring of a lion, so also the terror of a king: he that provoketh him, sinneth also against his own soul. |
| Concord. | 3 It is honor to a man, that separateth himself from contentions: but all fools meddle with contumelies. |
| Industry. | 4 Because of cold the slothful would not plow: he shall beg therefore in the summer, and it shall not be given him. |
| Profound counsel. | 5 As deep water, so counsel in the heart of a man: but a wise man shall draw it out. |
| Fidelity. | 6 many men are called merciful: but a faithful man who shall find? |
| Sincerity. | 7 The just that walketh in his simplicity, shall leave blessed children. |
| Execution of Justice. | 8 The king, that sitteth in the throne of judgment, dissipateth all evil with his look. |
| Necessity of grace. | 9 Who can say: My heart is clean, I am pure from sin? |

| | |
|----------------------------|---|
| Equity. | 10 Weight and weight, measure and measure: both are abominable before God.) |
| Good toward lives. | 11 By his conversation a child is perceived, if his works be clean and right. |
| Right use of senses. | 12 The ear hearing, and the eye Seeing, our Lord made both. |
| Diligent travail | 13 Love not sleep, lest poverty oppress thee: open thine eyes and be filled with Breads. |
| Prudence. | 14 It is naught, it is naught, saith every buyer: and when he is departed he will boast. |
| Knowledge is a Jewell. | 15 There is gold, and multitude of pearls: but a precious vessel the lips of knowledge. |
| Security in suretyship. | 16 Take his garment, that was the surety of a stranger, and for strangers take a pledge from him. |
| Truth. | 17 The bread of lying is sweet to a man: and afterward his mouth shall be filled with the gravel stone. |
| Counsel in war. | 18 Cogitations are strengthened by counsels: and battles are to be handled by governments. |
| Consult with the faithful. | 19 Meddle not with him that revealeth mysteries, and walketh fraudulently, and dilateth his lips. |
| Honor of parents. | 20 He that curseth his father, and mother, his lamp shall be extinguished in the midst of darkness. |
| Lawful gain. | 21 The inheritance whereunto haste is made in the beginning, in the later end shall lack blessing. |
| Meekness. | 22 Say not: I will requite evil: expect our Lord, and he will deliver thee. |
| Equity. | 23 Weight and weight are abomination with our Lord: a deceitful balance is not good. |
| Trust in Gods providence. | 24 The steps of man are directed of our Lord: but who of men can understand his own way? |
| Performance of vows. | 25 It is ruin to a man to devour saints, and afterward to retract the vows. |
| Public justice. | 26 A wise king dissipateth the impious, and bendeth over them a triumphant arch. |
| Purity of mind. | 27 The lamp of our Lord, the breath of a man, which searcheth all the secrets of the belly. |
| Three kingly virtues. | 28 Mercy, & truth keep the king, and his throne is strengthened by clemency. |
| Prudence with fortitude. | 29 The joy of young men their strength: and the dignity of old men a gray head. |
| Punishment of sins. | 30 The blueness of the wound shall wipe away evils: and stripes in the more secret place of the belly. |

Chapter 21

| | |
|------------------|---|
| Gods providence. | 1 AS divisions of waters, so the heart of the king is in the hand of our Lord: whither soever he will, he shall incline it. |
|------------------|---|

| | |
|-------------------------------|---|
| ch. 14. v. 12. & 16. v. 2. | 2 every way of a man seemeth to himself right: but our Lord weigheth the hearts. |
| Mercy and judgment. | 3 To do mercy and judgment, doth more please our Lord, then victims. |
| Humility. | 4 Exaltation of the eyes is the dilatation of the heart: the lamp of the impious sin. |
| Fortitude. | 5 The cogitations of the strong are always in abundance: but every sluggard is always in poverty. |
| Truth. | 6 He that gathereth treasures with a lying tongue, is vain and witless, and shall stumble at the snares of death. |
| Equity. | 7 The robberies of the impious, shall draw them down, because they would not do judgment. |
| Right in heart. | 8 The perverse way of a man is strange: but he that is clean, his work is right. |
| Domestical peace. | 9 It is better to sit in a corner of the house top, then with a brawling woman, and in a common house. |
| Commiseration. | 10 The soul of the impious desireth evil, he will not have pity on his neighbor. |
| Chastisement of sin. | 11 The pestilent man being punished, the little one will be wiser: and if he follow the wise man, he will take knowledge. |
| Charity. | 12 The just deviseth concerning the house of the impious, that he may draw the impious from evil. |
| Alms deeds. | 13 He that stoppeth his ear at the cry of the poor, himself also shall cry, and shall not be heard. |
| Alms in secret. | 14 A gift hid quencheth angers: and a gift in the bosom the greatest indignation. |
| Just punishment. | 15 It is a joy to the just to do judgment: and dread to them that work iniquity. |
| Observation of orders. | 16 A man, that shall err from the way of doctrine, shall abide in the assembly of giants. |
| Temperance & parsimony. | 17 He that loveth good cheer, shall be in poverty: he that loveth wine, and fat things, shall not be rich. |
| Piety. | 18 The impious shall be given for the just: and the unjust for the righteous. |
| Domestical peace. | 19 It is better to dwell in a desert land, then with a brawling and angry woman. |
| Frugality. | 20 Treasure to be desired, and oil in the habitation of the just: and the unwise man shall dissipate it. |
| Justice, and mercy. | 21 He that followeth justice and mercy, shall find life, justice, and Glory. |
| Fortitude. | 22 The wise hath scaled the city of the strong, and hath destroyed the confidence thereof. |
| Guard of the tongue. | 23 He that keepeth his mouth, and his tongue, keepeth his soul from distresses. |
| Modesty. | 24 The proud and arrogant is called unlearned, which in anger worketh pride. |
| Diligent travail. | 25 Desires kill the slothful: for his hands would not work any thing: |
| Liberality. | 26 all the day he longeth and desireth: but he that is just, will give, and will not cease. |
| Sincerity in religion. | 27 The hosts of the impious abominable, because they are offered of |
| True testimony, and | |

| | |
|--------------------------|--|
| sound doctrine. | wickedness. |
| Amendment of faults. | 28 A lying witness shall perish: an obedient man shall speak victory. |
| Conformity to Gods will. | 29 The impious man malepertly hardeneth his countenance: but he that is righteous, correcteth his way. |
| Gods grace necessary. | 30 There is no wisdom, there is no prudence, there is no counsel against our Lord. |
| | 31 The horse is prepared to the day of battle: but our Lord giveth salvation. |

Chapter 22

| | |
|------------------------------|--|
| Honest fame. | 1 BETTER is a good name, then much riches: above silver and gold, good grace. |
| Contentment with out state. | 2 The rich and poor have met one another: our Lord is the maker of both. |
| Prudence. | 3 The subtle saw evil, and hid himself: the innocent passed by, and was afflicted with damage. |
| Poverty of spirit. | 4 The end of modesty the fear of our Lord, riches and Glory and life. |
| Care of the souls health. | 5 Armor and swords in the way of the perverse: but the keeper of his own soul departeth far from them. |
| Good custom in virtues. | 6 It is a proverb: A young man according to his way, when he is old, will not depart from it. |
| Diligent travail. | 7 The rich man ruleth over the poor: and he that borroweth is the servant of him that lendeth. |
| Equity. | 8 He that soweth iniquity, shall reap evils, and with the rod of his wrath, he shall be consumed. |
| Alms deeds. | 9 He that is prone to mercy, shall be blessed: for of his Breads he hath given to the poor. He that giveth gifts shall purchase victory and honor: but he that receiveth taketh away the soul of the giver. |
| Better to give then to take. | 10 Cast out the scorner, and brawling shall go forth with him, and cause shall cease and contumelies. |
| Expel the incorrigible. | 11 He that loveth cleanness of heart, for the grace of his lips, shall have the king his friend. |
| Cleanness of heart. | 12 The eyes of our Lord keep knowledge: and the words of the just are supplanted. |
| The godly prosper. | 13 The slothful saith: A lion is without, in the midst of the streets I am to be slain. |
| Fortitude. | 14 A deep pit the mouth of a strange woman: he with whom our Lord is angry, shall fall into it. |
| Care of chastity. | 15 Folly is tied together in the heart of a child, and the rod of discipline shall drive it away. |
| Chastisement. | 16 He that doth calumniate the poor, to increase his riches, himself shall give to a richer, and shall be in need. |
| Compassion. | |

Rules of wisdom are necessary, profitable, and upon practice found pleasant: rightly directing all our thoughts words and deeds.

Care of the poor, because they are dear to God. Flee from evil company which may corrupt thee. Avoid suretyship, lest thou fall into distress. Keep ancient traditions. Diligent travail.

Modesty and discretion at the table of great persons.

Mediocrity of riches, and contentment with mean state. Eat not with a niggard, lest he be secretly grieved, outwardly dissembling, and thyself repent it. Advise not the incapable.

17 Incline thine ear, and hear the words of wise men: and set thy heart to my doctrine:

18 which shall be beautiful for thee, when thou shalt keep it in thy belly, and it shall flow in thy lips.

19 That thy confidence may be in our Lord, wherefore I have showed also it to thee this day.

20 Behold I have described it to thee three manner of ways, in cogitations and knowledge:

21 that I might show thee the stability, and the words of truth, out of these to answer them, that sent thee.

22 do not violence to the poor, because he is poor: neither oppress the needy in the gate:

23 because our Lord will judge his cause, and will pierce them, that have pierced his soul.

24 Be not friend to an angry man, nor walk with a furious man:

25 lest perhaps thou learn his paths, and take scandal to thy soul.

26 Be not with them, that stick down their hands, and that offer themselves sureties for debts:

27 for if thou have not wherewith to restore, what cause is there, that he should take the covering from thy bed?

28 Transgress not the ancient bounds, which thy fathers have put.

29 Hast thou seen a man quick in his work? he shall stand before Kings, neither shall be before the unnoble.

Chapter 23

1 **WHEN** thou shalt sit to eat with a prince, attend diligently what things are set before thy face:

2 and set a knife in thy throat, if notwithstanding thou have thy soul in thine own power.

3 Desire not his meats, in which is the bread of lying.

4 Labor not to be rich: but set a mean to thy prudence.

5 Lift not up thine eyes to the riches, which thou canst not have: because they shall make to themselves wings as of an eagle, and shall fly into heaven.

6 Eat not with an envious man, and desire not his meats.

7 Because after the similitude of a soothsayer, and Diviner, he esteemeth that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

8 The meats which thou hadst eaten thou shalt vomit up: and shalt lose thy beautiful words.

9 Speak not in the ears of the unwise: because they will despise the doctrine of thy speech.

Hurt not orphans:
for they are dear to
God.

Diligent study of
wisdom.

Moderate
Chastisement
profiteth youth.

Virtues of children
are joyful to the
parents.
Contentment with
Gods will. Hope of
reward. Learn and
practice wisdom.
Sobriety and
Temperance.

Honor of parents.

Wisdom most
precious.

See. v. 15. and 16.

Bodily and spiritual
purity.

Sobriety always
necessary. Detest
drunkenness.

Drunkenness is
deceitful,

dangerous,

beastly,

hurtful to others,
senseless, and
unsatiable.

10 Touch not the bounds of little ones: and into the field of pupils enter not.

11 For their near kinsman is strong: and he will judge their cause against thee.

12 Let thy heart enter into doctrine: and thine ears to words of knowledge.

13 Withdraw not discipline from a child: for if thou shalt strike him with the rod, he shall not die.

14 Thou shalt strike him with the rod: and deliver his soul from hell.

15 My son, if thy mind shall be wise, my heart shall be glad with thee:

16 And my reins shall rejoice, when thy lips shall speak right things.

17 Let not thy heart envy sinners: but in the fear of our Lord be thou all the day:

18 because thou shalt have hope in the later end, and thine exaltation shall not be taken away.

19 Hear my son, & be wise: & direct thy mind in the way.

20 Be not in the Feasts of great drinkers, nor in their comessations, which contribute flesh together to eat:

21 because they that are given to drinking, and that pay shots, shall be consumed, and drowsiness shall be clothed with rags.

22 Hear thy father, that begot thee: and contemn not thy mother when she is old.

23 Bye truth, and sell not Wisdom, and doctrine, and intelligence.

24 The father of the just rejoiceth with gladness: he that hath begotten a wise man, shall rejoice in him.

25 Let thy father be glad, and thy mother, and let her rejoice that bare thee.

26 My son give me thy heart: & let thine eyes keep my ways.

27 For an harlot is a deep ditch: & a strange woman a narrow pit.

28 She lieth in wait in the way as a robber, and whom she shall see not circumspect, she will kill.

29 To whom is woe? to whose father woe? to whom brawls? to whom ditches? to whom wounds without cause? to whom blood shedding eyes?

30 Is it not to them that pass their time in wine, and study to drink out their cups?

31 Behold not wine when it waxeth yellow, when the color thereof shall shine in the glass: it goeth in pleasantly,

32 but in the end, it will bite like a snake, and as a basilisk it will power abroad poisons.

33 Thine eyes shall see strange women, and thy heart shall speak perverse things.

34 And thou shalt be as one sleeping in the midst of the sea, and as the governor fast a sleep, the stern being lost.

35 And thou shalt say: They have beaten me, but I was not grieved: they drew

me, and I felt not: When shall I awake, and find wines again?

Chapter 24

Flee evil company,
lest thou be allured
to vice. Wisdom and
virtues, not
wickedness, do
prosper temporally
and spiritually.

Counsel in wars and
other great affairs.

Good purposes.
Report well of
others. Fortitude.

Works of mercy,
according to our
hability.

Wisdom is sweet:
and giveth hope.

Toleration of others
imperfections:

Without which none
liveth. Charity
towards enemies.

Have peace with all:
so much as may be.
Loyalty to God &
king.

Equity in judgment,
condemning the
guilty, & delivering
the innocent, is very

1 **EMULATE** not evil men, neither desire thou to be with them:

2 because their mind doth meditate robberies, and their lips speak deceits.

3 By Wisdom the house shall be built, and by prudence it shall be strengthened.

4 In doctrine the cellars shall be replenished with all precious, and most beautiful substance.

5 A wise man is strong: and a learned man, strong and valiant.

6 Because war is managed by due ordering & there shall be salvation where many counsels are.

7 Wisdom is high for a fool, and in the gate he shall not open his mouth.

8 He that thinketh to do evils, shall be called a fool.

9 The cogitation of a fool is sin: and a detractor the abomination of men.

10 If thou despair being weary in the day of distress: thy strength shall be diminished.

11 Deliver them that are led to death: and those that are drawn to death cease not to deliver.

12 If thou say: I am not of force: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.

13 Eat honey my son, because it is good, and the honeycomb most sweet to thy throat:

14 so also the doctrine of Wisdom to thy soul: which when thou shalt find, thou shalt have hope in the later end, and thy hope shall not perish.

15 Lie not in wait, nor seek impiety in the house of the just, nor spoil his rest.

16 For seven times shall the just fall, and shall rise again: but the impious shall fall into evil.

17 When thine enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:

18 Lest perhaps our Lord see, and it displease him, and he take away his wrath from him.

19 Contend not with the most wicked, nor emulate the impious:

20 because evil men have not hope of things to come, and the lamp of the impious shall be extinguished.

21 Fear our Lord, my son, and the king: & with detractors meddle not:

22 because their perdition shall suddenly rise: and the ruin of both who knoweth?

23 These things also to the wise: to know a person in judgment is not good.

*Oftentimes.
St. Aug. li.
11. c. 31.
civit.*

grateful to all.

24 They that say to the impious: Thou art just: peoples shall curse them, and tribes shall detest them.

25 They that rebuke him, shall be praised: and blessing shall come upon them.

Order in all affairs.

26 He shall kiss the lips, who answereth right words.

Discretion in bearing witness. Revenge not.

27 Prepare thy work abroad, and diligently till thy ground: that afterward thou mayest build thy house.

28 Be not witness without cause against thy neighbor: neither allure any man with thy lips.

Diligent labor, and vigilance to provide necessaries, and to avoid beggary.

29 Say not: As he hath done to me, so will I do to him: I will render to every one according to his work.

30 I passed by the field of a slothful man, and by the vineyard of a foolish man:

31 and behold nettles had filled it wholly, and Thorns had covered the face thereof, and the wall of stones was destroyed.

32 Which when I had seen, I laid it in my heart, and by the example I learned discipline.

33 A little I say, thou shalt sleep, a little thou shalt slumber, a little shalt thou join thy hands together, to rest:

34 and as a post, poverty shall come to thee, & beggary as a man armed.

ANNOTATIONS

Chapter 24

A just man falling into venial sins is not thereby unjust, nor Gods enemy.

All sins are not mortal.

16. *Seven times shall the just fall.*) A just man, that is to say, Gods true servant, free from mortal sin, is subject during this life, to many tentations, imperfections, and may often fall into venial sins, and not lose justice, nor the true title of a just man (as here he is called) nor become the Devils servant, nor Gods enemy: but through Gods grace helping his weakness, he riseth again from small sins, still persevering in Gods favor: whereas contrariwise the impious falleth into evil, to wit, into more and more sin, through malice, and lack of grace, & riseth not so easily. And therefore the wise man here admonisheth, not to lie in wait, nor calumniously to seek impiety in the house, (that is, in the soul) of the just. For though he commit some faults, yet he riseth again, and is not impious, unjust, nor guilty of mortal crime, as the wicked man is.

Chapter 25

The 2. part. More Parables of Salomon written by others.

Gods works are not all revealed. Kings have some secrets. Public justice and punishment of sin. Modesty, and Humility.

1 **THESE** also are the parables of Salomon, which the men of Ezechias king of Juda wrote out.

2 It is the Glory of God to conceal the word, and the Glory of Kings to search the speech.

3 The heaven above, and the earth beneath, and the heart of Kings is inscrutable.

4 Take away the rust from silver, and there shall come forth a most pure vessel:

5 Take away impiety from the kings countenance, and his throne shall be established with justice.

| | | |
|--|---|--|
| | 6 Appear not glorious before the king, and in the place of great men stand not. | |
| | 7 For it is better that it be said to thee: Come up hither; then that thou be humbled before the prince. | |
| Care of others fame. Compose Controversies secretly, rather than contend in public court. | 8 The things which thy eyes have seen, utter not quickly in a brawl: lest afterward thou canst not amend it, when thou hast dishonored thy friend. | |
| | 9 Treat thy cause with thy friend, and reveal not a secret to a stranger: | |
| | 10 lest perhaps he insult against thee, when he hearth, and cease not to upbraid thee. | <i>*From fear.</i> |
| Speak in due time. Prudent admonition. Diligence in public affairs. Performance of promised industry. Meekness. | Grace and friendship deliver * : which keep to thyself, lest thou become reproachful. | |
| | 11 Apples of gold in silver beds, he that speaketh a word in his time. | |
| | 12 A golden earlet, and a shining precious stone, he that rebuketh a wise man, and an obedient ear. | |
| | 13 As the cold of snow in the day of harvest, so a faithful legate to him, that sent him, maketh his soul to rest. | |
| | 14 Clouds, and wind, and no rain following, a glorious man, and not accomplishing his promises. | |
| | 15 By patience the prince shall be pacified, and a soft tongue shall break hardness. | |
| Temperance. Modesty. | 16 Thou hast found honey, eat that which sufficeth thee, lest perhaps being filled thou vomit it up. | |
| | 17 Withdraw thy foot from the house of thy neighbor, lest some time having his fill he hate thee. | |
| True testimony. | 18 A dart, and sword, and a sharp arrow, a man that speaketh false testimony against his neighbor. | |
| Trust not dissembler. | 19 A rotten tooth, and weary foot, he that hopeth upon the unfaithful in the day of distress, | |
| Strive not with the incorrigible. Alacrity. Charity towards enemies | 20 and that loseth his cloak in the day of cold. Vinegar in * nither, he that singeth songs to a naughty heart. As a moth the garment, and a worm the wood: so the sadness of a man hurteth the heart. | <i>* A consuming saltish hard earth.</i> |
| | 21 If thine enemy shall hunger, give him meat: if he thirst, give him water to drink: | |
| | 22 for thou shalt heap hot coals upon his head, and our Lord will reward thee. | <i>Rom. 12.</i> |
| Hear not detraction. Domestical peace. | 23 The north wind dissipateth rains, & a sad look the tongue that detracteth. | |
| | 24 It is better to sit in a corner of the house top, then with a brawling woman, and in a common house. | |
| Joy of well doing. Profession of truth. | 25 Cold water to a thirsty soul, and good tidings from a far country. | |
| | 26 A fountain troubled with the foot, and a vain corrupted, the just falling before the impious. | |
| Humility in knowledge. Government of the | 27 As he that eateth much honey, it is not good for him: so he that is a searcher of the Majesty, shall be oppressed of the Glory. | |

tongue.

28 As a city being open and without compass of walls, so a man that can not repress his spirit in speaking.

Chapter 26

Advance not the vicious.

1 **AS** snow in the summer, and rain in the harvest: so is Glory indecent for a fool.

Patience in false slander.

2 As a bird flying to other places, & a sparrow going whither he list: so a curse uttered in vain shall light upon some man.

Chastisement.

3 A whip for a horse, and a snaffle for an ass, and a rod on the back of the unwise.

Answer a fool wisely: detecting his folly.

4 Answer not a fool according to his folly, lest thou be made like to him.

5 Answer a fool according to his folly, lest he seem to himself to be wise.

Place fit men in office:

6 Lame of feet, and drinking iniquity, he that sendeth words by a foolish messenger.

Wise men in authority:

7 As a lame man hath fair legs in vain: so a parable is indecent in the mouth of fools.

Virtuous in honor; and Learned to teach. Make fools to keep silence. Return not to former sins. Humble opinion of thy self. Fortitude. Profitable labors. At least some good work. Love not idleness.

8 As he that casteth a stone into the heap of Mercury: so he that giveth honor to the unwise.

9 As if a thorn should grow in the hand of the drunkard: so a parable in the mouth of fools.

10 Judgment determineth causes: and he that putteth a fool to silence, appeaseth angers.

11 As a dog that returneth to his vomit, so the unwise that reiterateth his folly.

2. Pet. 2.

12 Hast thou seen a man seem to himself wise? the fool shall have hope rather then he.

13 The slothful saith: A lion is in the way, and a lioness in the journeys:

14 as a door turneth on his hinge so the slothful in his bed.

15 The slothful hideth his hand under the armhole, and is grieved if he turneth it to his mouth.

16 The slothful seemeth wiser to himself, then seven men speaking sentences.

Intermeddle not in brawls Unfeigned friendship, especially in familiar acquaintance. Punish baitmakers. Pacify the wrathful.

17 As he that taketh a dog by the ears, so he that passeth by impatient, and meddleth with another Mans brawl.

18 As he is hurtful that shooteth arrows, and spears unto death:

19 so a man, that hurteth his friend fraudulently: and when he is taken with all saith: I did it in jest.

20 When wood faileth, the fire shall be extinguished: and the whisperer taken away, brawls cease.

21 As coals to burning coals, and wood to fire, so an angry man raiseth brawls.

Hear not whisperers of evil reporters. Flee from hypocrites. Whose

22 The words of the whisperer as it were simple, and the same come to the inmost parts of the belly.

flattery and soft speech are suspicious, they will fall at last into their own traps, truth prevailing.

- 23 As if thou wouldest adorn an earthen vessel with drossy silver, so swelling lips joined with a most wicked heart.
- 24 An enemy is perceived by his lips, when he shall handle deceits in his heart.
- 25 When he shall submit his voice, believe him not: because there are seven mischiefs in his heart.
- 26 He that covereth hatred fraudulently, his malice shall be revealed in the Council.
- 27 He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.
- 28 A deceitful tongue loveth not truth, and a slipper mouth worketh ruins.

Chapter 27

Trust not to future uncertainties.

1 **BOAST** not for tomorrow, being ignorant what the day to come may bring forth.

Praise not thyself.

2 Let another praise thee, and not thine own mouth: a stranger and not thine own lips.

Beware of a fools wrath: for it hath no mercy.

3 A stone is heavy, and sand weighty: but the anger of a fool is heavier then both.

4 Anger hath no mercy, nor fury breaking forth: and the violence of a moved spirit who can sustain?

Love friendly severity not enemies flattery. Temperance in meat. Just care of thy family.

5 Better is manifest correption, then love hidden.

6 Better are the wounds of him that loveth, then the fraudulent kisses of him that hateth.

7 A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take bitter also for sweet.

Esteem friendly counsel.

8 As a bird fleeing from her nest, so a man that forsaketh his place.

9 The heart is delighted with ointment and diverse odors: and with the good counsels of a friend the soul is sweetened.

Old friends are better, & surer then a kinsman. Be wise even for thy fathers sake. Foresee and prevent dangers. Trust not enemies. Suspect extraordinary courtesy. Tolerate incorrigible brawlers with patience; lest they become worse, by thy striving to amend them. Conserve that is good. Conscience is best witness. Contentment with

10 Thy friend, and thy fathers friend do not leave: and go not into thy brothers house in the day of thine affliction.

Better is a neighbor near then a brother far of.

11 Study Wisdom my son, & make my heart joyful, that thou mayest make answer to the upbraider.

12 The subtle man seeing evil, hideth himself: little ones passing through have sustained evil detriments.

13 Take his garment, that hath been surety for a stranger: and for aliens take from him a pledge.

14 He that blesseth his neighbor with a loud voice, rising in the night, he shall be like him that curseth.

15 Dropping through in the day of cold, and a brawling woman are compared together:

our state. Humility
desireth not praise.

16 He that retaineth her, as he that should hold the wind, and shall call in the oil of his right hand.

17 Iron is sharpened with iron, and a man sharpeneth the face of his friend.

18 He that keepeth the fig tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.

19 As in waters the countenance of them that look therein shineth, so the hearts of men are manifest to the prudent.

20 hell and perdition are never filled: in like manner also the eyes of men are unsatiable.

21 As silver is tried in the forge, and gold in the furnace: so a man is proved by the mouth of him that praiseth.

Right of heart.

The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.

Strive not to teach a fool.

22 If thou shalt bray a fool in a mortar, as when a pestle striketh upon ptisane, his folly shall not be taken from him.

Discharge thy duty: Whiles thou art in this life. Be content with things necessary, and they shall be given to thee. *Mat. 6. v. 33.*

23 Know diligently the countenance of thy cattle, and consider thy flocks:

24 For thou shalt not have power always: but a crown shall be given into generation and generation.

25 The meadows are open, and the green herbs have appeared, and the grass is gathered out of the mountains.

26 Lambs for thy garment: and kids the price of the field.

27 Let the milk of the goats suffice thee for thy meats, and for the necessities of thy house: and for victual to thy handmaids.

Chapter 28

Innocency is without fear.

1 **THE** impious fleeth, no man pursuing: but the just confident as a lion, shall be without terror.

General piety of the people procureth Gods favor.

2 For the sins of the land the princes thereof shall be many: & for the Wisdom of a man, & the knowledge of those things that are said, the life of the prince shall be longer.

Neighborly compassion.

3 A poor man calumniating the poor, is like a vehement shower, Whereby famine is gotten.

Zeal of justice.

4 They that forsake the law, praise the impious: they that keep it, are set on fire against him.

Remember the day of judgment. Honesty and poverty. No want nor waste.

5 Evil men think not on judgment: but they that seek after our Lord, Mark all things.

6 Better is a poor man walking in his simplicity, then the rich in crooked ways.

7 He that keepeth the law is a wise son, but he that feedeth gluttons, shameth his father.

Just gain in traffic. Obedience to

8 He that heapeth together riches by usuries and ocker, gathereth them for him that is liberal to the poor.

| | |
|--|---|
| magistrates. | 9 He that turneth away his ears from hearing the law, his prayer shall be execrable. |
| give counsel sincerely. | 10 He that deceiveth the just in a wicked way, shall fall into his destruction: and the simple shall possess his goods. |
| Humility in authority. | 11 The rich man seemeth to himself wise: but the poor man being prudent shall search him. |
| Place the godly in office. | 12 In the exultation of the just there is much Glory: when the impious reign ruins of men. |
| Acknowledge thy faults. | 13 He that hideth his wicked deeds, shall not be directed: but he that shall confess, and shall forsake them, shall obtain mercy. |
| Fear to offend. | 14 Blessed is the man, that is always fearful: but he that is of an obstinate mind, shall fall into evil. |
| Clemency in princes, and prudent liberality. Revenge bloodshed. | 15 A roaring lion, and hungry bear, an impious prince over the poor people. |
| | 16 A prince lacking prudence, shall oppress many by calumny: but he that hateth avarice, his days shall be made long. |
| Harmless life. | 17 A man that doth calumniate the blood of a soul, if he shall flee into a lake, no man abideth. |
| Diligent labor. | 18 He that walketh simply shall be saved: he that goeth perverse ways, shall fall once. |
| Just dealing. | 19 He that tilleth his ground, shall be filled with breads: but he that pursueth idleness, shall be replenished with poverty. |
| Just judgment. | 20 A faithful man shall be much praised: but he that hasteneth to be rich, shall not be innocent. |
| Moderate gain. | 21 He that knoweth a person in judgment, doth not well: this man even for a morsel of bread forsaketh the truth. |
| Friendly correction. | 22 A man, that hasteneth to be rich, and envyeth others, is ignorant that poverty shall come upon him. |
| To rob parents is a grievous crime. Exalt not thyself. Trust not thine own judgment. Alms deeds. | 23 He that rebuketh a man, shall afterward find favor with him more then he, that by flatteries of tongue deceiveth. |
| | 24 He that pilfereth anything from his father, and from his mother: & saith this is no sin, is the partaker of a mankiller. |
| | 25 He that exalteth, and dilateth himself, raiseth brawls: but he that trusteth in our Lord, shall be healed. |
| | 26 He that hath confidence in his own heart, is a fool: but who so walketh wisely shall be saved. |
| Godly magistrates. | 27 He that giveth to the poor, shall not lack: he that despiseth him that asketh, shall sustain penury. |
| | 28 When the impious shall rise, men shall be hid: when they shall perish, the just shall be multiplied. |

Chapter 29

| | |
|--|---|
| Love to be corrected. | 1 THE man, that with stiff neck contemneth him that rebuketh, sudden destruction shall come upon him: and health shall not follow him. |
| Choose godly magistrates. | 2 In the multiplication of just men, the common people shall rejoice: when the impious shall take principedom, the people shall mourn. |
| Love wisdom. | 3 A man that loveth Wisdom, maketh his father glad: but he that maintaineth harlots, shall destroy his substance. |
| Just and liberal magistrates. Sincere amity. | 4 A just king setteth up the land, a covetous man shall destroy it. 5 A man, that with fair, and feigned words speaketh to his friend, spreadeth a net to his steps. |
| Just joy of the wickeds fall. | 6 A snare shall entangle the wicked man sinning: and the just shall praise and rejoice. |
| Compassion of the poor. | 7 The just knoweth the cause of the poor: the impious is ignorant of knowledge. |
| Care of common good. Contend not with a fool. Defend the just. Discretion in just anger. | 8 Pestilent men dissipate a city: but the wise turn away fury. 9 A wise man, if he contend with a fool, whether he be angry, or whether he laugh, shall not find rest. |
| Detestation of lying. Contentment in state of life. Equity in judgment. | 10 Men of blood hate the simple: but just men seek his soul. 11 A fool uttereth all his spirit: a wise man deferreth, and reserveth till afterward. 12 A prince that gladly hearth words of lying, hath all his servants impious. 13 The poor man and the creditor have met one another: our Lord is illuminator of both. 14 The king, that judgeth the poor in truth, his throne shall be replenished forever. |
| Chastisement of youth. God never permitteth all to be evil Instruct children. Pray to have good Pastors. | 15 Rod and rebuke giveth Wisdom: but the child, that is left to his own will, confoundeth his mother. 16 In the multiplication of the impious, wickedness shall be multiplied, and the just shall see the ruins of them. 17 Nurture thy son, and he shall refresh thee, and shall give delights to thy soul. |
| Compel the froward to obey. Consideration in speaking. Subdue the flesh to the spirit. Meekness. | 18 When prophecy shall fail, the people shall be dissipated: but he that keepeth the Law, is blessed. 19 A servant can not be taught by words: because he understandeth that which thou sayest, and contemneth to answer. 20 Hast thou seen a man swift to speak? folly is rather to be hoped, then his amendment. |
| Humility. | 21 He that nourisheth his servant delicately from his childhood, afterward shall feel him stubborn. |
| Participate not with sin. | 22 An angry man provoketh brawls: and he that is easy to indignation, shall be more prone to sin. 23 Humiliation followeth the proud: and Glory shall receive the humble of spirit. |

Fear not men in
Gods cause
remembering that
God is Judge of all.
Hate all wickedness.
Obey spiritual and
temporal parents.

24 He that is partaker with a thief, hateth his own soul: he hearth one adjuring,
and telleth not.

25 He that feareth man, shall soon fall: he that trusteth in our Lord shall be
lifted up.

26 many seek after the face of the prince: & the judgment of every one cometh
forth from our Lord.

27 The just abhor an impious man: & the impious abhor them that are in the
right way.

The son that keepeth the word, shall be out of perdition.

Chapter 30

*A right wise man thinketh humbly of himself. 4. knowing that Gods works are
inscrutable, and perfect. 8. desireth truth in all things, & mediocrity in riches.
11. Abhorreth certain sorts of men, 1. 5. & certain execrable things 18. noteth
certain things hard to be known: 21. other things intolerable: 24. others
admirable. 32. the tongue dangerous.*

The fourth part.
Other singular
precepts, with praise
of a prudent woman.

The wisest man best
knoweth that he
wanteth much of
perfect wisdom yet
in his humility
supposeth, that
others have attained
some what more
then himself.

Christ the Son of
God is wisdom it
self, and as the Son
of man hath perfect
wisdom.

1 **THE** words of the Gatherer the son of Vomiter. The vision, that the man
spake, with whom God is, and who being strengthened by God abiding with
him, said:

2 I am most foolish of men, & the Wisdom of men is not with me.

3 I have not learned Wisdom, and have not known the science of saints.

4 Who hath ascended into heaven and descended? who hath contained the
spirit in his hands? who hath bound the waters together as in a garment? who
hath raised up all the borders of the earth? what is his name, and what is the
name of his son, if thou know?

5 every word of God tried by fire, is a buckler to them that hope in him:

6 Add not any thing to his words, and so thou be reproved and found a liar:

7 Two things I have asked thee, deny them not to me before I die.

8 Vanity, and lying words make far from me. Beggary, and riches give me not:
give only things necessary for my sustenance:

9 lest perhaps being filled I be allured to deny, and may say: Who is the Lord?
or being compelled by poverty I may steal, and forswear the name of my God.

10 Accuse not a servant to his master, lest perhaps he curse thee, and thou fall.

11 There is a generation that curseth their father, and that blesseth not their
mother.

12 A generation, that seemeth to itself clean, & yet is not washed from their
filthiness.

13 A generation, whose eyes are lofty, and the eyelids thereof set up on high.

14 A generation, that for teeth hath swords, and cheweth with their grinding
teeth, that they may eat the needy out of the earth, and the poor from among
men.

15 The horseleech hath two daughters that say: Bring, bring. Three things are

Bond slaves are to
be pitied, and not
affliction added to
the afflicted.

Four execrable
vices. Ingratitude.
Hypocrisy:
Insolency:
Oppression of the
poor.

Concupiscence of
the flesh, & of the

eyes.
Envy, Luxury,
Avarice, &
Ambition. Envy,
Luxury, Avarice, &
Ambition.
Dishonor of parents
shall be severely
punished.
Young men
following carnal
appetite, can no
more give account
of their actions, then
of the ways which
an eagle, a serpent,
and a ship have
passed.

By these examples
are commended four
virtues, Industry,
Prudence, Concord,
and Humility.

Other four Fortitude,
Chastity, Order, and
Justice.

Fools ought not to
govern.

Moderation is
necessary in all
actions.

Some suppose one
Agur to be author
of this chapter.

But it seemeth
more probable that

unsatiable, the fourth never saith it sufficeth.

16 hell, and the mouth of the matrice, & the earth which is not satisfied with water: butthe fire never saith it sufficeth.

17The eye, that scorneth his father, & that despiseth the travail of his mother, in bearing him, let the ravens of the torrents pick it out, and the young of the eagle eat it.

18 Three things are hard to me, and of the fourth I am utterly ignorant.

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

20 Such is also the way of an adulterous woman, which eateth, and wiping her mouth saith: I have done no evil.

21 By three things the earth is moved, and the fourth it can not sustain.

22 By a servant when he shall reign: by a fool when he shall be filled with meat:

23 by an odious woman when she shall be taken in Matrimony: & by a bondwoman when she shall be heir to her mistress.

24 There are four the least things of the earth, and they are wiser then the wise.

25 The ants, a weak people, which prepareth in the harvest meat for themselves:

26 The leveret, a people not strong, which placeth his bed in the rock:

27 The locust hath no king, and they go out all by their troops:

28 The stellion stayeth on his hands, & tarrieth in kings houses.

There are three things which go well, and the fourth that goeth happily.

30 The lion, the strongest of beasts shall fear at the meeting of none:

31 the cock girded about the loins, and the ram: also the king, against whom none can resist.

32 There is thathath appeared a fool after that he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

33 And he that strongly presseth the paps to wring out milk, straineth out butter, and he that violently cleanseth his nose, wringeth out blood: & he that provoketh angers, bringeth forth discords.

ANNOTATIONS.

Chapter 30

1. *The words of the Gatherer.*) Some Interpreters take these four Hebrew words, Agur, Iachelthiel, and Vcal, containd in this first verse, to be proper names of men, supposing that a certain wise man named Agur, the son of Iache, spake the sentences following in this chapter, to his sons or scholars, called Ithiel & Veal. And so this supposed Agur, not Salomon, should be the author of this chapter. But the old Interpreter, whom St. Jerome approveth and followeth, translated the same words as no ones appellatives. Neither doth any ancient Father account this Agur, amongst the writers of holy Scriptures. And if there were a peculiar author of this chapter, it is like

only Salomon is author of this whole book.

Why he is called Gatherer.

Why God suffereth heresy to reign.

the same should have been placed last, and not before that which now followeth, and is by all men confessed to be Salomons. And therefore we think it more probable, with St. Beda, and the common opinion, that there was no other author of any part of this book, besides King Salomon. Who is here called **Congregans**, the Gatherer, because he gathered these excellent Parables, and Proverbs; as the son of the holy Ghost, signified by the word **Iache**, powring forth Divine sentences, for instruction of **Ithiel & Vcal**, that is, of all those with whom God is by his grace; and who are strengthened by God abiding with them.

23. *A bondwoman when she shall be heir,*) Of all things in this world, it seemeth most absurd, that heresy doth domineer over Catholic religion: which God some times, and in some places suffereth, for the greater merit of his elect.

Chapter 31

An exhortation to chastity, temperance, 8. and to works of mercy. 10. with praise of a valiant wise woman.

Words pertaining to Salomon, spoken to him by his mother: who here calleth him Lamuel, signifying, *God with him.*

Doctrine is most profitable to those, that are modestly dumb, more willing to hear then to speak.

The chief & most proper office of a king is to do justice.

A woman of such perfection as is here described, is in deed rare, yet possible to be found.

1 **THE** words of Lamuel the king. The vision Wherewith his mother instructed him.

2 What o my beloved, what o the beloved of my womb, what o beloved of my vows?

3 give not thy substance to women, & thy riches to destroy Kings.

4 give not to Kings, o Lamuel, give not wine to Kings: because there is no secret where drunkenness reigneth

5 & lest perhaps they drink, & forget judgments, & change the cause of the children of the poor.

6 give strong drink to them that be sad, and wine unto them, that are of a pensive mind:

7 let them drink, and forget their poverty, and not remember their sorrow any more.

8 Open thy mouth to the dumb, & to the causes of all the children that pass:

9 open thy mouth, decree that which is just, & judge the needy & poor.

10 A valiant woman who shall find? far, and from the utmost borders is the price of her.

11 The heart of her husband trusteth in her, and he shall not need spoils.

12 She shall render good, and not evil, all the days of her life.

13 She hath sought wool and flax, and hath wrought by the counsel of her hands.

14 She is become as a merchants ship, bringing her bread from far.

15 And she hath risen in the night, and given pray to her household, and meats to her handmaids.

16 She hath viewed a field, and bought it, of the fruit of her hands she hath planted a vineyard.

17 She hath girded her loins with strength, and hath strengthened her arm.

18 She hath tasted, and seen that her traffic is good: her lamp shall not be

extinguished in the night.

Flax on the distaff
signifieth purpose to
do good works, yarn
on the spindle the
work well begun,
which giveth
confidence in God
that the same shall
be perfect and have
due reward.

19 She hath put her hand to strong things, and her fingers have taken hold of the spindle.

20 She hath opened her hand to the needy, and stretched out her palms to the poor.

21 She shall not fear for her house in the colds of snow: for all her household are clothed with double.

22 Tapestry clothing she hath made to herself: silk, and purple is her garment.

23 Her husband is noble in the gates, when he shall sit with the senators of the land.

24 She made sindon, and sold it, and delivered a girdle to the Canaanite.

25 Strength and beauty is her garment, and she shall laugh in the later day.

26 She hath opened her mouth to Wisdom, and the law of Clemency is in her tongue.

27 She hath considered the paths of her house, and hath not eaten her bread idle.

28 Her children arose, and commended her to be most blessed: her husband, and he praised her.

29 many daughters have gathered together riches: thou hast passed them all.

30 Grace is deceitful, and beauty is vain: the woman that feareth our Lord shall be praised.

31 give ye to her of the fruit of her hands: and let her works praise herin the gates.

They make and sell
cloth, which
learning and
observing Gods law,
do teach it others.

External comeliness
is not durable: but
the fear of God is
more Worthy of
praise.

Good works shall be
rewarded, at the
tribunal seat of
judgment.

ANNOTATIONS

Chapter 31

The praise of a
right wise woman
written in verse, &
in order of the
Alphabet.

The Church hath
all good properties
requisite. A
faithful soul hath
them at least in
desire.

Rare and excellent
women both in the
old and new

10. *A valiant woman who shall find?*) upon occasion of his mothers most prudent admonition, the wise man singularly praiseth a perfect virtuous woman. And that in an exquisite kind of style: in Tetramical Iambic verse, with perfect order and number of the Alphabet letters Signifying, as St. Jerome teacheth, that as none can read, or spiel words, unless they first learn to know the letters: so we can not attain to know the greater Mysteries in holy Scriptures except we begin with moral good life; according to that the Prophet saith: By thy commandments I have understood. And therefore wise Salomon, by instinct of the holy Ghost, as well by the manner of style, as by the doctrine contained, concludeth his Book of Parables, with praise both of the Church in general, which hath all the virtues, and good properties here mentioned; and of every faithful soul, sincerely serving God, which either in deed, or in desire of mind, hath such part of them, as may suffice to the attaining of eternal life. For concerning the whole Church, S Augustine in two Sermons (217. and 218 de temp) St. Beda upon this place, and other Fathers show it evidently. Touching also particular souls, not only of holy men, but also of women the frailer sex, holy Scriptures, and Ecclesiastical monuments yield many examples, besides the most Excellent and immaculate virgin Mother of God; as of Sara, Rebecca, Lia, Rachael, Elizabeth, Mary Magdalen, Martha, and innumerable others, most precious pearls, dear spouses of Christ, and singular

*Proem.
lament.*

*Psal. 118.
v. 104.*

testament.

ornaments of his Church.

ECCLESIASTES

THE ARGUMENT OF ECCLESIASTES.

This book called Ecclesiastes, teacheth to contemn this world. Because felicity consisteth not in any temporal thing: but in the eternal sight of God. Divided into three parts.

King Salomon a Divine Preacher, whereof this Book is called Ecclesiastes, exhorteth all such as have learned the principles of good life, to contemn this world: because all things therein are vain, and insufficient to give repose to Mans soul: showing that true felicity, which all men desire, consisteth not in natural knowledge; gotten by wit and industry, nor in worldly pleasures, much less in carnal; nor in riches; nor in authority or dominion; nor in any other temporal thing; as diverse diversely think: but only in the true service of God, by flying from sin, and doing good works, as in the meritorious cause, and essentially in the clear vision of God: the proper end, for which man was created. And so this Book containeth three principal parts. First this Divine preacher confuteth all their opinions, that imagine a false felicity in human, worldly, or temporal things: to the beginning of the 7. chapter. In the rest of that chapter, and three following, he teacheth that true felicity consisteth in the eternal fruition of God: and is procured by declining from vices, and embracing virtues. In the two last chapters, he exhorteth all to begin speedily to serve God, and to persevere therein to the end of this life.

ECCLESIASTES, IN HEBREW CALLED COHELETH.

Chapter 1

The first part of this Sermon showeth, that Felicity consisteth not in any temporal thing.

All temporal things (in comparison of true felicity) are vain, 4. because they are mutable, 8. neither can any man attain perfect knowledge, to his satisfaction: 12. as appeareth by Salomons own experience.

1 **THE** words of Ecclesiastes, the son of David, king of Jerusalem.

2 Vanity of vanities, said Ecclesiastes: vanity of vanities, & all things vanity.

3 What hath a man more of all his labor, Whereby he laboreth under the sun.

4 Generation passeth, and generation cometh: but (a) the earth standeth forever.

(a) In the end of this world the earth shall be purified, & so remain forever.

5 The Sun riseth, and goeth down, and returneth to his place: and there rising again,

6 compasseth by the South, and bendeth to the North: compassing all things, goeth forward in circuit, & returneth unto his circles.

7 all rivers enter into the sea, and the sea overfloweth not: to the place, whence the rivers issue forth, they do return, that they may flow again.

8 all things are hard: man can not explicate them in word. The eye is not filled

with Seeing, neither is the ear filled with hearing.

9 What is that hath been? the same thing that shall be. What is that hath been done? the same that is to be done.

10 (b) Nothing under the Sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages, that were before us.

(b) Mens souls daily created are of the same kind as Adams soul: other creatures either were in their kinds from the beginning of the world, or are procreated of diverse kinds preexisting. St. Tho. pa. 1. q. 73. a. 1. ad. 3.

11 There is no memory of former things: but neithereof those things verily, which hereafter are to come, shall there be remembrance with them, that shall be in the later end.

12 I Ecclesiastes have been king of Israel in Jerusalem,

13 and have proposed in my mind, to seek and search wisely of all things, that are done under the sun. This very evil occupation hath God given to the children of men, that they might be occupied in it.

14 I have seen all things, that are done under the sun, and behold (c) all are vanity, & affliction of spirit.

(c) all natural things are insufficient means to attain felicity.

15 The perverse are hardly corrected, and the number of fools is infinite.

16 I have spoken in my heart, saying: Lo I have been made great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

17 And I have given my heart to know prudence, and doctrine, and errors and folly: and I have perceived that in these also there was labor, and affliction of spirit,

18 for that in much (d) wisdom there is much indignation: and he that addeth knowledge, addeth also labor.

(d) Wisdom is the best thing in this world, yet is not perfect felicity, but the means to attain it.

ANNOTATIONS

Chapter 1

Wisdom maketh men to be angry with sin, to fear God, and to proceed in virtue.

18. *In much wisdom is much indignation.*) How much more any man profiteth in wisdom, so much more he is angry with himself, for the evils which he hath done: so much better he knoweth the strict judgment of God, which he must pass: so much more he understandeth the want of perfect wisdom: so much more he seeth that labor is required to proceed in virtue: and to conserve that small portion which he hath gotten. Neither is any man ordinarily assured that he hath got any part of true wisdom; for he knoweth not, whether he be Worthy of love or hate. Eccle. 9.

Chapter 2

Human delights are all vain: 4. as gorgeous buildings, fruitful vineyards, plenty of fish, cattle, servants, silver, gold, music: 11. not satisfying Mans desire. 18. Neither can any man know, how his heir will behave himself.

1 **I SAID** (a) therefore in my heart: I will go, & flow in delights, and enjoy good things. (b) And I saw that this also was vanity.

(a) A worldly man may object, that Seeing wisdom bringeth not felicity in this life, it seemeth best to take his pleasure & ease, & not to labor for it. (b) But the wise man confuteth this conceit. Because worldly joy is short & uncertain, neither is any joy that men have in this life true joy of the blessed, but only a consolation in miseries.

2 Laughter I have reputed error: and to joy I have said: Why art thou deceived in vain?

3 I have thought in my heart, to withdraw my flesh from wine, that I might transfer my mind to wisdom, and might avoid folly, till I might see what should be profitable for the children of men: what is needful to be done under the sun, in the number of the days of their life.

4 I have magnified my works, I have built me houses, & planted vineyards,

5 I have made gardens, and orchards, and set them with trees of all kinds,

6 and I have made me ponds of waters, to water the wood of springing trees,

7 I have possessed menservants and women servants, and have had a great family: herds also, and great flocks of sheep, above all that were before me in Jerusalem:

8 I have heaped together to myself silver, and gold, and the substance of Kings, and provinces: I made me singing men, & singing women, and the delights of the children of men: cups, and goblets to serve to power out wines:

9 and I surpassed in riches all, that were before me in Jerusalem: wisdom also hath persevered with me.

10 And all things, that Mine eyes desired, I have not denied to them: neither have I stayed my heart, but that it enjoyed all pleasure, & delighted itself in these things, which I had prepared: and this I esteemed my portion, if I did use my labor.

11 And when I had turned myself to all the works, which my hands had done, & to the labors, wherein I had sweat in vain, I saw in all things vanity, and affliction of mind, & nothing to be permanent under the sun.

12 I passed further to contemplate wisdom, and errors, and folly (what is man, quoth I, that he can follow the king his Maker?)

13 and I saw that wisdom so much excelled folly, as light differeth from darkness.

14 The (c) eyes of a wise man are in his head: the fool walketh in darkness: and I have learned that there was one death of both.

(c) Consideration is the directory of all good works.

15 And I said in my heart: If the fall of the fool & Mine shall be one, (d) what doth it profit me, that I have bestowed greater labor for wisdom? And speaking with my mind, I perceived that this also was vanity.

(d) The conceit of worldly men not considering the life to come.

16 For there shall be no memory of the wise in like manner as of the fool forever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

17 And therefore I have been weary of my life, Seeing all things under the Sun to be evil, and all things vanity and affliction of spirit.

18 Again I detested all Mine industry, Wherewith I have labored under the Sun most studiously, being like to have an heir after me:

19 whom I know not, whether he will be a wise man or a fool, and he shall rule in my labors, wherewith I have sweat and have been careful: and is there any thing so vain?

20 Wherefore I ceased, and my heart hath renounced to labor any more under the sun.

21 For whereas one laboreth in wisdom, and doctrine, and carefulness, he leaveth the things gotten to an idle man: and this therefore is vanity, and great evil.

22 For what profit shall be to a man of all his labor, and affliction of spirit, Wherewith he is vexed under the sun?

23 all his days are full of sorrows and miseries, neither by night doth he rest in mind, and is not this vanity?

24 Is it not better to eat and drink, and show unto his soul good things of his labors? (e) & this is of the hand of God.

(e) It is better to use that is honestly gotten for our necessity, then to be still solicitous to get more.

25 Who shall so devour, and flow with delights as I?

26 To a man good in his sight, God hath given wisdom, and knowledge, and joy: but to the sinner he hath given affliction, and superfluous care, to add, and to gather together, and deliver it to him that hath pleased God: but this also is vanity, & vain carefulness of the mind.

Chapter 3

Contrary things succeed in their seasons, and pass away, 9. whereof man getteth no perfect knowledge, how long soever he liveth, and laboreth to know them: 16. neither will there be equity where it ought to be in this world: 21. but in the next, good and evil shall be separated, and judged according to their desserts.

1 All things have a time, and in their spaces all things pass under (a) heaven.

(a) Generation, Corruption, & Alteration pertain only to things of this world under heaven, often here described by the term, Under the sun. For spiritual substances are not comprehended in time, nor place. St. Jerome. *in hunc. locum. to 7.*

2 A time to be born, & a time to die. A time to plant, & a time to pluck up that which was planted.

3 A time to kill, and a time to heal. A time to destroy, and a time to build.

4 A time to weep, & a time to laugh. A time to mourn, and a time to dance.

5 A time to disperse stones, and a time to gather.

A time to embrace, and a time to be far from embracings.

6 A time to get, and a time to lose.

A time to keep, and a time to cast away.

7 A time to rent, and a time to sow together.

A time to keep silence, & a time to speak.

8 A time of love, and a time of hatred. A time of war, and a time of peace.

9 (b) What hath man more of his labor?

(b) all this showeth that nothing of this world is perpetual, but to be used interchangeably, in due time, place, manner, and order. For disorder maketh confusion.

10 I have seen the affliction, which God hath given to the children of men, that they may be distracted in it.

11 He hath made all things good in their time, and hath delivered the world to their disputation, and that man can not find the work, which God hath wrought from the beginning unto the end.

12 And I have known that there was no better thing then to rejoice, and to do well in his life.

13 For every man, that eateth and drinketh, and seeth good of his labor, this is the gift of God.

14 I have learned that all the works, which God hath made, persevere forever: we can not add any thing, nor take away from those things, which God hath made that he may be feared.

15 That which hath been made, the same is permanent: the things that shall be, have already been: and God restoreth that which is past.

16 I saw under the Sun in the place of judgment impiety, and in the place of justice iniquity.

17 And I said in my heart: the just and the impious God will judge, and then shall be the time of every thing.

18 I said in my heart of the children of men, that God would prove them, and show them to be like beasts.

19 Therefore there is one death of man, and beasts, and the condition of both equal: as man dieth, so they also dye: all things breath alike, and man hath nothing more then beast: all things are subject to vanity,

20 and all things pass to one place: of earth they were made, and into earth they return together.

21 Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of beasts descend down ward?

22 And I have found that nothing is better then for a man to rejoice in his work, and that this is his portion. For who shall bring him, to know the things that shall be after him?

Chapter 4

In this world many innocents are oppressed, 4. The potent sometimes envied, contemned, 15. and forsaken by their subjects, 17. especially when the superiors obey not God.

1 **I TURNED** myself to other things, and I saw the oppressions, that are done under the sun, and the (a) tears of the innocents, and no comforter: & that they can not resist their violence, being destitute of all mens help.

(a) God suffereth the innocent to be afflicted for a time, of his special providence: because they thereby merit a great reward Psal. 72.

2 And I praised rather the dead, then the living:

3 and happier then both have I judged him, that is not yet born, nor hath seen the evils that are done under the sun.

4 Again I have contemplated all the labors of men, and their industries I have perceived to lie open to the envy of their neighbor: and in this therefore there is vanity, and superfluous care.

5 A fool foldeth his hands together, and eateth his own flesh, saying: (b)

(b) It is in deed better not to be at all then to be in eternal misery, (*Mat. 26. v. 24.*) but temporal affliction which the just suffer is not misery, as worldly men esteem it, but a special mean to attain eternal felicity.

6 Better is an handful with rest, then both hands full with labor, and affliction of mind.

7 Considering I found also another vanity under the sun:

8 There is one, and he hath not a second, not a son, not a brother, and yet he ceaseth not to labor, neither are his eyes satisfied with riches, neither doth he recount, saying: For whom do I labor, and defraud my soul of good things? in this also is vanity, and very ill affliction.

9 It is better therefore that two be together, then one: for they have profit of their society:

10 if one fall, he shall be stayed up of the other. Woe to him that is alone: because when he falleth, he hath none to lift him up.

11 And if two sleep together, they shall warm each other: one how shall he be warmed?

12 And if a man prevail against one, two resist him: a (c) triple cord is hardly broken.

(c) True charity not contaminate with envy, by how much it is increased in number, so much it increaseth in strength, St. Jero.

13 Better is a child that is poor and wise, then a king old and foolish, that knoweth not to foresee for hereafter

14 Because out of the prison, and chains sometime there cometh one forth to a kingdom: and another born in his kingdom, is consumed with poverty.

15 I saw all men alive, that walk under the sun, with the second young man, which shall rise up for him.

16 The number of the people, of all that have been before him is infinite: and they that shall be afterward, shall not rejoice in him. But this also is vanity, and affliction of spirit.

17 Take heed to keep thy foot, when thou interest into the house of God, and approach thou to hear.

*1. Reg. 15.
Osee. 6.*

18 For much better is obedience, then the victims of fools, who know not what evil they do.

ANNOTATIONS

Chapter 4

Man without
Christs help can
neither resist
tentations, nor rise
from sin.

The just falleth
often

And without Mans
free consent Christ
will not stay him,
nor raise him up.

9. *It is better that two be together.*) Besides the commendation of charity, and friendship amongst men: which is one proper sense of this place: St. Jerome expoundeth it also of the necessity of Christs dwelling in Mans soul, & of his continual assisting grace: that man alone lie not open to the deceits of the adversary. The benefit of fellowship (saith he) is straightways showed in the profit of society. For if the one fall (as Christ raiseth up his partner: for woe to him, who falling hath not Christ in him, to raise him up. If one also sleep, that is, be dissolved by death, and have Christ with him, being warmed, and quickened, he sooner reviveth. And if the Devil be stronger in impugning against a man, the man shall stand, and Christ will stand (*pro homine suo, pro sodali suo*) for his man, for his companion. Not that Christs power alone is weak against the Devil, but that freewill is left to man, and we doing our endeavor he becometh stronger in fighting. And if the Father, the Son, and the holy Ghost come withal, this sodality is not soon broken. Yet that which is not soon broken, may sometimes be broken. For this triple cord, was in Judas the Apostle, but because after the morsel the Devil entered into him, this cord was broken. Thus St. Jerome teacheth, that neither can man without Christ resist tentations, nor rise from any sin in this life, or * in the next; neither will Christ without Mans consent and endeavor, stay him from falling, nor raise him up being fallen.

Prov. 24.
v. 16.

Joan. 13.
v. 27

**In
purgatory.*

Chapter 5

An exhortation to speak discreetly, and reverently of God; 3. to perform vows; 6. not to be troubled with imaginations, nor present oppressions of the poor. 9. Avarice is never satiate, 11. riches sometimes cause sickness, ruin of the body, 18. and oblivion of God.

1 **SPEAK** (a) not any thing rashly, neither let thy heart be swift to utter a word before God. For God is in heaven, and thou upon the earth: therefore let thy words be few.

(a) Because no man is able to attain perfect knowledge of God, it behooveth all to speak and think soberly of him.

2 Dreams do follow many cares, and in many words folly will be found.

3 (b) If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him. But what soever thou hast vowed, pay it:

(b) Vow or promise once made must be fulfilled.

4 and it is much better not to vow, then after a vow not to perform the things promised.

5 give not thy mouth to make thy flesh to sin: neither say thou before (c) the Angel: There is no providence: lest perhaps God being wrath against thy words, dissipate all the works of thy hands.

(c) The proper Angel which associateth every man.

6 Where many dreams are, there are many vanities, and words innumerable: but do thou fear God.

7 If thou shalt see the oppressions of the poor, and violent judgments, and justice to be subverted in the province, marvel not at this matter: because there is another higher then the high, and over these also there are others more eminent:

Deut. 23.

8 and besides the king of all the earth reigneth over his servant.

9 A covetous man shall not be filled with money: and he that loveth riches, shall take no fruit of them: and this therefore is vanity.

10 Where great riches are, there are also many that eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

11 Sleep is sweet to him that worketh, whether he eat much or little: but the satiety of the rich doth not suffer him to sleep.

Job. 20.

12 There is also another very ill infirmity, which I have seen under the sun: riches kept to the hurt of the owner.

13 For they perish in very evil affliction: he (d) hath begotten a son, which shall be in great poverty.

(d) As temporal riches are often the occasion of their owners ruin: so vain philosophy, and heresy avail not heretics, nor their followers, but as they came naked from their mothers womb, the perverse Church, so shall both such masters, and scholars depart without comfort into the wrath which they prepare to themselves. *St. Jerome. in hunc locum.*

14 As he came forth naked from his mothers womb, so shall he return, and shall take nothing away with him of his labor.

15 An infirmity utterly miserable: as he came, so shall he return. What doth it then profit him, that he hath labored into the wind?

16 all the days of his life he eateth in darkness, and in misery, and in heaviness.

17 This therefore hath seemed good to me, that a man eat, and drink, and take joy of his labor, Wherewith he hath labored under the sun, the number of the days of his life, which God hath given him, and this is his portion.

18 And to every man, unto whom God hath given riches, and substance, and hath given him power to eat of them, and to enjoy his portion, and to rejoice of his labor: this is the gift of God.

19 For he shall not greatly remember the days of his life, because God doth occupy his heart with delights.

Chapter 6

Riches make not men happy, because many die shortly: 3. and many rich men will not use their riches. 8. Likewise study to know all secret things is vanity, not felicity.

1 **THERE** is also another evil, which I have seen under the sun, and that frequent with men:

2 A man to whom God hath given riches, and substance, and honor, and nothing is lacking to his soul of all things, which he desireth: neither doth God give him power to eat thereof: but a strange man shall eat it up. This is (a) vanity and great misery.

(a) all this showeth evidently that felicity consisteth not in riches.

3 If a man shall beget an hundred children, and shall live many years, and have many days of age, and his soul use not the goods of his substance, and he lack burial: of this man I pronounce, shat the untimely born is better then he.

- 4 For he came in vain, and passeth to darkness, and his name shall be clean forgotten.
- 5 He hath not seen the sun, nor known the distance of good and evil:
- 6 although he lived two thousand years, and hath not enjoyed good things: do not all things hasten to one place?
- 7 all the labor of man is in his mouth: but his soul shall not be filled.
- 8 What hath the wise man more then the fool? and what the poor man, but to pass thither, where life is?
- 9 Better it is to see that, which thou mayest covet, then to desire that, which thou canst not know. But this also is vanity, and presumption of spirit.
- 10 (b) He that shall be, his name is already called: and it is known, that he is a man, and can not contend in judgment against a stronger then himself.
- (b) It is plainly preached (saith St. Jero.) of the coming of Christ, whose name was given, and known before he was born in flesh.
- 11 There be many words, that have much vanity in disputing.

Chapter 7

It is in vain to seek, and impossible to know all natural things. 2. It importeth to lead this short life in mortification, 4. poenance, 8. and patience: 12. seeking wisdom, with competent temporal means; 15. providing for the next world; 24. not yielding to concupiscence.

1 **WHAT** needeth a man to seek things greater then himself, whereas he is ignorant, what is profitable for him in his life, in the number of the days of his peregrination, and the time that passeth as a shadow? (a) Or who can tell him what shall be after him under the sun?

(a) None can perfectly know the nature of all things present, or to come.

2 Better is a good name then precious ointments: and the day of death, then the day of Nativity. (b)

(b) The 2. part. True felicity is procured by good life, and consisteth in the eternal sight of God.

3 It is better to go to the house of mourning, then to the house of banqueting: for in that the end of all men is signified, and he that liveth thinketh what shall be.

Prov. 22.

4 (c) Anger is better then laughter: because by sadness of the countenance, the mind of the offender is corrected.

(c) Anger rightly used, is commendable & beneficial to correct our own faults and others.

5 The heart of wise men where sadness is, and the heart of fools where mirth.

6 It is better to be rebuked of a wise man, then to be deceived with the flattery of fools.

7 Because as the sound of Thorns burning under a pot, so the laughter of a fool: but this also is vanity.

8 Oppression troubleth the wise, and shall destroy the strength of his heart.

9 Better is the end of a speech, then the beginning. (d) Better is the patient man then the arrogant.

(d) But hasty, or immoderate anger is sinful and hurtful.

10 Be not quickly angry, because anger resteth in the bosom of a fool.

11 Say not: What is the cause thinkest thou that the former times were better then they are now? for this manner of question is foolish.

12 Wisdom with (e) riches is more profitable, and doth more profit them that see the sun.

(e) Likewise moderate riches profit the servants of God, so that they set not their mind upon them.

13 For as wisdom protecteth, so money protecteth. But learning and wisdom have this much more, that they give life to their owner.

14 Consider the works of God, that no man can correct whom he hath despised.

15 In the good day enjoy good things, and beware before of the evil day. For as this, so that also hath God made, that man find not against him just complaints.

16 These things also I saw in the days of my vanity: The just man perisheth in his justice, and the impious liveth a long time in his malice.

17 Be not just too much: neither be more wise, then is necessary, lest thou be come more dull.

18 do not impiously much: and be not foolish, lest thou die not in thy time.

19 It is good that thou hold up the just; yea and from him withdraw not thy hand: because he that feareth God, neglecteth nothing.

20 Wisdom hath strengthened the wise above ten princes of the city.

3. Reg. 3.

21 For there is no just man in the earth, that doth good, and sinneth not.

2. Par. 6.

22 But to all words also, that are spoken, do not apply thy heart: lest perhaps thou hear thy servant cursing thee.

Prov. 20.

1. Ioan 1.

23 For thy conscience knoweth, that thou also hast cursed others.

24 I have proved all things in wisdom. I have said: I will become wise, & it departed farder from me

25 much more then it was: and a deep profundity, who shall find it?

26 I have viewed all things with my mind, that I might know, and consider, and might seek wisdom, and reason: and that I might know the impiety of the fool, and the error of the imprudent:

27 and I have found that a woman is more bitter then death, who is the snare of hunters, and her heart a net, her hands are bands. He that pleaseth God, will avoid her: but he that is a sinner, will be caught of her.

28 Lo this have I found, said * Ecclesiastes, one thing and another, that I might find reason,

* The
preacher.

29 which yet my soul seeketh, and I have not found it. (f) A man of a thousand I have found one, (g) a woman of all I have not found.

(f) Mans reason which is the superior part of his soul, rarely thinketh good: (g) Sensuality

still inclineth to evil.

30 Only this I have found, that (h) God made man right, and he hath entangled himself with infinite questions. Who is such a one as the wise? and who hath known the resolution of * the word.

* *The
obscure
thing.*

(h) God made man right, & he of his own will fell from God. See St. *Aug. li. 14. c. 11. civit.*

Chapter 8

A sign of true wisdom appeareth in observing Gods commandments, 6. in this short time of meriting eternal reward. 9. Rule of others, 11. and want of fear hurt many. 14. why God suffereth the wicked to prosper, and the just to be afflicted in this life, no mortal man can know.

1 **THE** wisdom of a man (a) shineth in his countenance, and the most mighty will change his face,

(a) As probable conjecture of a Mans inward disposition is made by his exterior countenance: so his good works shining before men are good sign of internal virtues; which in deed are right and meritorious, when the intention is sincere, referring all to Gods Glory, & edification of others, without desire of vain praise in the world.

2 I observe the mouth of the king, and the precepts of the oath of God.

3 Hasten not to depart from his face, nor continue thou in an evil work: because all that he pleaseth, he will do,

4 and his word is full of power: neither can any man say to him. Why dost thou so?

5 He that keepeth the precept, shall find no evil. The heart of a wise man understandeth time and answer.

6 There is a time for all business, and opportunity, and much affliction of man:

7 because he is ignorant of things past, and things to come he can know by no messenger.

8 It is not in Mans power to prohibit the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall impiety save the impious.

9 all these things I have considered, and gave my heart on all the works, that are done under the sun. Sometime man ruleth over man to his own hurt.

10 I saw the impious buried: who also when they yet lived, were in holy place, and were praised in the city as men of just works. But this also is vanity.

11 Because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

12 But yet a sinner by this that he doth evil an hundred times, & by patience is born withal, I know that it shall be good to them that fear God, which dread his face.

13 Let there be no good to the impious, neither let his days be prolonged, but as a shadow let them pass, that fear not the face of our Lord.

14 There is also another (b) vanity, which is done upon the earth. There are just

men, to whom evils happen, as though they had done the works of the impious: and there are impious men, which are so secure, as though they had the deeds of the just. But this also I judge most vain.

(b) By this term vanity is still understood that felicity is not in prosperous things of this world: neither are all men miserable, that suffer adversity.

15 I therefore have praised mirth that there was no good thing for a man under the sun, but that he should eat, and drink, and be glad: and this only he should take away with him of his labor in the days of his life, which God hath given him under the sun.

16 And I have set my heart to know wisdom, and to understand the *
distraction that is in the earth: There is a man that days and nights taketh no sleep with his eyes.

* *Busy
searching*

17 And I understood that man can find no reason of all those works of God, that are done under the sun: and the more he shall labor to seek, so much the less he can find: yea if the wise man shall say, that he knoweth, he is not able to find it.

Chapter 9

None knoweth (certainly and ordinarily) whether they be in Gods grace or no. 4. The evil are in worse case dead then alive, 11. neither can we know the Event of temporal things, nor the term of our life, nor how grateful others will be towards us. 16. Sure it is, that wisdom is better then strength.

1 All these things have I discoursed in my heart, that I might curiously understand them: there are just men and wise, and their works are in the hand of God: and yet (a) man knoweth not, whether he be Worthy of love, or hatred:

(a) Mortal men suffering calamities know not whether the same be inflicted for their proof and merit as in Job and Tobias, or for their sins only, as in Pharao, & the Ægyptians: but shall know in the judgment after their death.

2 but all things are reserved uncertain for the time to come, because all things do equally chance to the just and impious, to the good and the evil, to the clean and unclean, to him that immolateth victims, and him that contemneth sacrifices. As the good so also is the sinner: as the perjured, so he also that sweareth truth.

3 This is a very evil thing among all, which are done under the sun, that the same things chance to all men. Whereby also the hearts of the children of men are filled with malice, and with contempt in their life, and after that they shall be brought down to hell.

4 There is no man that may live always, and that can have confidence of this thing: better is (b) a dog living then a lion dead.

(b) A sinner in this life may amend if he will, & become just: but after death he can not repent. Chapter 11. v. 3. Mystically, the Gentiles were judged by Salomon better then the Jews. St. Jerome.

5 For the living know that they shall die, but the dead know nothing more, neither have they reward any more: because the memory of them is forgotten.

6 Love also, and hatred, and envies have perished together, neither have they

part in this world, and in the work, that is done under the sun.

7 go therefore and eat thy bread in joy, & drink thy wine with gladness: because thy works please God.

8 At all time let thy garments be white, and let not oil fall from of thy head.

9 Enjoy life, with thy wife whom thou lovest, all the days of the life of thy instability, which are given to thee under the sun, all the time of thy vanity: for this is the portion in life, and in thy labor, Wherewith thou laborest under the sun.

10 Whatsoever thy hand is able to do, work it instantly: for neither work, nor reason, nor wisdom nor knowledge shall be in hell, whither thou dost hasten.

11 I turned me to another thing, and I saw under the sun, that neither running is of the swift, nor war of the strong, nor bread of the wise, nor riches of the learned, nor grace of the artificers: but time and chance in all.

12 Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare: so men are taken in the evil time, when it shall suddenly come upon them.

13 This wisdom also I have seen under the sun, and have proved it to be very great:

14 A little city, and few men in it: there came against it a great king, and compassed it, and builded fortes round about, and the siege was perfited.

15 And there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

16 And I said, that wisdom is better then strength: how then was the wisdom of the poor man contemned, & his words were not heard?

17 The words of the wise are heard in silence, more then the cry of a prince among fools.

18 Better is wisdom, then weapons of war: and he that shall offend in one point, shall lose many good things.

Chapter 10

Considering the great difference between wisdom and folly, 4. it behooveth to resist vehement tentations diligently. 5. As when evil, & ignorant men have authority over the wise. 8. The wicked often fall into their own snares, 10. are hard, yet not impossible to be corrected. 11. Detractors are like serpents. 12. Wise grave princes are profitable; childish are hurtful to the commonwealth; 18. which by their negligence tendeth to ruin: 20. yet subjects ought not to judge evil of them.

(a) Base & vicious men mixed with the good corrupt the whole company: much more a mortal sin in a Mans soul destroyeth all the virtues, that were

1 **FLIES** (a) dying mar the Sweetness of ointment. Wisdom and Glory is more precious, then a little and temporal folly.

2 The heart of a wise man is in his righthand, and the heart of a fool is in his left hand.

3 Yea and the fool walking in the way, whereas himself is unwise, esteemeth all men fools.

there before.

4 If the spirit of him that hath power, ascend upon thee, leave not thy place: because carefulness will make the greatest sins to cease.

5 There is an evil that I have seen under the sun, as it were by error proceeding from the face of the prince:

6 a fool set in high dignity, and the rich to sit beneath.

7 I have seen (b) servants upon horses: and princes walking on the ground as servants.

(b) Evil men advanced seem to prosper:

8 He (c) that diggeth a pit, shall fall into it: and he that breaketh the hedge, a serpent shall bite him.

(c) But they fall into their own traps

9 He that removeth stones, shall be afflicted in them: and he that cutteth trees, shall be wounded of them.

10 If the iron shall be blunt, and that not as before, but shall be made blunt, it shall be sharpened by great labor, and after industry shall wisdom follow.

11 If a serpent bite in silence, nothing less then it hath he, that detracteth secretly.

12 The words of the mouth of a wise man grace: and the lips of the unwise shall throw him down headlong.

13 The beginning of his words is folly, and the later end of his mouth is most wicked error.

14 A fool multiplieth words. A man is ignorant what hath been before him: and what shall be after him, who can tell him?

15 The labor of fools shall afflict them, that know not to go into (d) the city.

(d) Such as seek by sense and reason to obtain true knowledge, enter not into the city, the Church: They labor in vain and are afflicted in study of Scriptures, when they walk in the desert, and can not find the city. *St. Jerome.*

16 Woe to thee o land, whose king is a child, and whose princes eat in the morning.

17 Blessed is the land, whose king is noble, & whose princes eat in their time to refection, and not to riotousness.

18 In slothfulness the roof of the house shall go to ruin, & in the infirmity of the hands the house shall drop through.

19 They make bread for laughter, and wine that living they may make merry: and to money all things obey.

20 In thy cogitation detract not from the king, and in the secret of thy chamber curse not the rich man: because even the birds of the air will carry thy voice, and he that hath wings will declare the sentence.

ANNOTATIONS

Chapter 10

16. *Woe to thee o land, whose king is a child.*) *St. Jerome* (as in most part of his commentaries upon this book) expoundeth this passage in two senses: simply

This text, and many others, have two senses.

1. In Kings and all superiors are required mature age, & diligent care of the common good.

2. Antiquity in matter of faith and religion is to be followed, not novelty.

Also mortification and labor is required in Pastors, not delicacy nor ease.

The B. Virgin Mary more free from sin then the Patriarchs.

according to the first appearance of the letter; and mystically concerning the Church. The wise man seemeth in deed (saith he) to reprove the principality of young men, and to condemn luxurious judges; for that in the one by want of age is infirm wisdom; in the other, mature age is weakened by delicacies. And contrariwise he approveth a prince of good parts, & liberal education; & commendeth those Judges, which do not prefer voluptuousness before public affairs: but after great labor, and administration of the commonwealth, are constrained as by necessity to take meat. Yet to me (saith this great Doctor) something more sacred seemeth to lie hidden in the letter: that in Scripture they are called young men, who forsake old authority, and contemn ancient precepts of forefathers; who neglecting Gods commandment, desire to establish traditions of men. Touching which points, our Lord threatneth Israel by Isaias, for that this people hath refused the water of Siloe, that runneth with silence, and hath turned away the old fishpond, choosing the streams of Samaria, and gulfs of Damascus, I will give young men to be their princes, and deluders shall rule over them. Read Daniel: Thou shalt find God ancient of days. Read the Apocalypse of St. John; Thou shalt find the head of our Saviour white as snow, and as white wool. Jeremie also because he was wise and gravity was reputed in his wisdom, was forbid to call himself a child. Woe therefore to the land, whose king is the Devil, who always coveting novelties, rebelled in Absalom against the father. Woe to that land whose Judges, and Princes love the pleasures of this world. Who, until the day of death come, say: Let us eat and drink, for tomorrow we shall die. Contrariwise blessed is the land of the Church, whose King is Christ, the Son of the freeborn, descending from Abraham, Isaac, and Jacob, the stock of Prophets, and of all Saints, over whom sin ruled not: and for that cause they were truly free: of whom was born the holy Virgin Mary more free: having no shrub, nor branch out of the side, but her whole fruit sprung forth into a flower: saying in the Canticles: I am the flower of the field, the lily of the valleys. The princes also of this land are the Apostles, and all Saints, who have their king the son of the freeborn, the son of the freewoman, not of the bondwoman Agar, but born of the freedom of Sara. Neither do they eat in the morning, nor quickly. For they seek not pleasure in this present world; but shall eat in their due time, when the time of reward shall come, and they shall eat in fortitude, and not in confusion. all the good of this present world is confusion: but of the future world is perpetual fortitude. Thus far St. Jerome. Whose discourse we have here cited at large for a taste of his profound exposition of this whole book; that such as have opportunity, may read the rest in the author himself. To. 7.

Isa. 8.

Dan. 7.
Apoc. 1.
Jere. 1.

Cant. 2.

Chapter 11

The 3. part. An exhortation to begin quickly, and

persevere in Gods service.

(a) Of all virtues, the works of mercy, corporal and spiritual, most avail for obtaining eternal felicity: *Mat. 25.*

Works of mercy are necessary, whiles we have time, 3. because after death none can merit: 4. neither must we differ to begin, nor cease from good deeds, 8. but still be mindful of death and judgment: 10. avoiding wrath and malice.

1 **CAST** thy bread upon the passing waters: (a) because after much time thou shalt find it.

2 give a portion (b) to seven, and also to eight: because thou knowest not what evil shall be upon the earth:

(b) So the same be grounded in true faith, believing all that is written in the old and new testament signified by seven & eight.

3 If the clouds be full, they will power out rain upon the earth. If the tree shall fall to the South, or to the North, in what place soever it shall fall, (c) there shall it be.

(c) After death none can either merit or demerit.

4 He that observeth the wind, soweth not: and he that considereth the clouds,

shall never reap.

5 As thou art ignorant which is the way of the spirit, & how the bones are framed together in the womb of her that conceiveth child: so thou knowest not the works of God, who is the maker of all.

6 In (d) the morning sow thy seed, and in the Evening let not thy hand cease: for thou knowest not which may rather spring, this or that: and if both together, it shall be the better,

(d) Both in youth and old age do good works.

7 The light is sweet: and it is delectable for the eyes to see the sun.

8 If a man shall live many years, and shall have rejoiced in them all, he must remember the darksome time, and many days: which when they shall come, the things past shall be reproved of vanity.

9 Rejoice therefore young man in thy youth, and let thy heart be in good, in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: and know that for all these God will bring thee into judgment.

10 Take away anger from thy heart, and remove malice from thy flesh. For youth and pleasure are vain.

Chapter 12

In youth is fittest time, and most meritorious to serve God. In age the same is more and more necessary, but harder then to begin, and less grateful. 8. In this book the preacher hath showed, that all worldly things are vanity, 13. and that true felicity is only procured by wisdom, which consisteth in the fear of God; and observation of his commandments.

1 **REMEMBER** thy Creator in the days (a) of thy youth, before the time of affliction come, & the years approach, of which thou mayest say: They please me not,

(a) An admonition to all in general to live well in this world, remembering the day of general judgment before which such signs shall come as are described here, and by our Saviour *Mat. 24*. And likewise every one is admonished in particular to serve God diligently while he hath time, before death come, when all his senses & former helps shall fail.

2 before the sun, and light, and Moon, and stars be dark, and the clouds return after the rain:

3 when the keepers of the house shall be moved, and the strongest men shall stagger, and the grinders shall be idle in a small number: and they shall wax dark that look through the holes:

4 and they shall shut the doors in the street, at the basenes of the grinders voice, and they shall rise up at the voice of the birde, and all the daughters of song shall be deaf.

5 The high things also shall fear, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be fatted, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

6 Before the silver cord be broken, and the golden headband recur, and the water pot be broken upon the fountain, and the wheel be broken upon the

cistern,

7 and the dust return into his earth, from whence it was, and the spirit return to God, who gave it.

8 Vanity of vanities, said * Ecclesiastes, and all things vanity.

** The
preacher.*

9 And whereas Ecclesiastes was most wise, he taught the people, and declared the things that he had done: and searching forth made many parables.

10 He sought profitable words, and wrote words most right, and full of truth.

11 The words of wise men are as pricks, and as nails deeply stricken in, which by the counsel of masters are given of one pastor.

12 More then these my son require not. Of making many Books there is no end: and often meditation is affliction of the flesh.

13 (b) Let us all hear together the end of speaking. Fear God, and observe his commandments: for this is every man:

(b) This is the brief sum of all profitable doctrine: Fear God, & keep his commandments.

14 and all things that are done, God will bring into judgment for every * error, whether it be good, or evil.

** Hidden,
or obscure
thing.*

THE ARGUMENT OF THE CANTICLE OF CANTICLES.

King Salomon according to his three names wrote and entitled his three Books.

Salomon Pacifier king of Israel.

Ecclesiastes, Preacher king of Jerusalem.

Idida, Beloved.

This Canticle doth excel other Canticles.

All are not mete to read it.

Best method in learning is to begin with doctrine of good life, then study to know natural things: and finally contemplate Divine mysteries

Salomon, called also Ecclesiastes, and Idida, according to these three names (as St. Jerome noteth) wrote three Books of three particular arguments, directed to three degrees of people, with three distinct titles, all tending to one end, the true service of God, which bringeth to eternal felicity. In the first he teacheth the principles of good life, to flee from vices, and follow virtues: belonging to such as begin to observe Gods law, wherein true wisdom consisteth: and this book is called the Proverbs, or Parables, that is to say, Pithie, brief, sentencious precepts; of Salomon, which signifieth Pacificus, Peaceable, or Pacifier: the son of David, King of Israel. In the second he exhorteth to contemn this world, showing that true felicity consisteth not in any worldly or temporal things, but in the eternal fruition of God, which is obtained by keeping his commandments. And this book he entitleth: The words of Ecclesiastes, which is Concionator, Preacher, Son of David, King of Jerusalem, because he there exhorteth such as have made some progress in virtues, called Proficients, signified by the inhabitants of the Metropolitan city Jerusalem; whereas in the former he stiled himself king of Israel, proposing precepts mete for all the twelve tribes, and all vulgar men desirous and beginning to serve God. In both Books, for more authority sake, making mention of his godly renowned father the Royal Prophet David, with his own title also of king. But in this third book he only expresseth his proper name Salomon, whom God singularly loved, whereof he was called Idida. Because this alone, without mention of father or king, was most convenient for the Perfect, who not as servants, or young scholars are moved by fear of authority, but as children are sweetly drawn by love. And this he wrote in verse, entitling it not simply a Canticle, but The Canticle of Canticles, as preeminent above other Canticles. The bridal song for the Marriage, to be solemnized between God himself and his glorious spouse. For though all holy Scriptures are the spiritual bread, and food of the faithful, yet all are not meat for all, at all seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way towards perfection, but only for the perfect. According to the Apostles doctrine: Milk is for children, that are yet unskillful of the word of justice. But strong meat is for the perfect, them that by custom, have their senses exercised to the discerning of good and evil. with what moderation therefore, and humility, this Canticle of Gods perfect spouse may be read, the discrete will consider, and not presume above their reach, but be wise with sobriety. For here be very high and hidden Mysteries, as Origen teacheth in his learned Commentaries (which St. Jerome translated into Latin, and singularly commendeth) and so much harder to be rightly understood, for that the fervent spiritual love, of the inward man, reformed in soul, and perfected in spirit, is here uttered in the same usual words and terms, Wherewith, natural, worldly, yea and carnal love of the outward man, old Adam, corrupted by sin, is commonly expressed: and are so much more dangerous to be mistaken, as we are more addicted to proper will, & private judgment, or subject to carnal, or passionate motions. wherefore it seemeth most mete to keep the same order in reading these three Books, which the author wise Salomon observed in writing them. And which Philosophers also follow in their form of discipline. For they first learn and teach Moral Philosophy, then Natural, & lastly Metaphysics which is their Divinity. As Salomon had given them example: first teaching precepts of good life, and manners, in his Proverbs: after, discoursing

*Proem. in Eccle.
Heb. 5.
Ephes. 5.
Origen. St.
Jerome. St. Aug. lib. 8. de Gen. ad li.
St. Greg. St. Beda.
St. Tho. Arbor. Geneb. Del Rio.*

Form dramatic

A sacred, dialogue or Interlude.

God & Christ the Spouse, or Bridegroom.

Three spouses

The General.

The special. and Singular.

The particular contents are set in the margin of every chapter.

of natural things in Ecclesiastes, deduced thence a conclusion, which profane Philosophers well understood not, to condemn this world: and finally cometh to high mystical Divinity, in this super eminent Canticle: written in another style, in verse, and in form of a sacred Dialogue between Christ and his spouse: or as Origen calleth it, in form of an Interlude, in respect of diverse speakers & actors, & of diverse persons, to whom the speeches are directed, and of whom they are uttered. For by the Spouse or Bridegroom, is not only understood Christ as Man, but also as God, and the whole Blessed Trinity; to whom many prayers, praises, and thanks are offered up; and by whom many benefits are given, praises returned, & promises made to his spouse, Likewise by the Spouse or Bride, the ancient fathers understand three sorts of spouses: all espoused to Christ, and to God. to wit, his General Spouse, the whole Church of the old and new Testaments; of all that are, and shall be perfect, making one mystical body, free from sin, without spot, or wrinkle, sanctified in Christ. Also his special spouse, which is every particular holy soul. And his singular spouse, his most blessed & most immaculate Virgin Mother. This being the general sum of this excellent Canticle, remitting the reader, for explication thereof to the learned devout Commentators, both of ancient and late writers, we shall also endeavor to gather the same contents more particularly, not before the chapters, because we can not there so conveniently distinguish the same by verses, but in the margin. where we shall especially note the speakers, as seemeth more probable of every parcel, according to the first sense (not having room for more) pertaining to the General spouse, the Catholic Church: which is the great, and Everlasting holy City of God the eternal King.

SALOMONS

CANTICLE OF CANTICLES,

WHICH IN HEBREW IS CALLED SIR HASIRIM.

Chapter 1

1 **LET** (a) him kiss me with the kiss of his mouth: because thy breasts are better than wine,

(a) The Church of the old testament desireth Christs coming in flesh: and the Christian Church prayeth for his coming in Glory.

2 smelling fragrantly of the best ointments. oil poured out is thy name: therefore have young maids loved thee.

3 Draw me: we will run after thee in the odor of thine ointments.

4 The king hath brought me into his cellars: we will rejoice & be glad in thee, mindful of thy breasts above wine: the righteous love thee.

5 (b) I am black but beautiful, o ye daughters of Jerusalem, as the tabernacles of Cedar, as the skins of Salomon.

(b) The Church outwardly afflicted, is inwardly fair.

6 do not consider me that I am brown, because the Sun hath altered my color: the sons of my mother have fought against me, they have made me a keeper in

the vineyards: my vineyard I have not kept.

7 Show me o thou, whom my soul loveth, where thou feedest, where thou liest in the midday, left I begin to wander after the flocks of thy companions.

8 (c) If thou know not thyself, o most fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tabernacles of the pastors.

(c) Christ encourageth his spouse the Church.

9 To my company of horsemen, in the chariots of Pharao, have I likened thee, o my love.

10 Thy cheeks are beautiful as the turtledoves, thy neck as Jewels.

11 We will make thee chains of gold, enameled with silver.

12 (d) Whiles the king was at his repose, my spikenard gave the odor thereof.

(d) She meditateth of his Passion, and Resurrection.

13 A bundle of myrrh my beloved is to me, he shall abide between my breasts.

14 A cluster of cypre my love is to me, in the vineyards of Engaddi.

15 (e) Behold thou art fair, o my love, behold thou art fair, thine eyes are as of doves.

(e) Christ praiseth his spouse

16 (f) Behold thou art fair my beloved, & comly: (g) our little bed is flourishing.

(f) She again praiseth him; (g) With thanks for her repose, and present consolation.

17 The beams of our houses are of cedar, our rafters of cypress trees.

Chapter 2

1 **I AM** (a) the flower of the field, and the lily of the valley.

(a) Christ professeth himself the flower of mankind: yea Lord of all creatures.

2 (b) As the lily among the Thorns, so is my love among the daughters.

(b) The Church excelleth all other societies: In the Church the godly excel sinners, Among the innocent and holy, the virgin Mary surpasseth all.

3 (c) As the apple tree among trees of the woods, so is my beloved among the sons. Under his shadow, whom I desired, I sat: and his fruit was sweet unto my throat.

(c) The Church praising Christ resteth secure under his protection.

4 He brought me into the wineceller, he hath ordered in me charity.

5 Stay me up with flowers, compass me about with apples: because I languish with love.

6 His left hand under my head, and his righthand shall embrace me.

7 I adjure you o daughters of Jerusalem, by the roes, and the hearts of the fields, (d) that you raise not, nor make the beloved to awake, until herself will.

(d) He for the weaks sake permitteth her not to be molested, till she be prepared to suffer with patience.

8 (e) The voice of my beloved, behold he cometh leaping in the mountains,

leaping over the little hills:

(e) She feeling Christs assistance, confesseth, & preacheth boldly his Gospel, & truth against all Pagans, and Heretics.

9 my beloved is like unto a roe, and to a fawn of hearts. Behold he standeth behind our wall, (f) looking through the windows, looking forth by the grates.

(f) Who though he show not himself visibly:

10 Behold my beloved speaketh to me: (g) Arise, make hast my love, my dove, beautiful one, and come.

(g) yet encourageth her to approach unto him:

11 For winter is now past, the rain is gone, and departed.

12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtledove is heard in our land:

13 the fig tree hath brought forth her green figs: the flourishing vineyards have given their savor. Arise my love, my beautiful one, & come.

14 My dove in the holes of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in mine ears: for thy voice is sweet, and thy face comely.

15 (h) Catch us the little foxes, that destroy the vineyards: for our vineyard hath flourished.

(h) commandeth his pastors to destroy heresies.

16 (i) My beloved to me, and I to him, who feedeth among the lilies,

(i) And so she repositeth in him.

17 till the day break, and the shadows decline. Return: be like, my beloved, to a roe, and to the fawn of hearts upon the mountains of Bether.

Chapter 3

1 **IN** (a) my little bed in the nights I have sought him, whom my soul loveth, I have sought him, and have not found.

(a) The Church finding Christ not in dark ignorance nor in philosophy but by his revealing himself to her, holdeth him forever:

2 I will rise, and will go about the city: by the streets and high ways, I will seek him whom my soul loveth: I have sought him, and have not found.

3 The watchmen which keep the city found me; Have you seen him, whom my soul loveth.

4 When I had a little passed by them, I found him whom my soul loveth: I held him: neither will I let him go, till I bring him into (b) my mothers house, and into the chamber of her that bare me.

(b) even till the Jews shall at last also find him.

5 (c) I adjure you o daughters of Jerusalem by the roes, and the harts of the fields, that you raise not up, nor make the beloved to awake, till herself will.

(c) Christ speaketh as before ch 2. v. 7.

6 (d) What is she, that ascendeth by the desert, as a little rod of smoke of (e) the

aromatical spices of myrrh, and frankincense, & of all powder of the apothecary?

(d) The Church of Christ admireth her own conversion from Gentility, (e) now full of good works.

7 (f) Behold threescore valiants of the most valiant of Israel, compass the little bed of Salomon:

(f) She also professeth that the ascending to eternal rest, is by fighting manfully, in observing the ten commandments, in the six days of this life:

8 all holding swords, and most cunning to battles: every Mans sword upon his thigh for fears by night.

9 King Salomon hath made him a portable throne of the wood of Libanus:

10 the pillars thereof he hath made of silver, the seat of gold, the going up (g) of purple: the midst he hath paved with (h) charity for the daughters of Jerusalem.

(g) even to blood, if need be, (h) which is the highest degree of charity.

11 (i) go forth ye daughters of Sion, and see king Salomon in (k) the diadem, wherewith his mother hath crowned him in the day of his despousing, and in the day of the joy of his heart.

(i) And inviteth all others to come unto Christ, (k) who in the flesh which he took of his mother, was crowned in heaven after his Passion.

Chapter 4

1 **HOW** (a) beautiful art thou my love, how beautiful art thou! thine (b) eyes as it were of doves, besides that, which lieth hid within. Thy (c) ears as the flocks of goats, which have come up from mount Galaad.

(a) Christ again praiseth the beauty of his Church. (b) Sincere and simple intention. (c) all her temporal occupations directed to Gods Glory

2 Thy (d) teeth as flocks of them that are shorn, which have come up from the lavatory, all with (e) twins, and there is no barren among them.

(d) Pastors who like nurses give bread of good doctrine to little ones. (e) Faith and good works.

3 Thy (f) lips as a scarlet lace: and thy speech sweet. As a piece of a pomegranate, so are also thy (g) cheeks, besides that which lieth hid within.

(f) Preaching Christs passion. (g) And not ashamed to profess Christ Crucified.

4 Thy (h) neck is as the (i) tower of David, which is built with bulwarks: a thousand targets hang on it, all the armor of the valiants.

(h) Administration of Sacraments Whereby the Church, Christs mystical body, is joined to him her head, (i) which is an inexpugnable fortress.

5 Thy (k) two breasts as two fawns the twins of a roe, which feed among the lilies,

(k) Both Jews and Gentiles are fed with the principles of Christian doctrine.

9 till the day aspire, and the shadows decline. (l) I will go to the mount of myrrh, and to the little hill of frankincense.

(l) Christ dwelleth in mortified, and devout minds.

7 Thou art all fair o my love, and there is (m) not a spot in thee.

(m) The Church triumphant is without spot, and every particular soul entering into heaven; the B virgin mother was also in this life always immaculate.

8 Come from Libanus my spouse, come from Libanus, come: thou shalt be crowned from the head of Amena, from the top of Sanir & Hermon, from the dens of lions, from the mountains of leopards.

9 Thou hast wounded my heart, my sister spouse, thou hast wounded my heart in one of thine eyes, and in one hear of thy neck.

10 How beautiful are thy breasts my sister spouse! thy breasts are more beautiful then wine, and the odor of thine ointments above all aromatical spices.

11 Thy lips my spouse are as an honeycomb distilling, honey and milk are under thy tongue: and the odor of thy garments as the odor of frankincense.

12 My sister spouse is a garden enclosed, a garden enclosed, a fountain sealed up.

13 Thy offsprings a paradise of pomegranates with orchard fruits. Cypress with spikenard,

14 spikenard, and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief ointments.

15 The fountain of gardens: the well of living waters, which run with violence from Libanus.

16 (n) Arise North wind, & come Southwind, blow through my garden, and let the aromatical spices thereof flow.

(n) all tentations, whether they be in manifest cruelty, or in flattering subtlety, make constant souls more grateful to God.

Chapter 5

1 **LET** (a) my beloved come into his garden, and eat the fruit of his apple trees. (b) I am come into my garden o my sister spouse, I have reaped my myrrh, with Mine aromatical spices: I have eaten the honeycomb with mine honey, I have drunk my wine with my milk: (c) eat o friends, and drink, and be inebriated my dearest. (d) I sleep, and my heart watcheth: (e) the voice of my beloved knocking: Open to me my sister, my love, my dove, mine immaculate: (f) because my head is full of dew, and my locks of the drops of the nights.

(a) The spouse condescending to Gods will, is well content to suffer persecution. (b) Christ again showeth his good liking in his spouses patience: (c) and willeth the glorious Saints to congratulate with the patient. (d) The spouse desireth to rest in meditation. (e) but is called upon to help others: (f) and urged by Christs own example working for all mankind.

3 I have spoiled myself of my robe, how shall I be clothed with it? I have washed my feet, how shall I defile them?

4 My beloved put his hand through the hole, and my belly trembled at his touch.

5 (g) I arose, that I might open to my beloved: my hands have distilled myrrh, and my fingers are full of most approved myrrh.

(g) And so she employeth herself also in active life.

6 I opened the bolt of my door to my beloved: but he had turned aside, and was passed. My soul melted, as he spake: I sought, and found him not: I called, and he did not answer me.

7 The keepers that go about the city found me: they stroke me, and wounded me: the keepers of the walls took away my cloak.

8 (h) I adjure you o daughters of Jerusalem, if you shall find my beloved, that you tell him, that I languish with love.

(h) still conserving a desire to return unto contemplation.

9 (i) What manner of one is thy beloved of the beloved, o most beautiful of women? What manner of one is thy beloved of the beloved, that thou hast so adjured us?

(i) The devout confer together describing the excellencies of Christ.

10 My beloved is white and ruddy, chosen of thousands.

11 His head is as the best gold: his hairs as the branches of palm trees, black as a raven.

12 His eyes as doves upon the little rivers of waters, which are washed with milk, and sit beside the most full streams.

13 His cheeks are as little beds of aromatical spices set of the pigmentaries. His lips are as lilies distilling principal myrrh.

14 His hands wrought round of gold, full of hyacinths. His belly of ivory, distinguished with sapphires.

15 His thighs as pillars of marble, that are upon feet of gold. His form as of Libanus, elect as the cedars.

16 His throat most sweet, and he whole to be desired: such an one is my beloved, and he is my friend, o daughters of Jerusalem.

17 (k) Whither is thy beloved gone o most beautiful of women? whither is thy beloved turned aside, and we will seek him with thee?

(k) And resolve to seek him, wheresoever he be.

Chapter 6

1 **MY** (a) beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

(a) The Church teacheth her children that Christ is delighted with the godly desires, and fruitful works of the faithful.

2 I to my beloved, and my beloved to me, who feedeth among the lilies.

3 (b) Thou art fair o my love, sweet, and comely as Jerusalem: terrible as the army of a camp set in array.

(b) Christ again commendeth his Church, well composed of distinct orders (some governing, some retired in cloisters from this world, the rest also exercising works of mercy, in the troubles of this life) all together making a complete army, terrible to all enemies.

4 (c) Turn away thine eyes from me, because they have made me flee away. Thy hairs as a flock of goats, which have appeared from Galaad.

(c) The more any contemplate Gods Majesty, the better they perceive that he is incomprehensible.

5 Thy teeth as a flock of sheep, which have come up from the lavatory, all with twins, and there is no barren among them.

6 As the bark of a pomegranate, so are thy cheeks beside thy hidden.

7 There are (d) threescore queens, & (e) fourscore concubines, and of (f) young maids there is no number.

(d) many true pastors, (e) more hirelings, that also preach truth, but for temporal commodity. (f) And innumerable faithful souls in the Church.

8 My dove is (g) one, my perfect one, she is the only to her mother, elect to her that bare her. The daughters have seen her, and declared her to be most blessed: the queens and concubines, and have praised her.

(g) all which are but one body in unity of faith.

9 (h) What is she, that cometh forth as the morning rising, fair as the Moon, elect as the sun, terrible as the army of a camp set in array?

(h) The voice of the old synagogue, admiring the beauty of Christs Church.

10 I came down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

11 I knew not: my soul troubled me for the chariots of Aminadab.

12 (i) Return, return o Sulamitesse: return, return that we may behold thee.

(i) The Church of Christ exhorteth the Synagogue of the Jews to return to Christ.

Chapter 7

1 **WHAT** (a) shalt thou see in the Sulamitesse but the companies of camps? How beautiful are thy paces in shoes, o princes daughter! (b) the joyntes of thy thighs are as Jewels, that are made by the hand of the artificer.

(a) Christ interposeth his commendation of the Jews, who at last shall return to him with great feruoure of faith and devotion. (b) And so jointly praiseth his Church consisting of both peoples.

2 Thy nauel as a round bowl, never wanting cups. Thy belly as an heap of wheat, compassed about with lilies.

3 Thy two breasts, as two fawns the twins of a roe.

4 Thy neck as a tower of ivory. Thine eyes as the fish pools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose as the tower of Libanus; that looketh against Damascus.

5 Thy head as Carmelus: and the hears of thy head as a kings purple tied to cundite pipes.

6 How beautiful art thou, and how comely my dearest, in delights!

7 Thy stature is like to a palm tree, & thy breasts to clusters of grapes.

8 I said: I will go up into the palm tree, and will take hold of the fruits thereof: and thy breasts shall be as the clusters of a vineyard: and the odor of thy mouth as it were of apples.

9 Thy throat as the best wine, (c) Worthy for my beloved to drink, & for his lips

and his teeth to ruminate.

(c) The Church, as it were taking the word out of Christs mouth whiles he praised her, she returneth all the praise to him.

10 I to my beloved, and his turning is toward me.

11 (d) Come my beloved, let us go forth into the field, let us abide in the villages.

(d) Praying him to come and still remain with her,

12 Let us rise early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

13 The Mandrages have given a smell. In our gates all fruits: (e) the new and the old, my beloved, I have kept for thee.

(e) Acknowledging him to be the only Saviour of both old and new testament.

Chapter 8

1 **WHO** (a) shall give to me thee my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man despise me?

(a) The Synagogue prosecuteth her prayer, desiring Christs Incarnation.

2 I will take hold of thee, and will bring thee into my mothers house there thou shalt teach me, and I will give thee a cup of spiced wine, and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 (b) I adjure you o daughters of Jerusalem, that you raise not up, nor make the beloved to awake till herself will.

(b) Christ admonisheth worldly men not to molest those that serve him in contemplation, & other spiritual virtues.

5 (c) Who is this, that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple tree I raised thee up: (d) there thy mother was corrupted, there she was deflowered that bare thee.

(c) Angels and other Saints of the triumphant Church admire the beauty of the Gentiles converted; which is also understood of every holy soul ascending from this world into heaven, And more singularly of the most glorious virgin mother of God. (d) The Synagogue of the Jews was corrupt under the tree of Christs Cross, when they cried: Crucify him, Crucify him. And again: His blood be upon us, and upon our children. Again: We have no King but Caesar. &c.

6 Put me as a seal upon thy heart, as a seal upon thine arm: because love is strong as death: jealousy is hard as hell, the lamps thereof lamps of fire and flames.

7 many waters can not quench charity, neither shall floods overwhelm it: if a man shall give all the substance of his house for love, as nothing he shall despise it.

8 (e) Our sister is little, and hath no breasts. What shall we do to our sister in

the day when she is to be spoken unto?

(e) Christ again showeth his affection towards his Church of the Gentiles: calling her his own sister, and the Synagogues sister, promising and bestowing on her many excellent benefits.

9 If she be a wall, let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

10 (f) I am a wall: and my breasts are as a tower, since I was made before him as one finding peace.

(f) The Church of Gentiles rejoiceth in the strong defense, Wherewith her Saviour hath established her.

11 The peacemaker had a vineyard, in that which hath peoples: he delivered the same (g) to keepers, a man bringeth for the fruit thereof a thousand pieces of silver.

(g) Keepers of this vineyard, were the Prophets and Apostles, and their Successors are still the keepers thereof.

12 (h) My vineyard is before me. A thousand are thy peacemakers, and two hundred for them, that keep the fruits thereof.

(h) Christ showeth that together with the pastors, himself especially hath care of his Church, always assisting the visible governors thereof with his invisible grace.

13 Thou that dwellest in the gardens, the friends do harken: make me hear thy voice.

14 (i) Flee, o my beloved, and be like to the roe, and to the fawn of hearts upon the mountains of aromatical spices.

(i) The whole Church militant well contented, yea desiring Christs Ascension into heaven, for the good of all that here serve him, prayeth him from thence to send abundance of his grace, that we may ascend the high mountains of perfect charity, and zeal of Gods honor, that he will make our souls such hills, the garden of all virtues, & so vouchsafe to dwell therein. Amen.

THE BOOK OF WISDOM

THE ARGUMENT OF THE BOOK OF WISDOM.

Both the author & authority of this book were sometimes doubtful.

The same doubt is of Ecclesiasticus.

It is most probable, that Philo a Jew wrote this book collecting many sentences of Salomons.

Five Sapiential Books of the old testament.

The Jews deny these Books to be Canonical.

AS well of the author, as of the authority of this book, there have been diverse opinions among the learned. But in process of time, the first is probably discussed, the other is clearly decided by the Church. For concerning the former doubt, many ancient Fathers allege sentences of this Book, as the sayings of Salomon. Namely St. Ireneus (apud Eusebium, lib. 5. c. 8. Hist.) St. Clement of Alexandria, li. 5. & 6. Stromat. Origen. ho. 12. in Levit. & li. 8. in Epist. ad Rom. St. Athanasius in Synopsi, & Orat. 2. cont. Arrian. St. Basil li. 5. cont. Eunomianos. St. Epiphanius heresi 67. St. Gregory Nazianzen. lib. de Fide. St. Gregory Nicea. in Testimonijs ex vet. Testam. cap. de Natiuitate ex Virgine. St. Chrisost. hom. 33. & 34. in Mat. St. Cyril of Alexandria li. 10. c. 4. Also St. Cyprian li. de exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortalitate. St. Hilary in Psal. 127. St. Ambrose, li. de Salomone. c. 1. and diverse others suppose Salomon to be author of this book. To whom likewise some of them ascribe the book of Ecclesiasticus. But St. Jerome Præfatione in libros Salomonis testifieth that some ancient writers affirm this book to be written by Philo a Jew, and the other by Jesus the son of Sirach. And St. Augustine very plainly (li. 17. c. 20. de civit.) faith, custom prevailed, that the Books of Wisdom, & Ecclesiasticus, for some similitude of speech are called Salomons: but the more learned assuredly judge that they are not his. what then shall we say, Seeing so many other ancient learned Doctors cite them as his. The answer is easy. And sufficiently insinuated by St. Augustine, that these two Books being like unto the other three, which are Salomons, were also called his. Whereto we may add a like example in the two first Books of Kings, which are called the Books of Samuel, though he wrote not all the first, nor any part of the second. Moreover all these five are called by one general title Sapiential Books. In so much that the Church readeth in the sacred Office before all Epistles, taken out of any of these five Books, not Lectio Proverbiorum, or Ecclesiastæ, &c. but stil, Lectio libri Sapientiae. The solution therefore is very probable, that this book of wisdom was written by Philo Judeus, not he that lived after Christ, but another of the same name, near two hundred years before. And Ecclesiasticus by Jesus the son of Sirach. who not only imitated Salomon, but also compiled their Books, for most part of Salomons sentences; conserved till their times by tradition, or in separated scrolls of papers; yea they so utter some sentences in his person, as if himself had written them. As touching the authority of these two Books, and some others, it is evident that the Jews refuse them. And therefore many ancient Fathers writing against them, spared sometimes to urge such Books, as they knew would be rejected. Especially having abundant testimonies of other holy Scriptures, for deciding matters of faith against them. even as our Saviour himself proved the Resurrection of the dead against the Sadducees, out of the Books of Moyses, which they confessed for Canonical Scripture, denying other parts, where the same point might otherwise have been more evidently showed. And so St. Jerome in respect of the Jews said these Books were not Canonical. Nevertheless he did often allege testimonies of them, as of other Divine

Argum. Job. Reg. Chapter 7. 8. 99 Mat. 22, Exo. 3. Et li. 17. c. 20. ciui.

They are judged by very many ancient fathers, and afterwards defined by the Church to be Canonical Scriptures.

Scriptures: sometimes with this parenthesis (si cui tamen placet librum recipere) in cap. 8. & 12. Zachariæ; other times, especially in his last writings, absolutely without such restrictioun, as in cap. 1. & 56. Isaia. & in 18. Jermia. where he professeth to allege none but Canonical Scripture. As for all the other ancient fathers here above mentioned, ascribing this book to Salomon, and many others cited by Doctor Iodocus Coccius (To. 1. Thesauri. li. 6. art. 9.) they make no doubt at all, but that it is Canonical Scripture, as appeareth by their express terms, Divine Scripture, Divine word, Sacred letters, Prophetical saying, the holy Ghost saith, & the like. Finally as well ancient General councils, namely that of Carthage, an. D. 419. with others, as the later of Florence, and Trent have declared this book to be Canonical. And that conformably to the most ancient, and learned Fathers, as St. Augustine, not only judgeth himself, but also plainly testifieth (li. de Prædestinat. Sanct. c. 14.) saying: The sentence of the book of wisdom ought not to be rejected (by certain inclining to Pelagianism) Which hath been so long publicly read in the Church of Christ, and received of all Christians, Bishops, and others, even to the last of the Laity, Penitents, and Catecumes (cum veneratione diuinæ autoritatis) With veneration of Divine authority. Which also the excellent writers, next to the Apostles times, alleging for witness (nihil se adhibere, nisi diuinum testimonium crediderunt) thought they alleged nothing but Divine testimony.

The contents.

The sum and contents of this book is an Instruction, and Exhortation to Kings and all Magistrates, to minister justice in the commonwealth, teaching all sorts of virtues under the general names of Justice & wisdom. The with frequent Prophecies of Christs Coming, Passion, Resurrection, & other Christian Mysteries. all may be commodiously divided into three parts. In the six first chapters, the author admonisheth all Superiors to love and exercise justice and wisdom. In the next three, he teacheth that wisdom proceedth only from God, & is procured by prayer & good life. In the other ten chapters, he showeth the excellent effects, and utility of wisdom and Justice.

Divided into three parts.

THE BOOK OF WISDOM.

Chapter 1

The 1. part. An admonition to love and practice justice.

Superiors are admonished to do justice, sincerely seeking God. 7. who being every where seeth all things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to live, but they brought death upon themselves.

1 **LOVE** justice, you that judge the earth. Think of our Lord in Goodness, and in simplicity of heart seek him:

3. Reg. 3.
Isa. 56. 2.
Par. 15.

2 because he is found of them, that tempt him not: and he appeareth to them, that have faith in him.

3 For (a) perverse cogitations separate from God: and proved power chasteneth the unwise.

(a) Mortal sins are not only committed in deeds & words, but also in thoughts.

4 because wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

5 For the holy Ghost of discipline, will fly from him that feigneth, and will withdraw himself from the cogitations, that are without understanding, and he shall be chastened of iniquity ensuing.

6 For the spirit of wisdom is gentle, and will not deliver (b) the curser from his lips: because God is witness of his reins, and he is a true searcher of his heart, and an hearer of his tongue.

Gal. 5. v. 22.

(b) He that maliciously curseth is cursed of God.

7 Because the Spirit of our Lord hath replenished the whole world: and that, which containeth all things, hath the knowledge of voice.

8 For this cause he that speaketh unjust things, can not be hid, neither shall the chastising judgment pass him.

9 For in the cogitations of the impious there shall be examination: and the hearing of his works shall come to God, to the chastising of his iniquities.

10 Because the ear of jealousy hearth all things, and the tumult of murmurings shall not be hid.

11 Keep yourselves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction, because an obscure speech shall not pass in vain: and the mouth that lieth, killeth the soul

12 (c) Zeal not death in the error of your life, neither procure ye perdition by the works of your hands.

(c) Be not cause of your own eternal death by evil life.

13 Because God made not death, neither doth he rejoice in the perdition of the living.

14 For he created all things to be: and he made the nations of the earth to health: and (d)D(there is no medicine of destruction in them, (e)N(nor kingdom of hell in the earth.

d)D esperate death delivereth not the wicked from calamities. e)N either are any damned whiles they are in this life;

15 (For justice is perpetual and immortal.)

16 But the impious with hands & words have (f) provoked it: and esteeming it a friend, have fallen to decay, and have made covenants with it: because they are Worthy to be of the part thereof.

f)B ut sinners not repenting bring eternal death to them selves.

Chapter 2

Such as hope not of life to come, 6. addict themselves to present pleasures: 10. and persecute the just, especially our Saviour Christ, as contrary to their wickedness. 23. Death came upon man by the Devils envy.

1 **FOR** they have said thinking with themselves not well: (a)C(Little, and with tediousness is the time of our life: and in the end of a man there is no recovery,

and there is none known that hath returned from hell:

a) Carnal men thinking the soul to be mortal, and so neither pain nor reward to be after death, fall to these profane thoughts and speeches of infidelity.

2 because of nothing were we born, and after this, we shall be as if we had not been: because the breath is a smoke in our nostrils: & speech a spark to move our heart.

3 Which being extinguished, our body shall be ashes, and the spirit shall be poured abroad as soft air, and our life shall pass as the trace of a cloud, and shall be dissolved as a mist, which is driven away by the beams of the sun, and oppressed with the heat thereof:

4 and our name in time shall be forgotten, and no man shall have remembrance of our works.

5 For our time is the passing of a shadow, and there is no return of our end: because it is sealed, and no man returneth.

6 (c) Come therefore, and let us enjoy the good things that are, and let us quickly use the creature as in youth.

(c) Of infidelity touching pain or reward after death, proceedth the Epicures life.

7 Let us fill ourselves with precious wine, and ointments: and let not the flower of the time pass us.

8 Let us crown ourselves with roses, before they wither: let there be no meadow, which our riot shall not pass through.

9 Let none of us be exempted from our riotousness: every where let us leave signs of joy: because this is our portion, and this our lot.

10 Let us (c) oppress the poor just man, and not spare the widow, nor reverence the old Mans grey head of long time.

(c) Infidels are not content to live in riot, but do also envy and persecute the just. whose good examples vex their minds, stirred thereto by the Devil.

11 But let our strength be the law of justice: for that which is Weak, is found unprofitable.

12 (d) Let us therefore circumvent the just, because he is unprofitable to us, and he is contrary to our works, and reproachfully objecteth unto us the sins of the law, and defameth in us the sins of our discipline.

(d) An evident prophecy of the Jews malice persecuting our Saviour. Fulfilled by the chief Priests, Scribes, and Ancients, recorded by the Evangelists. *Mat. 27. v. 41. Mar, 14. v. 53.*

13 He boasteth that he hath the knowledge of God, and nameth himself the son of God.

14 He is made unto us to the defaming of our cogitations.

Mat. 27. v. 43.

15 He is grievous unto us even to behold, because his life ia unlike to others, and his ways are changed.

16 We are esteemed of him as triflers, and he abstaineth from our ways as from uncleanness, and he prefers the later ends of the just, and Glorieth that he hath God for his father.

17 Let us see therefore if his words be true, and let us prove what things shall come to him, and we shall know what shall be his later ends.

- 18 For if he be the true son of God, he will defend him, & will deliver him from the hands of the adversaries.
- 19 By contumely and torment let us examine him, that we may know his reverence, and prove his patience.
- 20 To a most shameful death let us condemn him: for there shall be respect had unto him by his words.
- 21 These things have they thought, and have erred: for their malice hath blinded them.
- 22 And they have not known (e) the sacraments of God, nor hoped for the reward of justice, nor esteemed the honor of holy souls.
- (e) want of believing Divine Mysteries, namely the reward of the just, & punishment of the wicked, is cause of dissolute life, and of hatred against the good.
- 23 For God created man incorruptible, and to the image of his own likeness he made him.
- 24 But by the envy of the Devil, death entered into the world:
- 25 and they follow him that are of his part.

Chapter 3

The just contemned by the wicked, and proved by tentations are happy. 10. and the wicked unhappy. 12. Chastity shall be rewarded, & adulterous generations shall not prosper.

1 **BUT** (a) the souls of the just are in the hand of God, and the torment of death shall not touch them.

(a) Temporal death of the just, is the way to eternal life. where damnation (called here the torment of death) shall not touch them.

2 (b) They seemed in the eyes of the unwise to die: and their decease was counted affliction:

(b) For albeit Martyrs seem in the eyes of the unwise to die, or to be extinguished, they pass in deed into eternal, and unspeakable Glory.

3 and that which with us is the way, is destruction: but they are in peace.

4 And though before men they suffered torments, their hope is full of immortality.

5 Vexed in few things, in many they shall be well disposed of: because God hath tempted them, and hath found them Worthy of himself.

6 As gold in the furnace he hath proved them, and as an host of holocaust he hath received them, and in time there shall be respect of them.

7 The just shall shine, and as sparks in a place of reeds they shall run abroad.

8 They (c) shall judge nations, & have dominion over peoples, and their Lord shall reign forever.

(c) all the just shall approve Gods judgment condemning the wicked.

9 They that trust in him, shall understand truth: and the faithful in love shall

*Chapter 5.
v. 4.*

*Mat. 13. v.
43*

rest in him: because rest and peace is to his elect.

10 But the impious according to the things which they have thought, shall have correction: which have neglected the just, & have revolted from our Lord.

11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and labors without fruit and their works unprofitable.

12 Their (d) wives are senseless, and their children most wicked.

(d) Literally is understood, that the wives of adulterers, often become adulteresses & their children wicked. Morally, their sensuality & all their works are wholly corrupted.

13 Cursed is their creature: because happy is the barren woman: and the undefiled, which hath not known bed in sin, she shall have fruit in visitation of holy souls:

14 and * the eunuch, that hath not wrought iniquity with his hands, nor thought most wicked things against God: for the chosen gift of faith shall be given to him, and a most acceptable lot in the temple of God.

* See. St. Jerome. in Isa. 56. v. 4.

15 For of good labor there is glorious fruit, and the root of wisdom which falleth not.

16 But the children of adulterers shall be in consummation, and the seed of the unlawful bed shall be destroyed.

17 And if certes they be of long life, they shall be reputed for nothing, & their last old age shall be without honor.

18 And if they die quickly they shall have no hope, non speech of comfort in the day of acknowledging

19 For of a wicked nation the ends are cruel

Chapter 4

Great difference between chaste, and adulterous generations. 7. Speedier death of the just is recompensed by Gods providence, 19. but the wicked incur greater damnation by living long.

1 **O HOW** beautiful is (a) the chaste generation with Glory: for the memory thereof is immortal: because it is known both with God, and with men.

(a) Chastity of the body is a singular great virtue, & spiritual chastity of true faith and religion is greater, and more generally commended, as the root and foundation of all virtues. For without faith it is impossible to please God.

2 When it is present, they imitate it, and they desire it when it hath withdrawn itself, and it triumpheth crowned forever, winning the reward of undefiled conflicts.

3 But the multitude of the impious, that hath many children shall not be profitable, and bustard plants shall not take deep root, nor lay sure foundation.

4 And if in the boughs for a time they shall spring being weakly set, they shall be moved of the wind, and by the vehemency of the winds they shall be rooted out.

5 For the unperfect boughs shall be broken, and their fruits shall be unprofitable, and sower to eat, and meet for nothing.

6 For the children that be born of wicked sleeps, are witnesses of wickedness against the parents in their examination.

7 But (b) the just if he be prevented with death, shall be in a place of refreshing.

(b) When soever the just dieth it is profitable for him & dying young his immaculate life is more commendable then old age in the wicked. v. 16.

8 For venerable old age is not that of long time, nor accounted by the number of years: but the understanding of a man are grey hairs:

9 and an immaculate life is old age.

10 Pleasing God he is made beloved, and living among sinners he was translated.

11 He was taken away lest malice should change his understanding, or lest any guile might deceive his soul.

12 For the bewitching of vanity obscureth good things, and the inconstancy of concupiscence perverteth the understanding that is without malice.

13 Being consummate in short space he fulfilled much time:

14 for his soul pleased God: for this cause he hastened to bring him out of the midst of iniquities: but the peoples that are Seeing, and not understanding, nor putting such things in their hearts:

15 that the grace of God, and mercy is toward his saints, and respect toward his elect.

16 But the just dead condemneth the impious alive, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise, and shall not understand what God hath thought of him, and why our Lord hath fenced him.

18 For they shall see and shall contemn him: but our Lord shall laugh them to scorn,

19 and they shall fall after this without honor, and in contumely among the dead forever: because he shall break them puffed up (c) without voice, and shall remove them from the foundations, and they shall be made desolate unto the highest degree: and shall be mourning, and the memory of them shall perish.

(c) The damned shall be without all excuse utterly confounded in their own consciences.

20 They shall come fearful in cogitation of their sins, and their iniquities on the contrary shall convince them.

ANNOTATIONS

Chapter 4

11. *He was taken away.*) By this place St. Augustine proveth that such as died in good state, might have fallen into wickedness, if they had lived longer: and therefore it was a benefit to them, to die sooner. And that it is Nevertheless certain, that God both knew the possibility that such might, yea would have sinned, if they had lived longer, and also knew that they should die sooner, and so escape that danger. Which assured foreknowledge of all things that shall be, or may be, standeth well with Mans freewill: against certain that inclined to Pelagianism, attributing too much to Mans freewill; and

Gods prescience
doth not prejudice
Mans freewill.

and l. 17.

detracting from Gods foreknowledge, and providence. Which he proving by this place, his adversaries excepted against the authority of this book, and therefore he also proveth that it is Canonical Scripture. li. de Predest. Sanct. c. 14. c. 20.
civit.

Chapter 5

In the general judgment, the wicked seeing the just, whom they had contemned, to be in great honor, shall bewail their own misery, 9. considering that their pleasure was short, 16. and the joy of the blessed shall be forever. 18. God will arm himself, and all creatures, to punish the impious.

1 **THEN** shall the just stand in great constancy against those that have afflicted them, and (a) taken away their labors.

(a) Wicked men in their false conceit judge the travails of the just to be vain & fruitless.

2 They seeing shall be troubled with horrible fear, and shall marvel at the suddenss of unexpected salvation,

3 saying within themselves, (b) repenting, and sighing for anguish of spirit: These are they, whom we had sometime in derision, and in a parable of reproach.

(b) Repentance of the damned is only for the loss & pain where into they are fallen not of love towards God, or virtue, nor of hate towards sin, & therefore is fruitless bringing no comfort nor help at all, but Everlasting torment and anguish of mind.

4 We senseless esteemed their life madness, and their end without honor.

*Chapter 3.
v. 2.*

5 Behold how they are counted among the children of God, and their lot is among the saints.

6 We therefore have erred from the way of truth, and the light of justice hath not shined to us, and the Sun of understanding rose not to us.

7 We are wearied in the way of iniquity and perdition, and have walked hard ways, but the way of our Lord we have not known.

8 What hath pride profited us? or what commodity hath the vaunting of riches brought to us?

9 all those things are passed away as a shadow, and as a messenger running before,

10 and as a ship, that passeth through the surging waters: whereof, when it is past, the trace can not be found, nor the path of that ships keel in the waves:

*Pro. 30 v.
19.*

11 or as a bird, that flieth through in the air, of which there is no token can be found of her passage, but only a sound of the wings beating the light wind: and by vehemence of going cutting the air, moving the wings she is flown through, and afterward there is no sign found of her way:

12 or as when an arrow is shot forth to a set mark, the divided air is forth with closed in itself again, so that the passage thereof is not known:

13 so we also being born forthwith ceased to be: and of virtue certes have been able to show no sign: but in our naughtiness we are consumed.

14 Such things (c) said they in hell, which sinned:

(c) For the certainty of things that shall be, Prophets do very often speak in the pretence,

of things to come as if they were already past.

15 because the hope of the impious is as dust, which is taken away with the wind: and as a thin froth, which is dispersed by the storm: and as smoke that is scattered abroad by the wind: and as the memory of a guest of one day that passeth.

16 But the just shall live forever, and their reward is with our Lord, and cogitation of them with the Highest.

17 Therefore shall they receive a kingdom of honor, & a crown of beauty at the hand of our Lord: because with his right hand he will cover them, and with in his holy arm he will defend them.

18 And (d) his zeal will take armor, and he will arm the creature to the revenge of the enemies.

(d) As the joy of the blessed, so contrariwise the misery of the damned is marvelous great, & forever unchangeable.

19 He will put on justice for a breastplate, & will take sincere judgment for an helmet:

20 he will take equity for an invincible shield:

21 and he will sharpen fierce wrath for a spear, and the round world shall fight with him against the senseless.

22 The shots of lightnings shall go directly, & as it were from a bow of the clouds well bent they shall be cast forth, and shall light on a certain place.

23 And from rocked wrath shall thick hail stones be cast, the water of the sea shall rage against them, and the rivers shall run together roughly.

24 A spirit of power shall stand against them, and as a whirlwind shall divide them: and their iniquity shall bring all the land to a desert, and naughtiness shall overthrow the seats of the mighty.

Chapter 6

Kings and all Magistrates are again admonished to exercise justice: 7. otherwise they shall be more grievously punished. 13. wisdom may easily be found, 18. by those that sincerely desire it. 22. And is very profitable (25. excepting the envious, or ill disposed) 26. both to prince and people.

1 **WISDOM** is better then strength: and a wise man then a strong.

*Eccle. 9.
v. 18.*

2 Hear therefore ye Kings, & understand, learn ye judges of the ends of the earth.

3 give ear ye, that rule multitudes, and that please yourselves in multitudes of nations:

*Rom. 13.
v. 1.*

4 because the (a) power is given you of our Lord, and strength by the Highest, who will examine your works, and search your cogitations:

(a) all power is from God: & therefore to be respected, though the magistrates sometimes abuse their authority.

5 because when you were the ministers of his kingdom, you judged not rightly, nor kept the law of justice, nor have walked according to the will of God.

6 Horribly and quickly will he appear to you: because most severe judgment shall be done on them, that bear rule.

7 For to the little one mercy is granted: but (b) the mighty shall mightily suffer torments.

(b) As every ones charge is more or less, so his account is easier or harder, and the punishment (if he offend) smaller or greater. St. Gre. ho. 9. in Evang.

8 For God will not except any Mans person, neither will fear the greatness of any man: because he made the little and the great, & he hath equally care of all.

9 But to the stronger more strong torment is imminent.

10 To you therefore o kings are these my words, that you may learn wisdom, and not fall.

11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what they may answer.

12 covet ye therefore my words, and love them, and you shall have discipline.

13 Wisdom is clear, and such as never fadeth, and is easily seen of them that love her, and is found of them that seek her.

14 She preventeth them that covet her, that she first may show herself unto them.

15 He that awaketh early to her, shall not labor: for he shall find her sitting at her doors.

16 To think therefore of her, is perfect understanding: and he that watcheth for her, shall quickly be secure.

17 Because she goeth about seeking them that be Worthy of her, and in the ways she will show her self to them cheerfully, and in all providence she will meet them.

18 For (c) the beginning of her is the most true desire of discipline.

(c) Wisdom is attained by this gradation and so from first to last, a resolute desire joineth faithful souls to God. v. 21.

19 The care therefore of discipline, is love: and love, is the keeping of her laws: and the keeping of the laws, is the consummation of incorruption:

20 and incorruption maketh to be next to God.

21 Therefore the desire of wisdom leadeth to the Everlasting kingdom.

22 If therefore you be delighted with thrones, and with scepters o ye Kings of the people, love wisdom, that you may reign forever.

23 Love the light of wisdom all ye that bear rule over peoples.

24 But what wisdom is, and how she was made, I will declare: and I will not hide from you the mysteries of God, but from the beginning of her Nativity I will search out, and set the knowledge of her into light, and will not let pass the truth:

25 neither will I go with pining envy: because such a man shall not be partaker of wisdom.

26 But the multitude of the wise is the health of the round world: and a wise

king is the stability of the people.

27 Therefore take ye discipline by my words, and it shall profit you.

Chapter 7

The second part.
Wisdom proceedth
from God, and is
procured by prayer.

Whereas all men have the like birth and death, 7. wisdom maketh great difference, bringing all Goodness, 13. and knowledge, 17. as well of natural things, 22. as moral. 25. which heavenly gift is a sparkle, and participation of wisdom increated, God himself.

1 **I ALSO** certes am a mortal man, like to all, and of the earthly kindred of him, that was made first, and in the womb of my mother was I fashioned flesh,

2 the time of (a) ten months was I brought together in blood, of the seed of man, and the delectation of (b) sleep concurring.

(a) The perfectest children are born in the beginning of the tenth month. (b) Children in the mothers womb are as in sleep.

3 And I being born received the common air, and fell upon the earth, that is made alike, and the first voice like to all men did I put forth weeping.

4 I was nourished in swaddling clothes, and great cares.

5 For none of the Kings had other beginning of Nativity.

6 There is one entrance therefore into life to all men, and like departure.

7 For this cause (c) I wished, and understanding was given me: and I invocated, and the spirit of wisdom came upon me:

(c) Salomon (whose sayings are here recited) prayed for wisdom, & obtained it. *3. Reg. 3.*

8 and I preferred her before kingdoms and thrones, and riches I counted to be nothing in comparison of her.

9 Neither did I compare the precious stone to her: because all gold in comparison of her, is a little sand, and silver in the sight of her shall be esteemed as clay.

10 Above health and beauty did I love her, and purposed to have her for light: because her light can not be extinguished.

*3. Reg. v.
9.*

11 And all good things came to me together with her, and very much honesty by her hands,

12 and I rejoiced in all: because (d) this wisdom went before me, and I was ignorant that she is the mother of all these.

(d) God first gave him grace to desire wisdom before all other things, as he explicateth plainly cap. 8. v. 21.

13 Which I learned without fiction, and do communicate without envy, and her honesty I hid not.

14 For she is an infinite treasure to men: which who so have, are made partakers of the friendship of God, commended for the gifts of discipline.

15 And to me God hath given to speak according to my mind, and to presume things Worthy of those, that are given me: because he is the guide of wisdom, and the creator of the wise:

16 for in his hand are both we, & our words, and wisdom, and the knowledge and discipline of works.

17 For he gave me (e) the true knowledge of those things, which are: that I may know the disposition of the round world, and the virtues of the elements,

(e) Salomon was a most excellent Philosopher.

18 the beginning, & end, & midst of times, the permutations of changeable seasons, and consummations of times,

19 the courses of the year, and dispositions of the stars,

20 the natures of beasts, and furies of wild beasts, the force of winds, and the cogitations of men, the differences of plants, and virtues of roots,

21 and whatsoever are hid things and not foreseen, I have learned: for wisdom the worker of all taught me.

22 For in her is the spirit of understanding, (f) holy, only, manifold, subtle, eloquent, moveable, undefiled, sure, sweet, loving good, sharp, who nothing hindereth well doing,

(f) Proper Epithetons of the spirit of wisdom.

23 gentle, benign, stable, certain, secure, having all power, Forseeing all things, and that containeth all spirits: intelligible, clean, subtle.

24 For wisdom is more moveable then all moveable things: and reacheth every where because of her cleanness.

25 For she (g) is a vapor of the power of God, & a certain sincere emanation of the Glory of God omnipotent: and therefore no defiled thing cometh unto her.

(g) See the Annotation, Proverb. 1. v. 2.

26 For she is the brightness of eternal light, & the unspotted glass of Gods Majesty, and the image of his Goodness.

*Heb. 1. v.
3*

27 And whereas she is one, she can do all things: and permanent in herself she reneweth all things, and by nations transporteth herself into holy souls, she maketh the friends of God, and Prophets.

28 For God loveth none, but him, that dwelleth with wisdom.

29 For she is more beautiful then the sun, and above all disposition of the stars, being compared to light she is found the first.

30 For night succeedeth to it, but malice overcometh not wisdom.

Chapter 8

Wisdom excelling all things, that can be desired, 9. is worthily preferred as the cause of much estimation, 13. and of immortal Glory, 16. without molestation. 21. all which is Gods gift.

1 **SHE** (a) reacheth therefore from end unto end mightily, and disposeth all things sweetly.

(a) God, the increated wisdom is infinite and wisdom created is also most excellent amongst Gods gifts.

2 Her have I loved, and have sought her out from my youth, and have sought to

take her for my spouse, and I was made a lover of her beauty.

3 She glorifieth her nobility, having consociation with God: yea and the Lord of all hath loved her.

3. Reg. 3.

4 For she is the mistress of the discipline of God, & the chooser of his works.

5 And if riches be desired in life, what is richer then wisdom, which worketh all things?

6 And if understanding do work: who is the worker of those things that are, more then she?

7 And if a man love justice: her labors have great virtues: for she teacheth sobriety, and prudence, and justice, and strength, then the which nothing is more profitable in life to men.

8 And if a man desire multitude of knowledge: she knoweth things past, & conjectureth of things to come: she knoweth the subtleties of words, and the solution of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

Prov. 3.

9 (b) I purposed therefore to bring her to me to live together: knowing that she will communicate unto me of good things, and will be a comfort of my cogitation & tediousness.

(b) This is also the speech of Salomon, recited by the writer of this book.

10 I shall have for her sake (c) Glory with the multitudes, and honor with the ancient being young:

(c) Of Salomons wisdom, riches, Glory & renowned fame not only the Books of Kings & Paralipomenon, but also our Saviour doth witness. *Mat. 6. & 12.*

11 and I shall be found sharp in judgment, and in the sight of the mighty I shall be marvelous, and the faces of princes will marvel at me.

12 Holding my peace they shall expect me, and whiles I speak many words, they shall lay their hands on their mouth.

13 Moreover by her I shall have (d) immortality: and I shall leave an eternal memory to them, that shall be after me.

(d) It is not certain that Salomon hath immortal Glory, but rather by *immortality* is here understood that his glorious fame remaineth to the end of this world.

14 I shall dispose peoples: and nations shall be subject to me.

15 Horrible kings hearing shall fear me: in the multitude I shall seem good, and in battle strong.

16 Entering into my house, I shall rest with her: for her conversation hath no bitterness, nor her company tediousness, but joy and gladness.

17 Thinking these things with myself, and recording in my heart, that (e) immortality is in the kindred of Wisdom,

(e) Nevertheless wisdom of her part, giveth life and Glory Everlasting, to all that persevere to the end of this life.

18 and good delectation in her friendship, and in the works of her hands honesty without defect, and wisdom in the disputation of her talk, and Glory in the communication of her words: I went about seeking, that I might take her to me.

19 And I was a witty child, and had gotten a good soul.

20 And whereas I was more good, I came to (f) a body undefiled.

(f) It is certain that Salomon was sometime innocent and holy, but was perverted by women.
3. Reg. 11.

21 And as I knew that I could not otherwise be continent, unless God gave it, this very thing also was wisdom, to know whose this gift was: I went to our Lord, and besought him, and said from my whole heart.

Chapter 9

A prayer (made by Salomon) for wisdom, 9. Whereby Superiors are able to govern: 13. which by only human wisdom, they can not rightly perform.

1 **GOD** of my fathers, and Lord of mercy, which madest all things with thy word,

3 Reg. 3.
v. 9. 12.

2 and by thy wisdom didst appoint man, that he should have dominion of the creature, that was made by thee,

3 that he should dispose the round world in equity and justice, and execute judgment in direction of heart:

4 give me wisdom the assistant of thy seats, and repel me not from thy children:

5 because I am thy servant, and the son of thy handmaid e, a weak man, and of small time, and less to the understanding of judgment and laws.

6 And if one be perfect among the children of men, and thy wisdom be absent from him, he shall be counted for nothing.

1. Paral.
28. v. 5.

7 (a) Thou hast chosen me king to thy people, and judge of thy sons, and daughters:

(a) Here again it is evident, that the Author reporteth Salomons speeches.

2. Par. 1.
v. 9.

8 and badest me build a temple in thy holy mount, and an altar in the city of thy habitation, a similitude of thy holy tabernacle, which thou didst prepare from the beginning:

9 and (b) thy wisdom with thee, which knew thy works, which then also was present when thou madest the round world, and knew what was pleasing to thine eyes, and what was direct in thy precepts.

Prov. 8. v.
22.

(b) Wisdom increated is with God, yea is God himself.

10 (c) Send her from thy holy heavens, and from the seat of thy greatness, that she may be with me, and may labor with me, that I may know what is acceptable with thee:

(c) Wisdom which is given to men proceedth from God as a gift created.

11 for she knoweth all things, & understandeth, and shall conduct me in my works soberly, & shall keep me with her might.

12 And my works shall be acceptable, and I shall govern thy people justly, and shall be Worthy of the seats of my father.

13 For (d) who of men is able to know the counsel of God? or who can think what God will?

(d) Mans wisdom without special wisdom from God is not sufficient to govern ourselves, much less others.

14 For the cogitations of mortal men be fearful, and our providences uncertain.

15 For the body, that is corrupted burdeneth the soul, and the earthly habitation presseth down the understanding that thinketh many things.

16 And we do hardly conjecture the things that are in the earth: and the things that are in sight, we find with labor. But the things that are in the heavens who shall search out?

17 And thy sense who shall know, unless thou give wisdom, and send thy holy spirit from on high:

18 and so the paths of them, that are on the earth may be corrected, and men learn the things that please thee?

19 For by wisdom they were healed, whosoever have pleased thee o Lord from the beginning.

Chapter 10

The 3. part. The excellent effects of wisdom & justice.

The benefits of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Jacob, 13. Joseph, 15. And the people of Israel.

(a) Adam.

1 **SHE** kept him, (a) that was first made of God father of the world, when he was created alone,

Gen. 1. v. 27.

(b) By this it is certain that our first parent Adam truly repented, and had remission of his sin.

2 and she (b) brought him out of his sin, and gave him power to contain all things.

(c) Noe.

3 After the unjust departed in his anger from her, by the fury of brothers manslaughter perished.

Gen. 4. v. 8.

(d) Abraham.

4 For whose cause, when water destroyed the earth, wisdom healed it again, governing the (c) just by contemptible wood.

Gen. 6.

(e) Lot.

5 She even in the consent of wickedness, when the nations had confederated themselves, knew (d) the just, and preserved him without blame to God, and in his sons mercy kept the strong.

Gen. 19.

(f) In all trees about Sodom there is only show of fruit, which when it is touched falleth into dust.

6 She delivered (e) the just, fleeing from the impious that perished, when the fire came down upon Pentapolis:

(g) Lots wife an example of inconstancy.

7 to whom for a witness of their wickedness the desert land standeth smoking, and (f) trees having fruits at uncertain season; and the memory of an incredulous soul a standing (g) pillar of salt.

8 For pretermittting wisdom they did not only slip in this, that they were ignorant of good things, but they left also unto men a memory of their foolishness, that in those things, in which they sinned in, they could not be hid neither.

(h) Jacob.

9 But wisdom hath delivered them, that observe her from sorrows.

10 And (h) the just fleeing his brothers wrath, she conducted by the right ways,

and showed him the kingdom of God, and gave him the knowledge of the holy, did honest him in labors, and accomplished his labors. *Gen. 28.*

11 In the fraud of the circumventers of him she was present with him, and made him honorable.

12 She kept him from the enemies, and from seducers she defended him, and from seducers she defended him, and gave him a strong fight, that he might overcome, and know that wisdom is mightier then all.

(i) Joseph.

13 She forsook not (i) the just being sold, but delivered him from sinners: and she went down with him into the pit, *Gen. 37.*

14 and in bands left him not, till she brought him the scepter of a kingdom, and might against them, that oppressed him: and showed them to be liars, that spotted him, and gave him eternal Glory. *Gen. 41.*

(k) Gods peculiar people.

15 The (k) just people, and seed without blame she delivered from the nations, that oppressed them.

16 She entered into the soul of the servant of God, and stood against dreadful Kings in wonders and signs. *Exo. 1.*
Exo. 3.

17 And she rendered to the just the hope of their labors, and conducted them in a marvelous way: and she was unto them for a coverer in the day, and for the light of stars by night:

18 and she transported them through the Red sea, and carried them over through a great water. *Exo. 14.*

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the impious,

20 and they sang thy holy name o Lord, and thy victorious hand they praised together: *Exo. 12.*
Exo. 15.

21 because wisdom hath opened the mouth of the dumb, and the tongues of infants she hath made eloquent.

Chapter 11

Other benefits of wisdom, protecting the Israelites in the desert; 3. overthrowing their enemies; 4. giving them water out of a rock; 8. plaguing the Egyptians, 21. yet not all suddenly, but by often admonitions, that they might have repented if they would.

(a) Moyses.

1 **SHE** directed their works in the hands of (a) a holy prophet. *Exo. 16.*
Exo. 27.

2 They made a journey through the deserts, that were not inhabited: and in desert places they pitched cottages.

(b) The Amalachites. Exo. 17.

3 They stood against (b) the adversaries, and revenged themselves of the enemies.

4 They thirsted, and invocated thee, and water was given them out of a most high rock, and quenching of their thirst out of the hard stone. *Num 20.*

5 For by the things Whereby their enemies suffered punishment, for defect of their drink, and therein, when the children of Israel abounded, they did rejoice;

6 by these things, when others lacked the same, it went well with them.

7 For instead of the fountain of an Everlasting river, thou gavest Mans blood to the unjust.

8 Who when they were diminished in the destruction of the murdered infants, thou gavest them abundant unlooked for:

9 showing by the thirst, that then was, how thou didst exalt thine, & didst kill their adversaries.

10 For when (c) they were tempted, and in deed with mercy taking discipline, they knew how (d) the impious being judged with wrath did suffer torments.

11 These certes admonishing as a father thou didst prove: but them examining as a hard king thou didst condemn.

12 For the absent and the present were tormented alike.

13 For double tediousness had taken them, and sighing with the memory of good things past.

14 For when they understood (e) by their punishment that it went well with them, they remembered our Lord, marveling at the end of the Event.

15 For (f) whom before they derided, being cast forth in that wicked laying out to perish, him they marveled at in the end of the Event: not thirsting in like manner to the just:

16 but for senseless cogitations of their iniquity, for that (g) some erring did worship dumb serpents, and superfluous beasts, thou didst send upon them a multitude of dumb beasts for revenge:

17 that they might know that by what things a man sinneth, by the same also he is tormented.

18 For thine omnipotent hand, which made the world of invisible matter, was not unable to send upon them a multitude of bears, or fierce lions,

19 or unknown beasts full of anger of a new kind; or breathing the vapor of fires, or casting forth the savor of smoke, or shooting horrible sparks from their eyes:

20 of which not only their hurt was able to destroy them, but also their sight to kill them for fear.

21 Yea and without these with one spirit, they might have been slain suffering persecution of their own facts, and dispersed by the spirit of thy power: but thou hast disposed all things in measure, and number, and weight.

22 For, to be of great force rested always in thee only: & who shall resist the power of thine arm?

23 Because as the least weight of the balance, so is the round world before thee, and as a drop of the dew before day, that falleth upon the earth.

24 But thou hast mercy on all, because thou canst do all things, and dissemblest the sins of men for repentance.

25 For thou (h) lovest all things that are, and hatest nothing of those which thou hast made: for thou didst not ordain, or make any thing hating it.

26 And how could any thing continue, unless thou wouldest? or be preserved

(c) When the Israelites wanted water God gave them abundance out of rocks.

(d) But turned the Ægyptians waters into blood.

(e) After affliction the benefit of peace is more grateful.

(f) Moyses was rejected when he judged between his brethren *Exo. 2. v. 14.* but was afterwards the deliver of the whole people *Act. 7. v. 45.*

(g) Ægyptians serving beasts for gods, were plagued by frogs, siniphes, flees, and locusts.

(h) God made no creature evil as the Manichees foolishly imagined, neither is there any God but one who alone created all things.

Levit. 26. v. 22.

Jere. 8. v. 17.

which was not called of thee?

27 But thou sparest all: because they are thine o Lord, which lovest souls.

Chapter 12

Gods wisdom and mercy in destroying the wicked inhabitants of Chanaan, by parts (10. that they might have amended,) whom he could have slain suddenly. 15. In that God never condemneth the just, 19. his people are instructed to confide in him, 25. and sinners to turn unto him.

1 O how good, and sweet is thy spirit o Lord in all!

2 And therefore those, that err, by parts thou doest chastise: and doest admonish, and speak to them, concerning the things wherein they sin: that leaving naughtiness, they may believe in thee o Lord.

3 For, those old inhabitants of thy holy land, whom thou didst abhor,

4 because they did works odious to thee by sorceries, and unjust sacrifices,

5 and the murderers of their own children without mercy, and eaters of mens bowels, and devourers of blood from the midst (a) of thy sacrament,

6 and the parents authors of aidless souls, thou wouldst destroy by the hands of our parents,

7 that they might receive a peregrination Worthy of the children of God, which is a land of all most dear to thee.

8 But them also as men thou didst spare, and didst send forerunners of thine host, wasps, that by little and little they might destroy them.

9 Not because thou wast unable in battle to subdue the impious to the just, or with cruel beasts, or with a sharp word to destroy them together:

10 but judging by parts thou gavest place of repentance, being not ignorant, that the nation of them is wicked, and their malice (b) natural, & that their cogitation could not be changed forever.

11 For it was a cursed seed from the beginning: neither fearing any, didst thou give pardon to their sins.

12 For who shall say to thee: what hast thou done? or who shall stand against thy judgment? or who in thy sight shall come revenger of the wicked men? or who shall impute it to thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, who hast care of all, that thou mayest show that thou doest not give judgment unjustly.

14 Neither king, nor tyrant in thy sight shall enquire of them, whom thou hast destroyed.

15 For so much then as thou art just, thou doest dispose all things justly: thou also esteamest it disagreeable from thy power, to condemn him, who ought not to be punished.

16 For thy power is the beginning of justice: and for this that thou art Lord of all, thou makest thyself to spare all.

17 For thou showest power, which art not thought to be absolute in power, and

(a) From the land of Jewry called sacred because God was there rightly served in the old testament, and Mans redemption was wrought there by Christ.

(b)By custom malice became as it were natural, after that nature was corrupted.

*Exo. 23.
Deut. 7.*

thou convinceth the boldness of them, that know thee not.

(c) Gods power being Almighty is only limited by his will.

18 But thou dominator of power, judgest with tranquility, and with great reverence disposest of us: for (c) it is in thy power when thou wilt, to be able.

19 And thou hast taught thy people by such works, that they must be just and gentle, and hast made thy children of good hope: because judging thou givest in sins place of repentance.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great consideration, giving time and place, whereby they might be changed from their wickedness.

21 With what diligence hast thou judged thy children, to whose parents thou gavest oaths and covenants of good promises?

22 Therefore when thou givest us discipline, thou scourgest our enemies very many ways, that judging we may think upon thy Goodness: and when we are judged, we may hope for thy mercy.

23 Wherefore to them also, which in their life have lived foolishly & unjustly, thou hast given great torments by the same things, which they did worship.

(d) Serpents, bats, moles, & like beasts, which seem not only superfluous in the world, but also hurtful, yet were esteemed as gods.

24 For they wandered long in the way of error, esteeming for gods those things, that in beasts (d) are superfluous, living after the manner of senseless infants.

Rom. I. v. 23.

25 For this cause thou hast given judgment on them as on senseless children to be in derision.

(e) Knowing him to be the only true God, by whom they saw their false gods destroyed, yet they did not serve him as God.

26 But they that were not amended by scorns and reprehensions, have tried the Worthy judgment of God.

27 For in what things they suffering took indignation, by those whom they thought gods, when Seeing they were destroyed in them, him, whom in time past they denied that they knew, they acknowledged the true God: (e) for the which cause the end also of their condemnation shall come upon them.

Chapter 13

Men following their fantasies knew not God by his creatures, but honored the creatures for gods. 10. Most sottishly also worshipped things fashioned by mens hands, as gods.

(a) Gods most proper name is HE WHICH IS. *Exo. 3. v. 14.*

1 **BUT** all men be vain, in whom there is not the knowledge of God: and of these good things, which are seen (a) they could not understand him that is, neither attending to the works have they agnised who was the workman:

Rom. I.

2 but either the fire, or the wind, or the swift air, or a circle of stars or exceeding much water, or the Sun and the Moon, they thought to be gods rulers of the world.

Deut. 4.

3 With whose beauty if being delighted, they thought them gods: let them know how much the Lord of them is more beautiful then they. For the author of beauty made all those things.

4 Or if they marveled at their virtue, & operations, let them understand by them, that he which made these, is stronger then they:

5 for by the greatness of the beauty, and of the creature the creator of them may be seen, to be known thereby.

6 But notwithstanding there is yet in these less complaint. For they also perhaps err, seeking God, and desirous to find him.

7 For whereas they converse in his works, they enquire: & they are persuaded that the things be good which are seen.

8 But again neither ought these to be pardoned.

9 For if they could know so much, that they were able to estimate the world: how did they not more easily find the Lord thereof?

(b) Seeing no creature how excellent soever, is or may be esteemed a god, it is more foolish to think, an Image, or statue, or any thing framed by Mans hands can be God.

10 But they are unhappy, & their hope is among the dead, who have called (b) the works of mens hands gods, gold & silver, the invention of art, and the similitudes of beasts, or an unprofitable stone the work of an old hand.

11 Or if an artificer a carpenter, cut straight timber out of the wood, & pare off all the bark thereof cunningly, and using his art, diligently frameth a vessel profitable for the common use of this life,

*Isa: 4.
Jere. 10.*

12 and useth the chips of that work to dress his meat:

13 and maketh that which is left thereof, which is for no uses, but being a crooked piece of wood, and full of knobs, carveth it diligently in the hollowness thereof, and by the skill of his art fashioneth it, and maketh it like to the image of a man,

14 or compareth it to some beast, straking it over with red, and with painting making the color thereof ruddy, and layeth a color over every spot that is in it:

15 and maketh a worthy habitation for it, and setting it in a wall, and fastening it with iron,

16 lest perhaps it fall, providing for it, knowing that it can not help itself: for it is an image, and it needeth help.

17 And concerning his substance, & his children, & for marriage, making a vow he seeketh to it. He is not ashamed to speak with him, that is without soul:

18 and for health certes he beseecheth the weak, and for life asketh the dead, and for help invocateth him that is unprofitable:

19 and for a journey asketh him, that can not walk: and for getting, and for working, and for the event of all things he asketh him, that in all is unprofitable.

ANNOTATIONS

Chapter 13

1. *They could not understand him, that is.*) Philosophers discussing the nature of many creatures, saw that every creature proceeded of some other thing, & so there must needs be one beginning of all, absolute of itself, neither proceeding nor depending of another, nor a limited substance. As the thing that is a man, is not a beast; an ox is not a horse: &c. and telling what any thing is, we exclude thereby that it is not other things, but saying without addition, HE WHICH IS, we show the beginning of all, in no sort limited: and this is God. Whom some Philosophers, by such discourse found, & knew, in general, & sometimes confessed, but did not honor him as God, and therefore

God is the beginning of all things, absolute and independing.

were inexcusable, as St. Paul concludeth against them. *Rom. 1.*

Chapter 14

Foolish men intending to sail, honor wooden idols, in regard of the profit they receive by ships: 6. by which some were saved in the general deluge. 8. Idols, and idol makers are cursed. 12. They were not from the beginning, 15. but were devised for memory of the dead, and worshipped with Divine honor. 22. So men forgetting God, proceeded in Idolatry, with other abominable, and cruel enormities.

(a) Great madness to invoke a wooden idol more base & commonly more corruptible then the wood of a ship.

1 **AGAIN** another thinking to sail, and beginning to make a journey through the fierce waves, invocateth wood (a) more frail then the wood that carrieth him.

2 For covetousness of getting invented it, and the craftsman by his wisdom framed it.

3 But thy providence, o Father, doth govern: because thou hast given a way even in the sea, and among the waves a most sure path,

(b) As the Israelites went through the red sea.

4 showing that thou art able to save out of all things, yea (b) if a man go to the sea without art.

5 But that thy works might not be void of wisdom: for this cause also men commit their lives even to a little wood, and passing over the sea are delivered by ship.

(c) The author prophetically alludeth to the wood of the Cross, on which our Saviour redeemed mankind.

6 But from the beginning also when the proud giants perished, the hope of the world fleeing to a ship, rendered to the world seed of Nativity, which was governed by thy hand.

7 For (c) blessed is the wood, by the which (d) justice is made.

(d) From whose death proceedth Mans justification.

8 But the idol that is made by hands, cursed is both it, and he that made it: because he in deed wrought it: and the same being frail, was called god.

9 But to God the impious and his impiety are odious alike.

10 For that which is made, with him that made it, shall suffer torments.

(e) Invention of Idols brought men to spiritual fornications, & corruption of manners.

11 For this cause also in the idol of the nations there shall be no respect: because the creatures of God were made to hatred, and for tentation to the souls of men, and for a snare to the feet of the unwise.

12 For the beginning (e) of fornication is the devising of idols: and the inventing of them is the corruption of life.

13 For neither were they from the beginning, neither shall they be forever.

(f) This first Idolatry was only privately exercised by the father and his servants at their masters commandment, by which occasion public Idolatry came into the world,

14 For this vanity of men came into the world: and therefore there is found a short end of them.

15 For the father being sorrowful with bitter morning, made unto himself the image of his son quickly taken away: and him, that then was a dead man, now (f) he began to worship as god, and appointed holy things and sacrifices among his servants.

16 (g) Afterward by succession of time, the wicked custom prevailing, this error was kept as a law, and things graven were worshipped by the

wicked custom in time prevailing.

(g) This first Idolatry was only privately exercised by the father and his servants at their masters commandment, by which occasion public Idolatry came into the world, wicked custom in time prevailing.

(h) The name **God** in the proper signification, can not be given to any creature.

(i) many enormous crimes proceed from Idolatry.

(k) Two sorts of perjury: swearing by false gods, and swearing untruths.

Calvin falsely chargeth this book with error.

commandment of tyrants.

17 And those, whom openly men could not honor, for that they were far off, their figure being brought from a far, they made an evident image of the king, whom they would honor: that by their carefulness they might honor as present, him that was absent.

18 And to the worshipping of these, the excellent diligence also of the artificer, helped them forward, that were ignorant.

19 For he willing to please him, that entertained him, labored by his art, to fashion the similitude in better sort.

20 And the multitude of men carried away by the beauty of the work, him that a little before had been honored as a man, now they esteemed for a god.

21 And this was the deceiving of Mans life: because men serving either affection, or Kings, gave the name that is (h) not communicable to stones and wood.

22 And it was not sufficient that they erred about the knowledge of God, but also living in a great battle of ignorance so many and so great evils they call peace.

23 For (i) either sacrificing their children, or making obscure sacrifices, or having watches full of madness,

24 they now neither keep life, nor marriage clean, but one killeth another by envy, or playing the adulterer maketh him sorrowful:

25 and all things are mingled together, blood, manslaughter, theft and fiction, corruption, and infidelity, trouble, and perjury, disquieting of the good,

26 forgetfulness of God, iniquation of souls, immutation of Nativity, inconstancy of marriage, disorder of adultery, and unchasteness.

27 For the worship of idols not to be named, is the cause of all evil, and the beginning and end.

28 For either when they rejoyce, they are mad: or certes prophecy false things, or live unjustly, or quickly forswear themselves.

29 For whiles they trust in idols, which are without soul, swearing amiss they hope not to be hurt.

30 (k) Two evil things therefore shall happen to them worthily, because they have thought evil of God, attending to idols, and have sworn unjustly, in guile contemning justice.

31 For it is not the power of them, that are sworn by, but the punishment of them that sin, goeth always through the transgression of the unjust.

ANNOTATIONS

Chapter 14

15. *The father made unto himself the image of his son.*) Calvin here chargeth this book with error, in affirming that Idolatry began by superstitiously honoring images of the dead. Against which he allegeth that Labans Idols, and others more ancient, were before any images of dead men were honored. But he argueth upon a false ground. For Labans idols were images, as the Hebrew word Teraphim signifieth, and is so *Gen. 31.*

Images of false gods are rightly called idols.

Idolatry began by worshipping images of dead men with Divine honor.

Private Idolatry was before public.

translated in the English Bibles (1552. and 1577.) but because they were images of false gods, and for that Laban called them his gods, a later Bible (1603.) translatheth it better, *Idols*, as the Latin and Greek have *idola*. It is also certain that Ninus king of Assyrians long before Laban, yea before Abraham, set up the image of his Father Belus (otherwise called Jupiter) to be publicly honored by the people. as St. Cyril showeth. li. 3. in Julianum, near the end, and St. Ambrose, or another grave Author writeth the same, in cap. 1. ad Romanos. Likewise St. Cyprian li. de Idolotum vanitate. St. Chrysostom. ho. 87. in Matth. and Egesippus, apud St. Ieronym. li. de Viris Illustrib. testify, that the making of mens images, in memory of the dead, was the occasion, and beginning of Idolatry, according as this place reporteth, that a Father sorrowing for the death of his son, made an image in his memory, & began to worship him as a god, causing his servants also to honor his dead son, with rites and sacrifices. Which private Idolatry was absolutely the first, that is recorded in holy Scripture, or any other good author. And the first public is counted by most authors, that of Ninus, worshipping the image of his father Belus, with Divine honor, who also pardoned all offenders, how enormous soever their crimes were, that fled unto that image. Which allurement together with so great a Kings authority, drew innumerable to public Idolatry. Whereupon St. Jerome noteth (in cap. 2. Osee) that Ninus became so great and glorious, as to make his father to be honored as a god.

Chapter 15

The wise gratefully praise the sweetness, and mercy of God, by whom they are delivered from Idolatry: 6. detesting the makers, & worshippers of idols.

1 **BUT** o thou our God, art sweet, and true, patient, and disposing all things in mercy.

2 For if we sin, we are thine, knowing thy greatness: and if we sin not we know that we are counted with thee.

3 For to know thee, is absolute justice: and to know justice, and thy power, is the root of immortality.

4 For mens invention of evil art hath not brought us into error, nor the shadow of a picture being a labor without fruit, a shape graven by diverse colors,

5 the sight whereof giveth concupiscence to the senseless, and he loveth the shape without life of a dead image.

6 The lovers of evils, are Worthy to have their hope in such things, both they that make them, and that love, and that worship them.

7 Yea and the potter pressing soft earth, with labor fashioneth every vessel to our uses, and of the same clay maketh the vessels, that are clean to use, and in like manner them, that are contrary to these: but what the use of these vessels is, the potter is judge.

8 And with vain labor he (a) fashioneth a god of the same clay: he which a little before was made of earth, and a little after returneth back whence he was taken, being exacted the debt of the life which he had.

9 But his care is, not because he shall labor, nor because he hath a short life, but he contendeth with goldsmiths and silver smiths: yea and he imitateth the copper smiths, and counteth it a Glory, because he maketh vain things.

10 For his heart is ashes, and his hope vain earth, and his life viler then clay:

11 because he was ignorant who made him, and who inspired into him the soul

(a) Of the diverse sorts of idols and idolaters see our brief Annotation upon *the 113. Psal.*

(b) Idolaters having forsaken and forgot the only true God, become as Atheists, making their temporal gain of false gods.

(c) And so waxing insolent, contemn and persecute the servants of God.

(d) Some idolaters worshipped brute beasts for gods, as being better then senseless images: but all are abominable.

which worketh, and who breathed into him the vital spirit.

12 Yea and (b) they esteemed our life to be a pastime, and the conversation of life made for a gain, & that we must get every way even of evil.

13 For he knoweth that he offendeth above all men, which of the matter of earth fashioneth frail vessels, and sculptures.

14 For all the unwise, and unhappy above measure of the soul, proud (c) are the enemies of thy people, and rule over them:

15 because they have esteemed all the idols of the nations for gods, which neither have use of eyes to see, nor nostrils to take breath, nor ears to hear, nor fingers of the hands to handle, yea and their feet are flow to walk.

16 For a man made them: and he that borrowed breath, the same fashioned them. For no man can make God like to himself.

17 For whereas himself is mortal, he maketh a dead thing with his wicked hands For he is better then they, whom he worshippeth, because he in deed lived, though he were mortal, but they never.

18 But (d) they worship also most miserable beasts: for the senseless things compared to these, are worse then they.

19 Yea neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

Chapter 16

God plaguing the Egyptians for Idolatry, and cruelty, delivered the Israelites. 5. Chastised them also, but again showed them mercy; 20. and fed them with Manna.

(a) The Egyptians were plagued for their Idolatry.

(b) And that by beasts, because they worshipped beasts for gods: and by death of their first begotten, for their cruelty against Gods people.

(c) God punished his own people as a father, for their amendment.

(d) The brazen serpent not by any virtue inherent, but as a sign of Gods

1 **FOR** (a) these things, and (b) by the like to these, they have worthily suffered torments, and were destroyed by a multitude of beasts.

2 For the which torments thou didst well dispose of thy people, to whom thou gavest the desire of their delectation a new taste, preparing them the quail for meat:

3 that they in deed coveting meat, because of those things which were showed and sent them, might be turned away even from necessary concupiscence. But they in short time being made needy, tasted a new meat.

4 For it behooved that without excuse destruction should come upon them exercising tyranny: (c) but to these only to show how their enemies were destroyed.

5 For when the cruel wrath of beasts came upon them, they were destroyed with the bitings of perverse serpents.

6 Howbeit thy wrath endured not forever, but for chastisement they were troubled a short time, having a sign of salvation for the remembrance of the commandment of thy law.

7 For he that turned to it, (d) was not healed by that which he saw, but by thee the Saviour of all:

favor, was the means of curing the people. *Num. 21.*

8 and in this thou didst show to our enemies, that thou art he which deliverest from all evil.

9 For the bitings of locusts, and flies killed them, and there was found no remedy for their life: because they were Worthy to be destroyed by such things.

10 But neither the teeth of venomous dragons overcame thy children: for thy mercy coming healed them.

11 For in memory of thy words they were examined, & were quickly saved, lest falling into deep oblivion, they might not use thy help.

12 For neither herb, nor plaster healed them, but thy word, o Lord, which healeth all things.

13 For it is thou, o Lord, that hast power of life and death, and bringest down to the gates of death, and fetchest again:

14 but man certes killeth by malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

15 but it is impossible to escape thy hand.

16 For the impious denying to know thee, have been scourged by the strength of thine arm, suffering persecution by strange waters, and hail, and rain, and consumed by fire.

(e) With the plague of hail there was also fire mixed. *Exo. 9. v. 24.* Which destroyed the profitable cattle.

17 For that which was marvelous in water, which extinguisheth all things, (e) fire more prevailed: for the world is revenger of the just.

(f) But burnt not other beasts, that plagued the Egyptians.

18 For a certain time, the fire was mitigated, that (f) the beasts which were sent to the impious might not be burnt, but that they Seeing might know that by Gods judgment they suffer punishment.

(g) Hail did not extinguish the fire, by Gods power above nature.

19 And at a certain time the fire above his power burnt (g) in water on every side, that it might destroy the nation of a wicked land.

(h) See the miracles of Manna. *Annot. Exod. 16.*

20 For the which things thou didst nourish thy people with the meat of Angels, and bread prepared thou gavest them from heaven without labor, (h) having in it all delectation, and the Sweetness of all taste.

21 For thy substance did show thy Sweetness which thou hast toward thy children, and serving every Mans will, it was turned to that, that every man would.

22 Yea snow and ice sustained the force of fire, and melted not: that they might know that fire burning in hail, and lightening in rain destroyed the fruits of the enemies.

23 And this again, that the just might be nourished, it forgat also his own strength.

24 For the creature serving thee the Creator, is fierce into torment against the unjust: and is made more gentle to do good for them, that trust in thee.

25 For this cause even then being transformed into all things they served thy grace the nource of all, at their will that desired thee:

(i) He speaketh again of Manna.

26 that thy children might know, whom thou lovedst o Lord, that not the fruits of Nativity do feed men, but thy word preserveth them, that believe in thee.

(k) The vain imagination of the wicked that himself shall be saved will fail him.

27 For that which could not be destroyed by fire, forthwith being (i) heated with a little beam of the Sun did melt:

28 that it might be known to all men, that we ought to prevent the Sun to bless thee, and at the rising of light to adore thee.

29 For the (k) faith of the ungrateful shall melt as winter ice, & shall perish as unprofitable water.

Chapter 17

Horrible darkness falling in Ægypt. 19. the rest of the world had Ordinary light.

1 **FOR** thy judgments o Lord are great, & thy words inexplicable, for this cause the souls lacking discipline have erred.

2 For whiles the wicked are persuaded that they can rule over the holy nation: fettered with the bands of darkness, and (a) long night, shut up under roofs, they have lien fugitives from the Everlasting providence.

Exo. 1. & 10.

3 And whiles they think that they lie hid in obscure sins, they were dispersed by the dark covert of oblivion, being horribly afraid and disturbed with exceeding admiration.

4 For neither did the den that contained them, keep them without fear: because the sound coming down troubled them, and sorrowful visions appearing to them, put them in fear.

5 And no force certes of the fire could give them light, neither could the clear flames of the stars lighten that horrible night.

6 But there appeared to them sudden fire, full of fear: and being stricken with the fear of that face, which was not seen, they esteemed the things that were seen to be worse:

7 and there were added derisions of the magical art, and contumelious rebuke of the Glory of their wisdom.

8 For they which promised that they would expel fears and perturbations from the languishing soul, these with derision languished full of fear.

9 For although none of the monsters disturbed them: being moved with the passing by of beasts, and hissing of serpents, they perished trembling: and denying that they saw the air, which by no means any man could avoid.

10 For whereas wickedness is fearful, it giveth testimony of condemnation: for (b) a troubled conscience doth always presume cruel things.

11 For fear is nothing else but a betraying of the aides of cogitation.

12 And whiles inwardly there is less expectation, the greater doth he count the ignorance of that cause which maketh the torment.

13 But they that during the night in deed impotent, and coming upon them from the lowest and highest hell, slept the same sleep,

14 were sometime molested with the fear of monsters, sometime failed by passing away of the soul: for sudden fear and unlooked for came upon them.

(a) Literally the Ægyptians had darkness three days together. *Exo. 10. v. 22.* Morally they & other gentiles were in darkness without faith in God, till Christs Resurrection the third day.

(b) A troubled conscience is a great torment.

15 Moreover if any of them had fallen down, he was kept shut up in prison without iron.

16 For if one were a husbandman, or if a shepherd, or worker of the labors in the field were suddenly taken, he sustained necessity inevitable.

17 For with one chain of darkness they were all tied together. Whether it were the hissing wind, or among the thick boughs of trees the sweet sound of birds, or the force of water running down ward exceedingly,

18 or the mighty sound of rocks tumbled headlong, or the running of playing beasts, that were not seen, or the mighty noise of roaring beasts, or an Echo resounding from the highest mountains: they made them swoon for fear.

(c) This signified the conversion of all nations to Christ.

19 For (c) all the world was illuminated with a clear light, & none was hindered in their works.

20 But over them only was laid an heavy night, the image of darkness, which was to come upon them. They therefore were unto themselves more heavy then the darkness.

Chapter 18

In the Ægyptian darkness, the Israelites saw clearly, and were not seen of their enemies. 5. For the Ægyptians cruelty against the Hebrews infants, all their own first born were slain, and their whole army drowned in the red sea. 20. But fire devouring the rebellions in Chores schism, was quenched by Aarons intercession.

(a) The Church is called holy because it profeseth holiness and hath always some holy men, & without the Church there is no sanctity.

1 **BUT** to thy (a) Saints there was very great light, and their voice in deed they heard, but figure they saw not. And because themselves also did not suffer by the same things, they magnified thee:

2 and they that before had been hurt, because they were not hurt, gave thanks: and that there might be a difference, they asked a gift.

3 For the which cause they had a burning pillar of fire for a guide of the unknown way, and thou gavest them the Sun without hurt of a good harbor.

4 They in deed Worthy to lack light, and to suffer the prison of darkness, which kept thy children shut up, by whom the uncorrupt light of the law began to be 'given to the world.

(b) When the Ægyptians drowned the Hebrews children, Moyses was saved, and reserved to guide the Israelites, when the Ægyptians were drowned.

5 When they decreed to kill the infants of the just: and (b) one child being laid forth, and delivered, thou to the reprovng of them, didst take away a multitude of children, and destroyedst them together in the mighty water.

6 For that night was known before of our fathers, that they knowing in deed what others they had credited, might be of better comfort.

7 And by thy people in deed the health of the just, was received, but destruction by the unjust.

8 For as thou didst hurt the adversaries: so us also thou didst magnify, provoking us.

9 For the just children of the good sacrificed secretly, and disposed the law of justice in concord: that the just should receive both good & evil alike, singing

now the praises of the fathers.

10 But there sounded a disagreeing voice of the enemies, and a lamentable mourning was heard for the bewailed infants.

11 And the servant with the master was afflicted with like punishment, and a man of the vulgar sort suffered the like things to the king.

12 all therefore alike by one name of death had dead ones innumerable. For neither did the living suffice to bury them: because in one moment, that which was the nobler nation of them, was destroyed.

13 For concerning all things being incredulous because of the enchantments, but then first when there was destruction of the first begotten, they promised to be the people of God.

(c) A prophecy of Christ, coming into this world when there was temporal peace, but extreme darkness of ignorance.

14 (c) For when quiet silence contained all things, and the night was in the midway of her course,

15 thy omnipotent word sallying out of heaven from the royal seats, lighted as a severe conqueror upon the midst of the land of destruction,

16 a sharp sword carrying thy unfeigned commandment, and standing filled all with death, and reached even to heaven standing on the earth.

17 Then incontinent the visions of naughty dreams troubled them, and fears unlooked for came upon them.

18 And one here another there, cast forth half alive, showed for what cause of death he died.

19 For the visions, that troubled them, forewarned these things, that they might not perish as ignorant why they suffered evils.

(d) Another example of difference in Gods punishing his people for their amendment, and of the obstinate unto their ruin. *Exo 14. v. 28. Num. 16. v. 46.*

20 But then (d) there touched the just also a tentation of death, and a disturbance of the multitude was made in the wilderness: but thy wrath did not long continue.

Num 16.

21 For a man without blame hasting to pray for the people, bringing forth the shield of his ministry prayer, and by incense alleging supplication, resisted the wrath, and made an end of the necessity, showing that he is thy servant.

22 And he overcame the multitudes, not in strength of body, nor with might of armor, but with a word subdued he him, that vexed him, rehearsing the oaths of the parents, and the testament.

23 For when they were now fallen dead by heaps one upon another, he stood between, and cut of the violence, and separated that way which leadeth to the living.

24 For in the vesture down to the foot, which he had, was all the world: and the glorious things of the fathers were graven in the four Jewels of stones & thy magnificence was written in the diadem of his head.

25 And to these he that destroyed gave place, & these did he fear: for the proof only of wrath was sufficient.

Chapter 19

Ægyptians persecuting the Hebrews were drowned, 10. having been plagued before with flies, and frogs. 11. Quails were given to the people of Israel. 13. The barbarous not receiving, or evil entreating Gods people, were stricken with blindness. 17. And all creatures serve God in punishing the impious, and rewarding the godly.

(a) God foreseeing the Ægyptians malice, permitted them to persecute his people, but was no way the cause nor author of their sin.

1 **BUT** upon the impious even to the later end there came wrath without mercy. *Exo. 14.*

For (a) he foreknew also the things that should come unto them:

2 because when they had permitted that they should depart, and had sent them away with great diligence, they repenting pursued them.

3 For having as yet mourning between their hands, and lamenting at the graves of the dead, they took to themselves another cogitation of folly: and whom by entreating they had cast forth, them they pursued as fugitives:

4 for Worthy necessity brought them to this end: and they lost the remembrance of those things, which had chanced, that punishment might fulfill the things that wanted to the torments:

5 and that thy people certes might pass through marvelously, but they might find a new death.

6 For every creature according to his kind was fashioned again from the beginning, serving thy precepts, that thy children might be kept without hurt.

7 For a cloud over shadowed their camp, and out of the water which was before, there appeared dry land, and in the Red Sea a way without impediment, and of the great depth a springing field:

8 through the which all the nation passed, which was protected with thy hand, Seeing thy marvelous things and wonders.

9 For even as horses they fed on meat, and as lambs they rejoiced, magnifying thee o Lord, which didst deliver them.

10 For they were mindful of those things, which had been done in their sojourning, how for the nation of beasts the earth brought forth flies, and for fishes the river yielded a multitude of frogs.

11 And last of all they saw a new creature of birds, when allured by concupiscence they desired meats of deliciousness.

12 For in comfort of their desire, there came up to them the quail from the sea: and vexations came upon the sinners, not without those arguments, which were made before by the force of lightnings: for they suffered justly according to their wickedness. *Exo. 16.*

(b) The Amorites refused to grant them passage. *Num 21. v. 21.* The Ægyptians brought them into servitude. *Exo. 1.*

13 For they instituted a more detestable inhospitality: (b) some certes received not the unknown strangers, and other some brought the good strangers into servitude.

14 And not only these things, but in deed there was another respect also of them: for they against their will received the strangers.

15 But they that received them with gladness, did afflict them with most cruel sorrows, that used the same rights:

16 but they were stricken with blindness: as they in the doors of the just, when they were covered with sudden darkness, every man sought the passage of his

(c) God changing the natural properties of elements, by them wrought justice on sinners. *St. Greg. ho. 35 in Evang.*

door.

17 For whiles the (c) elements are turned in themselves, as in an instrument the sound of the quality is changed, and all keep their sound: wherefore it may be certainly judged by the very sight.

18 For the things of the field were turned into things of the water: and what soever were swimming things passed into the land.

19 The fire had force in water above his power, and the water forgot her quenching nature.

20 On the contrary the flames vexed not the flesh of corruptible beasts walking therewith, neither did they melt that good meat, which was easily dissolved even as ice. For in all things thou didst magnify thy people o Lord, and didst honor them, and didst nor despise them, at all time, and in every place assisting them.

Exo. 9. v. 24.

Exo. 16. v. 21.

THE ARGUMENT OF ECCLESIASTICUS.

Particular testimonies that this book is holy Scripture.

IN what sense this Book is sometimes called Salomons, we have showed in the argument before the Book of wisdom. As likewise that it is Canonical Scripture. whereto we might add more testimonies of ancient Fathers: as St. Clement of Alexandria, li. 1. c. 8. Pedagogi, Origen. ho. 8. in Numer. & ho. 1. in Ezech. St. Cyprian de opere & eleemos. St. Athanasius in Synopsi, & li. de virginitate. St. Basil in regul. disput. resp. 104. St. Gregory Nazianzen. Orat. 2. aduers. Julian. St. Epiphanius. hæer. 76. & in Ancorato. St. Hilary, in Psal. 144. St. Ambrose de bono mortis. c. 8. & Ser. 22. in Psal. 118. St. Chrysostom ho. 33. ad populum Antioch. St. Augustine, li. 2. ca. 8. Doct. Christ. & li. 17. c. 20. de civit. St. Gregory the great, in Psal. 50. and many others expressly cite this book as holy Scripture. But chiefly we rely upon the authority of the Church defining that it is Canonical.

It was written in Hebrew & translated into Greek.

It was written by Jesus the son of Sirach in Hebrew, about the time of Simon Justus, otherwise called Priscus: and translated into Greek by the authors Nephew, as the same Translator testifieth in his Prologue, but expresseth not his own name. It is called Ecclesiasticus, which signifieth a Collector or Gatherer, as a common title of every Ordinary preacher, instructing and exhorting the multitude gathered to a sermon: with difference from Ecclesiastes: which signifieth The Preacher, as a greater title of the chief or principal Preacher of any Church, City, or Province, and agreeth most eminently to Christ our Saviour: who preached, and sendeth preachers to the whole world. And for the excellent contents, it may also rightly be called Panaretos, that is, a Receptacle, or storehouse of all virtues, for the instruction of all in general, to cooperate with Gods grace in this life, and so inherit eternal Glory. In forty and three whole chapters, are mixedly the commendations, and precepts of all sorts of virtues; sometimes in particular, but more often under the general names of wisdom and Justice. In the other eight chapters are recited many excellent examples of most renowned holy men: with praises and thanks to God.

Difference between Ecclesiasticus, and Ecclesiastes.

Panaretos.

The contents divided into two parts.

THE PROLOGUE UPON ECCLESIASTICUS OF JESUS THE SON OF SIRACH

By reason of a more perfect law the people of Israel were more renowned then any other nation in the world. *Deut. 4.*

THE knowledge of many and great things hath been showed us by the Law, and the Prophets, and others that followed them: in which we ought to praise Israel for doctrine & wisdom: because not only they in speaking must needs be cunning, but strangers also both learning & writing, may become most learned. My grandfather Jesus, after he gave himself more amply to the diligence of reading the Law, and the Prophets, and other Books, that were delivered us from our fathers: himself also would write some of those things, which pertain

Translations into other languages hardly express the sense of the original tongue.

to doctrine and wisdom: that such as are desirous to learn, and to be made cunning in the same things, may more and more be attent in mind, and be confirmed to the life that is according to the law. I exhort you therefore to come with benevolence, and to read with attent study, and to pardon us for those things, wherein we seeming to follow the image of wisdom, may fail in the composition of words: for the Hebrew words also fail when they shall be translated to another tongue. And not only these, but the Law also itself, and the Prophets, and the rest of other Books, have no small difference, when they are spoken within themselves. For in the eight and thirtieth year, in the time of Ptolemy Evergetes the king, after I came into Ægypt: and when I had been there much time, I found there Books left, of no small nor contemptible doctrine. Therefore myself also thought it good, and necessary to add some diligence and labor to interpret this book: and with much watching I brought forth this doctrine in space of time, that men may learn those things which teach them, that will apply their mind, how they ought to order their manners, them that purpose to lead their life according to the Law of our Lord.

ECCLESIASTICUS

Chapter 1

The 1 part. Praises and precepts of wisdom.

Wisdom proceedth from God, appeareth in his creatures. 10. and is given in competent measure to all that fear God, 16. it bringeth all virtues, 27. excludeth all vices, 33. and is to be sought in simplicity of heart.

1 **ALL** wisdom is of our Lord God, & hath been always with him, & is before all time.

(a) Mans wisdom is not able to comprehend the works of God.

2 The sand of the sea, & the drops of rain, & the days of the world (a) who hath numbered? The height of heaven, and breadth of the earth, & profundity of the depth who hath measured?

3 The wisdom of God that goeth before all things who hath searched out?

4 Wisdom was created before all things, & the understanding of prudence from Everlasting.

5 A fountain of wisdom the word of God on high, and the entrance thereof Everlasting commandments.

6 The root of wisdom to whom hath it been revealed, & the subtleties thereof who hath known?

7 The discipline of wisdom to whom hath it been revealed, and made manifest, and the multiplication of her entrance who hath understood?

8 There is one most high Creator omnipotent, and mighty King, and to be feared exceedingly, sitting upon his throne and the God of dominion.

9 He created her in the holy Ghost, and hath seen, and numbered, and measured her.

10 And he hath poured her out upon all his works, and upon all flesh according

(b) Eternal Glory is the fruit of the fear of our Lord: not that this one virtue sufficeth, but it is the beginning, grounded in true faith, and bringeth forth other virtues, Divine gifts with the fruits of the holy Ghost, & a joyful crown in the end.

to his gift, and hath given her to them that fear him.

11 The fear of our Lord is (b) Glory, and gloriation, and joy, and a crown of exultation.

12 The fear of our Lord shall delight the heart, and shall give joy, gladness in length of days.

13 With him that feareth our Lord it shall be well in the later end, and in the day of his death he shall be blessed.

14 The love of God is honorable wisdom.

15 But they to whom she shall appear in vision, they love her in the vision, and in the agnising of her great works.

16 The fear of our Lord, is the beginning of wisdom, and was created with the faithful in the womb, and goeth with the elect women, and is known with the just and faithful.

Prov. 1. & 9.

17 The fear of our Lord is religiosity of knowledge.

18 Religiosity shall keep and justify the heart, shall give joy and gladness.

19 With him that feareth our Lord it shall be well, and in the days of his consummation he shall be blessed.

20 The fullness of wisdom is to fear God, and fullness is of the fruits thereof.

21 all her house she shall fill with her generations, and the storehouses with her treasures.

22 A crown of wisdom, the fear of our Lord, replenishing place, and the fruit of salvation :

23 and he hath seen, and numbered her: but both are the gifts of God.

24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold it.

25 The root of wisdom is to fear our Lord: for the boughs thereof are of long time.

26 In the treasures of wisdom is understanding, & religiosity of knowledge, but to sinners wisdom is abomination.

27 The fear of our Lord expelleth sin:

28 for he that is without fear, can not be justified: for the anger of his animosity, is his subversion.

29 Until a time the patient shall sustain, and after shall be rewarded of joyfulness.

30 A good understanding will hide his words until a time, and the lips of many shall show forth his understanding.

(c) Men drowned in sin think the service of God a most tedious & loathsome thing.

31 In the treasures of wisdom is signification of discipline:

32 but the worship of God, (c) is abomination to a sinner.

33 Son, covering wisdom, keep justice, and God will give her to thee.

34 For the fear of our Lord is wisdom and discipline: and that which well pleaseth him,

35 is faith, and meekness, and he will fill his treasures.
 36 Be not incredulous to the fear of our Lord: and come not to him with a double heart.
 37 Be not an hypocrite in the sight of men, and be not scandalized in thy lips.
 38 Attend to them, lest perhaps thou fall, and bring dishonor to thy soul,
 39 and God Reveal thy secrets, and in the midst of the synagogue cast thee down:
 40 because thou camest to our Lord wickedly, & thy heart is full of guile and deceit.

Chapter 2

Whosoever will serve God must have justice, fear of God, and patience; 6. with confidence in God. 14. Dissemblers, incredulous, and impatient shall be miserable; 18. but the godly shall receive more grace.

(a) Desire not to die, that thou mayest thereby be covered from worldly miseries, for that is a desperate desire, but have patience in this life that thou mayest find rest in God.

1 **SON** coming to the service of God, stand in justice, and in fear, & prepare thy soul to tentation.
 2 Repress thy heart, & sustain: incline thine ear, & receive the words of understanding: (a) and make no hast in the time of * obduction.
 3 Sustain the sustentations of God: be joined to God, and sustain, that thy life may increase in the later end.
 4 all, that shall be applied to thee, receive: and in sorrow sustain, and in thy humiliation have patience:
 5 for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.
 6 Believe God, and he will recover thee: and direct thy way, and hope in him. keep his fear, and grow old therein.
 7 Ye that fear our Lord expect his mercy: & decline not from him lest ye fall.
 8 Ye that fear our Lord, believe him, and your reward shall not be void.
 9 Ye that fear our Lord, hope in him: and mercy shall come to your for your delectation.
 10 Ye that fear our Lord, love him, & your hearts shall be illuminated.
 11 Children behold the nations of men: and know ye that none hath hoped in our Lord, and hath been confounded.
 12 For who hath continued in his commandment, and hath been forsaken? or who hath invocated him, and he despised him?
 13 Because God is pitiful and merciful, and will forgive sins in the day of tribulation: and he is protector to all that seek him in truth.
 14 (b) Woe to them of a double heart, and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.
 15 Woe to them that be dissolute of heart, which believe not God: and therefore they shall not be protected of him.

* Covering.

(b) As virtues are to be rewarded: so all sins shall be punished. Namely external pretence of holiness, with secret evil intention.

Distrust in God.
Impatience, and the
like.

16 Woe be to them, that have lost patience, and that have forsaken the right ways, and have declined into perverse ways.

17 And what will they do, when our Lord shall begin to look on them?

18 They that fear our Lord, will not be incredulous to his word: and they that love him, will keep his way.

19 They that fear our Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

20 They that fear our Lord, will prepare their hearts, and in his sight will sanctify their souls.

21 They that fear our Lord, keep his commandments, and will have patience even until his visitation,

22 saying: If we do not penance, we shall fall into the hands of our Lord, and not into the hands of men.

23 For according to his greatness, so also his mercy is with him.

Chapter 3

Honor of parents procureth Gods blessing, 11. dishonoring them his curse. 19. Meekness and modesty avail much: but curiosity to know secret mysteries is dangerous. 27. A charitable, sincere, and docile heart, 33. with works of mercy merit reward.

(a) The progeny of
Gods children bring
forth the fruit of
obedience and love.

1 **THE** children of wisdom, are the Church of the just: and their (a) nation, obedience and love.

(b) Honor and
estimation of parents
is the chiefest
obligation that man
hath towards his
neighbor, & the first
after his duty to
God.

2 (b) Hear your fathers judgment o children, and so do that you may be saved.

3 For God hath honored the father in the children: and inquiring of the mothers judgment, hath confirmed it upon the children.

4 He that loveth God, praying shall obtain for sins, and shall refrain himself from them, and shall be heard in the prayer of days.

5 And as he that gathereth treasure, so he also that honoreth his mother.

6 He that honoreth his father, shall have joy in children, and in the day of his prayer he shall be heard.

7 He that honoreth his father, shall live the longer life: & he that obeyeth the father, shall refresh the mother.

8 He that feareth our Lord honoreth his parents, and as his lords he will serve them, that begat him.

*Exo. 20.
Deut. 5.*

9 In work and word, & all patience honor thy father,

10 that blessing may come upon thee from him, & his blessing may remain in the later end.

*Gen. 27.
&. 49.*

11 The fathers blessing establisheth the houses of the children: but the mothers curse rooteth up the foundation.

12 Glory not in the contumely of thy father: for his confusion is no Glory to thee.

13 For the Glory of a man is by the honor of his father, and the father without honor is the dishonor of the son.

14 Son receive the old age of thy father, and make him not sorrowful in his life:

(c) Alms given, or prayer made, or sacrifice offered for parents, doth merit reward at Gods hand.

15 and if he fail in understanding, pardon him, and despise him not in thy strength: for the Alms to the father shall not be in oblivion.

16 For good shall be restored thee (c) for the sin of thy mother,

17 and in justice it shall be builded to thee, and in the day of tribulation there shall be remembrance of thee: and as ice in the clear weather shall thy sins melt away.

18 Of what an evil fame is he, that forsaketh his father: and he is cursed of God, that doth exasperate his mother.

(d) all greatness in men proceeding from God, bindeth them so much the more to humility. Which virtue God most specially loveth, that so they may show gratitude for his benefits.

19 Son do thy works in meekness, and thou shalt be beloved above the Glory of men.

Philip. 2:

20 The (d) greater thou art, humble thy self in all things, and thou shalt find grace before God:

21 because the might of God only is great, and he is honored of the humble.

Pro. 25. v. 2.

22 Seek not things higher then thy self, and search not things stronger then thy hability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

23 For it is not necessary for thee, to see with thine eyes those things that are hid.

24 In superfluous things search not many ways, and in many of his works thou shalt not be curious.

25 For very many things are showed to thee above the understanding of men.

(e) Those that dare live in sinful state, tempting God even to the last hour, commonly perish therein.

26 many also have their suspicion supplanted, and have held their senses in vanity.

27 A hard heart shall fare ill in the later end: and he (e) that loveth danger, shall perish in it.

28 A heart that goeth two ways, shall not have success, and the perverse of heart shall be scandalized in them.

29 A wicked heart shall be laden with sorrows, and the sinner will add to commit sin.

30 To the synagogue of the proud there shall be no health: for the shrub of sin shall be rooted up in them, and it shall not be perceived.

31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

32 A wise heart, and that which hath understanding will abstain it self from sins, and in the works of justice shall have success.

Dan. 4. v. 24.

33 Water quencheth burning fire, and Alms resisteth sins:

34 and God is the beholldr of him that rendreth grace: he remembreth him afterward, and in the time of his fall he shall find a sure stay.

Chapter 4

An exhortation to practice works of mercy. 12. With commendation of wisdom: 23. (& observing due times) not to omit for any fear, or sham fastness, to say the truth, 34. also to be diligent, meek, and liberal.

1 **SON** defraud not the Alms of the poor, and turn not away thine eyes from the poor.

2 Despise not the hungry soul: and exasperate not the poor in his poverty.

3 Afflict not the heart of the needy, and defer not the gift to him that is in distress.

4 Reject not the petition of him that is afflicted: and turn not away thy face from the needy.

(a) give not occasion by thy hard dealing with the poor, that they curse thee.

5 From the poor turn not away thine eyes for anger: and (a) leave not to them that ask of thee, to curse thee behind thy back.

(B) For if thou give cause, God who is their protector, will revenge them against thee.

6 For the prayer of him that curseth thee in the bitterness of his soul, (B) shall be heard: and he that made him, will hear him.

7 Make thyself affable to the congregation of the poor, and to the ancient humble thy soul, and to a great man bow thy head.

8 Bow down thine ear to the poor without sadness, and render thy debt, and answer him peaceable words in mildness.

9 Deliver him that suffereth injury out of the hand of the proud: and be not faint hearted in thy soul.

10 In judging be merciful to pupils as a father, & as an husband to their mother:

11 and thou shalt be as the obedient son of the Highest, and he will have mercy on thee more then a mother.

12 Wisdom inspireth life to her children, and receiveth them that seek after her, and will go before them in the way of justice.

13 And he that loveth her, loveth life: and they that shall watch to her, shall embrace her sweetness.

14 They that shall hold her, shall inherit life: and whither soever he shall enter, God will bless him.

15 They that serve her, shall be servants to the holy: and them that love her God loveth.

(c) They that follow wisdom shall be safe.

16 He that hearth her, shall judge nations: and he that beholdeth her, shall remain confident.

17 If he believe her, he shall inherit her, and her (c) creatures shall be in confirmation:

18 because in tentation she walketh with him, and first of all she chooseth him.

19 Fear and dread, and probation she will bring upon him: and she will torment him in the tribulation of her doctrine, till she try him in her cogitations, and credit his soul.

20 And she will establish him, and make a direct way unto him, and rejoice him,

21 and will disclose her secrets to him, and will heap upon him as treasures knowledge and understanding of justice.

22 But if he go amiss, she will forsake him, and deliver him into the hands of his enemy.

(d) Through shamefastness to yield unto sin: or not to reprove sin, is vicious.

23 Son observe time, and avoid from evil.

24 For thy soul be not ashamed to say the truth.

25 For there is (d) shame that bringeth sin, & there is (e) shame that bringeth Glory and grace.

(e) But to be ashamed, and to abhor sin is very good and necessary.

26 Accept no face against thine own face, nor against thy soul a lie.

27 Reverence not thy neighbor in his offence:

28 nor keep in a word in time of salvation. Hide not thy wisdom in the beauty thereof.

(f) all men are bound to say the truth at convenient times, v 23. And ever bound to avoid untruths.

29 For by the tongue wisdom is discerned: and understanding, and knowledge, and doctrine by the word of the wise, and steadfastness in the works of justice.

30 (f) do not gainsay the word of truth by any means, and be ashamed of the lie of thine unskillfulness.

31 Be not ashamed to confess thy sins, and submit not thy self to every man for sin.

(g) every one is bound rather to lose his life, then to do against justice, or to deny the truth.

32 Resist not against the face of the mighty, neither labor against the stream of the river.

33 For (g) justice contend for thy soul, and unto death strive for justice, and God will overthrow thine enemies for thee.

34 Be not hasty in thy tongue: and unprofitable, and remiss in thy works.

35 Be not as a lion in thy house, overthrowing them of thy household, and oppressing them that are subject to thee.

36 Let not thine hand be stretched out to receive, and closed to give.

Chapter 5

Let not riches, youth, nor strength hold thee in sin: 5. but do penance for sins remitted, and add not sin upon sin. 6. Neither presume to sin, because God is merciful. 10. Be not covetous, nor unconstant. 13. Be meek in learning, and careful in teaching. 16. not a baitmaker, nor double tongued.

(a) Though thou be so potent, that no man can hinder thy evil designment; yet do it not because God will punish it.

1 **ATTEND** not to unjust possessions, and say not: I have sufficient livelihood: for it shall nothing profit in the time of vengeance & affliction.

2 Follow not in (a) thy strength the concupiscence of thy heart:

3 and say not: How mighty am I? and who shall bring me under for my facts? for God revenging will revenge.

(b) After that sin is

4 Say not: I have sinned, and what sorrowful thing hath chanced to me? For the Highest is a patient rewarder.

forgiven there
remaineth
oftentimes
punishment for
satisfaction.

- 5 (b) Of sin forgiven be not without fear, neither add thou sin upon sin.
- 6 And say not: The mercy of our Lord is great, he will have mercy on the multitude of my sins.
- 7 For mercy and wrath quickly approach from God, and his wrath looketh upon sinners.
- 8 Slack not to be converted to our Lord, and defer not from day to day.
- 9 For his wrath shall come suddenly, and in the time of vengeance he will destroy thee.
- 10 Be not careful in unjust riches: for they shall not profit thee in the day of * obduction and vengeance.
- 11 Toss not thy self into every wind, and go not into every way: for so every sinner is proved by a double tongue.
- 12 (d) Be steadfast in the way of our Lord, & in the truth of thy understanding and in knowledge, and let the (e) word of peace and justice accompany thee.
- 13 Be mild to hear the word, thou mayest understand: and with wisdom utter thou a true answer.
- 14 If thou have understanding, answer thy neighbor: but if not, let thine hand be upon thy mouth, lest thou be taken in an unskillful word, and be confounded.
- 15 Honor and Glory in the word of the wise, but the tongue of the unwise is his subversion.
- 16 Be not called a whisperer and be not taken in thy tongue, & confounded.
- 17 For upon a thief is confusion & repentance, and a very evil condemnation upon the double tongued, but to the whisperer hatred, and enmity, and contumely.
- 18 Justify thou the little one, and the great alike.

* Covering,
or death.

Prov 10.
v. 4.

(d) Constancy in
good purpose,
meriteth

(e) the promised
peace, and just
reward.

Chapter 6

Reproach, envy, and ferocity hinder from loving our neighbor, 5. Sweetness nourisheth it. 6. A trusty friend is much worth. 18. Seek and keep wisdom, with all diligence. 35. Frequent the company of the wise: and meditate in Gods law.

1 **BE** not for a friend made an enemy to thy neighbor: for the evil man shall inherit reproach and contumely, and every sinner envious and double tongued.

2 Extol not thyself in the cogitation of thy soul as it were a bull: lest perhaps thy strength be quashed,

3 and it eat thy leaves, and destroy thy fruits, and thou be left as a dry tree in the wilderness.

4 For a wicked soul shall destroy him that hath it, and it giveth him to be a joy to his enemies, and shall lead him into the lot of the impious.

5 (a) A sweet word multiplieth friends, & appeaseth enemies, and a gracious tongue in a good man aboundeth.

6 Let there be many at peace with thee, and let one of a thousand be thy

(a) So Gedeon
pacified the
Ephraimites, that
were incensed

against him. *Iudic.*
8.

counselor.

7 If thou possess a friend, in temptation possess him, and not easily credit him.

8 For he is a friend according to his own time, and will not abide in the day of tribulation.

9 And there is a friend that is turned to enmity: and there is a friend that will disclose hatred, and reproaches.

10 And there is a friend companion at the table, and he will not abide in the day of necessity.

11 A friend if he continue steadfast, shall be to thee as an equal, and in them of thy household shall deal confidently:

12 if he humble himself against thee, and hide himself from thy face, thou shalt have friendship of one accord for good.

13 Be separated from thine enemies, & take heed of thy friends.

14 A faithful friend, is a strong protection: and he that hath found him, hath found a treasure.

15 To a faithful friend there is no comparison, and there is no poyse of gold and silver able to countervail the Goodness of his Fidelity.

16 A faithful friend, is the medicine of life & immortality: & they that fear our Lord, shall find him.

17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

18 Son, from thy youth receive doctrine, and even to thy hoary hairs thou shalt find wisdom.

19 As he that ploweth, and that soweth, go to her, and expect her good fruits.

20 For in her work thou shalt labor a little, and shalt quickly eat of her generation.

21 How exceeding sharp is wisdom to the unlearned men, and the unwise will not continue in her.

22 As the virtue of a stone she shall be a probation in them, and they will not stay to cast her forth.

23 For (b) the wisdom of doctrine is according to her name, and she is not manifest to many, but to whom she is known, she continueth even to the sight of God.

24 Hear my son, and take counsel of understanding, and cast not away my counsel.

25 Thrust thy foot into her fetters, and thy neck into her chains:

26 put under thy shoulder, and carry her, and be not weary of her bands.

27 With all thy mind go to her, and with all thy strength keep her ways.

28 Search her out, and she shall be made manifest to thee, and having obtained her, forsake her not:

29 for in the later end, thou shalt find rest in her, and she shall be turned unto

(b) many prefer learning before piety, which St. Augustine reproveth, preferring the godly before the learned that are less virtuous: The unlearned rise (saith he) and take the kingdom of heaven, and we with our learnings without heart, Lo how we tumble in the duet. *li. 8. c. 8. Confess.*

delectation.

30 And her fetters shall be to thee for a protection of strength, and foundation of power, & her chains for a stole of Glory:

31 For the beauty of life is in her, and her bands are a healthful binding.

32 Thou shalt put on her a stole of Glory, and as a crown of gratulation thou shalt set her upon thee.

33 Son, if thou attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

34 If thou wilt incline thine ear, thou shalt receive doctrine: and if thou love to hear, thou shalt be wise.

35 Stand in the multitude of wise ancients, and be joined to their wisdom from thy heart, that thou mayest hear all the narration of God, and the praise may not escape thee.

36 And if thou see a wise man, watch after him, and let thy foot wear the steps of his doors.

27 Have thy cogitation in the precepts of God, and in his commandments most of all be daily conversant: and he will give thee heart, and the desire of wisdom shall be given thee.

Chapter 7

Fly from all evil things, 4. as ambition, presumption, scandal, pusillanimity, lying, and babbling. 16. Husbandry of the ground, 21. a good wife, and good servants are to be cherished, 25. keep children in discipline. 29. Honor parents, and elders, 36. & pity the poor. 40. Memory of the last things preserveth from sin.

(a) what soever any soweth that he shall reap, and the wicked shall eat the fruits of his own works.

1 **DO** (a) not evils, and they shall nor apprehend thee.

2 Depart from the wicked, & evil shall fail from thee.

3 Son, sow not evils in the furrows of justice, & thou shalt not reap them sevenfold.

Job. 9.

4 Seek not of the lord chief principality, nor of the king the chair of honor.

Psal. 142

5 Justify not thyself before God, because he is the knower of the heart: and before the king desire not to seem wise.

Eccle. 7.

(b) Great prudence and fortitude are required in all Judges spiritual and temporal.

6 (b) Seek not to be made a judge, unless thou be able by power to break iniquities: lest perhaps thou fear the face of the mighty, and put a scandal in thine equity.

7 Sin not against the multitude of a city, neither thrust thyself into the people, 8 nor bind together double sins: for neither in one shalt thou be free from punishment.

9 Be not fainthearted in thy mind:

10 despise not to pray, and to give alms.

11 Say not: In the multitude of my gifts God will have respect, and when I

offer to God most high, he will receive my gifts.

12 Laugh not a man to scorn in the bitterness of his soul: for there is that humbly and exalteth, God the overseer of all.

13 Plow not a lie against thy brother: neither do thou likewise against thy friend.

14 Be not willing to make any lie: for the custom thereof is not good.

15 Be not full of words in a multitude of ancients, and iterate not a word in thy speech.

16 Hate not laborious works, and husbandry created of the Highest.

17 Count not thy self in the multitude of men without discipline.

18 Be mindful of wrath, because it will not slack.

19 Humble thy spirit very much: because the vengeance of the flesh of the impious, is (c) fire and the worm.

20 do not prevaricate against thy friend deferring money, nor despise thy dearest brother for gold.

21 Depart not from a wise and good woman, which thou hast gotten in the fear of our Lord: for the grace of her bashfulness is above gold.

Levit. 29.

22 Hurt not the servant that worketh in truth, nor the hired man that giveth his soul.

23 Let a wise servant be beloved of thee as thy soul, defraud him not of liberty, nor leave him needy.

24 Hast thou cattle? look well to them: and if they be profitable, let them continue with thee.

25 Hast thou children? instruct them, & bow them from their childhood.

26 Hast thou daughters? keep their body, and show not thy countenance merry towards them.

27 Bestow thy daughter, and thou shalt do a great work, and give her to a wise man.

28 If thou have a wife according to thy soul, cast her not of: and to her that is hateful commit not thyself. With thy whole heart

Tob. 4.

29 honor thy father, and forget not the groanings of thy mother:

30 remember that thou hadst not been born but by them: and recompense them, as they also thee.

31 In all thy soul fear our Lord, and sanctify his priests.

Deut. 12.

32 With all thy strength love him that made thee: & forsake not his ministers.

33 Honor God with all thy soul, and honor the priests, and purge thyself with the arms.

Levit. 2.

Num. 18.

34 give them the portion, as it is commanded thee, of the first fruits and purgation: and of thy negligence purge thy self with few.

35 The gift of thine arms and the sacrifice of sanctification thou shalt offer to our Lord, and the first of holy things:

(c) In hell are two punishments: fire burning, and the worm of conscience vexing the soul, & both are eternal.

(d) Works of mercy are also profitable to

the dead, as prayer, alms, and sacrifice for souls in purgatory.

(e) A most especial preservative from sin.

36 and to the poor stretch out thine hand, that thy propitiation may be perfected, and thy blessing.

37 The grace of a gift is in the sight of all the living, (d) and from the dead stay not grace.

38 Want not in consolation to them that weep, and walk with them that mourn.

39 Be not loath to visit the sick: for by these things thou shalt be confirmed in love.

40 In all thy works (e) remember thy later ends, and thou wilt not sin forever.

*Rom. 12.
v. 15.*

Chapter 8

Contend not with a man of power, rich, full of tongue, or very ignorant. 6. Despise not the penitent, nor old folk. 8. Rejoice not at an enemies death. 9. Learn of the elder. 13. Observe discretion in admonishing, lending, and in being surety. 17. Reprove not Judges. 18. Converse not with the furious, foolish, nor with strangers.

1 **STRIVE** not with a mighty man, lest perhaps thou fall into his hands.

2 Contend not with a rich man, lest perhaps he make an action against thee.

3 For (a) gold and silver hath destroyed many, and hath reached even to the heart of Kings, and hath turned them.

4 Strive not with a man full of tongue, and thou shalt not heap sticks upon his fire.

5 Communicate not with the ignorant man, lest he speak ill of thy progeny.

6 Despise not a man that turneth himself from sin, nor upbraid him therewith: remember that we are all in state to be blamed.

7 Despise not a man in his old age: for we also shall become old.

8 Rejoice not of thine enemy dead knowing that we do all die, and would not that others should joy thereat.

9 Despise not the narration of wise ancients, and in their proverbs be thou conversant.

10 For of them thou shalt learn wisdom, and doctrine of understanding, and to serve great men without blame.

11 Let not the narration of the ancients escape thee: for they learned of their fathers:

12 because of them thou shalt learn understanding, and in time of necessity to give answer.

13 Kindle not the coals of sinners rebuking them, and be not kindled with the flame of the fire of their sins.

14 Stand not against the face of a contumelious person, lest he sit as a spy in wait for thy mouth.

15 Lend not to a man mightier then thyself, and if thou doest lend, count it as lost.

Gal. 6.

Prov. 26.

(a) Bribery sometimes corrupteth Kings much more other inferior Judges. And therefore it is better to suffer damage then to contend by law against the rich.

16 Be not surety above thy power: and if thou be surety, think as if thou were to pay it.

17 Judge not against a judge: because he judgeth according to that which is just.

18 With the audacious go not on the way, lest perhaps he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

*Prov. 22.
v. 24.*

(b) In all consultations confer with the skillful; for the blind can not judge of colors, the deaf of music, the sick of taste: nor worldly men of spiritual things.

19 With an angry man make no brawl, and with the audacious go not into the desert: because blood is as nothing before him, and where there is no help, he will overthrow thee.

20 Confer no counsel (b) with fools, for they can not love but such things as please them.

21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

22 Make not thy heart manifest to every man: lest perhaps he repay thee false kindness, and speak reproachfully to thee.

Chapter 9

Great prudence is required in conversation between men and women. 14. Esteem of old friends. 16. Emulate not sinners. 18. Avoid the company of malicious. 21. Consult with the prudent, having God ever before thine eyes.

(a) Seeing jealousy between man & wife is dangerous, much more unnecessary conversation between other men and women, especially probable occasions of sin must be avoided.

1 **BE** (a) not jealous over the wife of thy bosom, lest she show upon thee the malice of wicked doctrine.

2 give not to a woman the power of thy soul, lest she go in thy strength, and thou be confounded.

3 Look not upon a woman that is desirous of many: lest perhaps thou fall into her snares.

4 With her that is a dancer be not daily conversant, nor hear her, lest perhaps thou perish in her efficacy.

5 Behold not a virgin, lest perhaps thou be scandalized in her beauty.

Prov. 5.

6 give not thy soul to harlots in any point: lest thou destroy thyself, and thine inheritance.

7 Look not round about in the ways of the city, nor wander up and down in the streets thereof.

8 Turn away thy face from a trimmed woman, and gaze not about upon another's beauty.

9 By the beauty of a woman many have perished: and hereby concupiscence is inflamed as a fire.

10 every woman, that is an harlot, shall be trodden upon as dung in the way.

11 many having admired the beauty of another Mans wife, have become reprobate. for her communication burneth as fire.

12 Sit not at all with another Mans wife, nor repose upon the bed with her:

(b) Constancy in good things namely in friendship is very necessary.

(c) A sinner that prospereth is like to a summer flower in the field, that is quickly cut down, and withereth,

13 and strive not with her at the wine, lest perhaps thy heart decline toward her, & with thy blood thou fall into perdition.

14 (b) Forsake not an old friend: for the new will not be like to him.

15 A new friend, is as new wine: it shall wax old, and thou shalt drink it with sweetness.

16 (c) do not zealously desire the Glory, and the riches of a sinner: for thou knowest not what his subversion shall be.

17 Let not the injury of the unjust please thee, knowing that even to hell the impious shall not please.

18 Be far from the man that hath power to kill, and thou shalt not suspect the fear of death.

19 And if thou come to him, commit nothing, lest perhaps he take away thy life.

20 Know it to be communication with death; because thou shalt go in the midst of snares, and shalt walk upon the weapons of the sorrowful.

21 According to thy power beware thee of thy neighbor; and treat with the wise and prudent.

22 Let just men be thy chests, and let thy gloriation be in the fear of God,

23 and let the cogitation of God be in thy understanding, & all thine enarration in the precepts of the Highest.

24 Works shall be praised in the hands of artificers, and the prince of the people in the wisdom of his speech, but the word of the ancients in the sense.

25 A man full of tongue is terrible in his city, and he that is rash in his word shall be odious.

Chapter 10

Wise superiors are very necessary, because the multitude follow their example. 6. Remit and forget injuries, detest pride, injustice, contumely, and avarice. 12. Life is short. 14. Pride is the root of all sins. 23. Just poverty is better then sinful riches. 31. Meekness and modesty are necessary in all men.

1 A wise judge shall judge his people, and the principality of the wise shall be stable.

(a) Example of rulers is of great efficacy.

2 (a) According to the Judge of the people, so also are his ministers: and what manner of man the ruler of a city is, such also are the inhabitants therein.

Prov. 29.

3 An unwise king shall destroy his people: and cities shall be inhabited by the understanding of the prudent.

4 The power of the earth is in the hand of God, and he will raise up a profitable ruler for a time over it.

5 The prosperity of man is in the hand of God, & upon the face of the scribe he will put his honor.

6 any injury of thy neighbor remember not, and do nothing by works of injury.

7 Pride is odious before God and men: and all the iniquity of the nations is

(b) The causes of translating kingdoms, & dominions.

(c) *Covetousness is the root of all evils, 1. Tim. 6. in that for lucre many fall into all sorts of sins, even into schism and heresy, erring from the faith. ibidem. v. 10.*

(d) Nevertheless pride is the beginning of all sin, as this text expressly testifieth, and the reason is, for that Mans inordinate self love is the cause of declining from Gods commandments. & they which run on in that course, cast themselves headlong into the depth of all mischief, and of eternal misery.

execrable.

8 A (b) kingdom is translated from nation unto nation, because of injustices, and injuries, and contumelies, and diverse deceits.

9 But (c) nothing is more wicked then the covetous man. Why is earth and ashes proud?

10 Nothing is more wicked then to love money. For he hath his soul also to sell: because in his life he hath cast forth his most inward things:

11 all power is of short life. Long sickness grieveth the Physician.

12 Short sickness the Physician cutteth off at the first: so also the king is to day, & tomorrow he shall die.

13 For when a man shall die, he shall inherit serpents, and beasts, and worms.

14 The beginning of the pride of man, is to apostatate from God:

15 because his heart is departed from him that made him, for (d) pride is the beginning of all sin: he that holdeth it, shall be filled with curses, & it shall subvert him in the end.

16 Therefore hath our Lord dishonored the congregations of the evil, & hath destroyed them even to the end.

17 God hath destroyed the seats of proud princes, and hath made the meek sit in their stead.

18 God hath made the roots of the proud nations to wither, and hath planted the humble of the nations themselves.

19 Our Lord hath subverted the lands of the gentiles, and hath destroyed them even to the foundation.

20 He hath made of them to wither, and hath destroyed them, and hath made the memory of them to cease from the earth.

21 God hath destroyed the memory of the proud, and hath left the memory of them that are humble in understanding.

22 Pride was not created to men: nor wrath to the nation of women.

23 That seed of men shall be honored, which feareth God: but that seed shall be dishonored, which transgresseth the commandments of our Lord.

24 In the midst of brethren their ruler shall be in honor: and they that fear our Lord, shall be in his eyes.

25 The Glory of the rich, of the honorable, and of the poor, is the fear of God:

26 Despise not the just man that is poor, and magnify not the sinful man that is rich.

27 The great one, and the judge, and the mighty is in honor, and there is none greater then he, that feareth God.

28 Free men will serve a servant, that is wise: and a man that is prudent and hath discipline, will not murmur being rebuked, and the ignorant shall not be honored.

29 Extol not thyself in doing thy work, and linger not in the time of distress:

30 better is he that worketh, and abundeth in all things, then he that Glorieth,

Dan. 4.

Prov. 17.

and lacketh bread.

Prov. 11.

31 Son in mildness keep thy soul, and give him honor according to his desert.

32 Him that sinneth against his own soul who shall justify? and who shall honor him that dishonoreth his own soul?

33 The poor man is glorified by his discipline and fear: & there is a man that is honored for his substance.

34 But he that is glorified in poverty, how much more in substance? and he that is glorified in substance, let him fear poverty.

Chapter 11

Wisdom by humility meriteth exaltation. 7. Judge not before examination. 16. Trust not in riches. 14. God sendeth both prosperity and adversity, for the good of his servants. 31. Take heed of the deceitful.

(a) A wise man humbling himself by penance as Daniel did, or being unjustly humbled by others, as Joseph was shall be exalted by God.

1 **THE** (a) wisdom of the humble shall exalt his head, & shall make him sit in the midst of great men.

2 Praise not a man in his beauty, neither despise a man by his look.

3 The bee is small among fowls, and her fruit hath the beginning of sweetness.

4 In apparel do not Glory at any time, nor be extolled in the day of thine honor, because the works of the Highest only be marvelous, and his works are glorious, and secret, and not seen.

5 many tyrants have sit in the throne, and he whom no man would think hath worn the crown.

6 many mighty men have been greatly oppressed, and the glorious have been delivered into the hands of others.

7 Before thou enquire, blame no man: and when thou hast enquired, chasten justly.

(b) Expect the end of another Mans speech, before you begin to answer.

8 (b) Before thou hear, answer not a word, and in the midst (c) of ancients add not to speak.

Deut. 13.

(c) Expect also if any that is elder, or better able will answer first.

9 Strive not for that thing, which doeth not molest thee: and consist not in the judgment of sinners.

10 Son let not thy doings be in many things: and if thou be rich, thou shalt not be free from sin. for if thou pursue, thou shalt not attain: and if thou run before, thou shalt not escape.

11 There is one that laboreth, and hasteneth, and is a sorrowful impious man, and so much the more he shall not abound.

12 There is a lither man that wanteth recovery, more failing in strength, and abounding in poverty:

13 and the eye of God hath respected him in good, and hath erected him from his low estate, and hath exalted his head: and many have marveled at him, and have honored God.

Job. 42.

(d) One punishment of sin is blindness of heart. Especially where is no remorse of conscience.

- 14 Good things and evil, life and death, poverty and honesty are of God.
- 15 Wisdom and discipline, and the knowledge of the law are with God. Love, and the ways of good things are with him.
- 16 (d) Error and darkness are created with sinners: and they that rejoice in evils, wax old in evil.
- 17 The gift of God is permanent to the just, and his prospering shall have success forever.
- 18 There is that is enriched by doing sparingly, and this is the portion of his reward
- 19 in that he saith: I have found me rest, and now I will eat of my goods alone:
- 20 and he knoweth not that time passeth, & death approacheth, and he must leave all to others, and shall die.
- 21 Stand in thy covenant, and commen therein, and grow old in the work of thy commandments.
- 22 Abide not in the works of sinners. But trust in God, and tarry in thy place.
- 23 For it is easy in the eyes of God suddenly to enrich the poor man.
- 24 The blessing of God hasteth to the reward of the just, and in a swift hour his prospering fructifieth.
- 25 Say not: What need I, and what good shall I have by this?
- 26 Say not: I am sufficient for my self: and what shall I be made worse by this?
- 27 (e) In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:
- 28 because it is easy before God in the day of death to reward Every one according to his ways.
- 29 The malice of an hour maketh oblivion of great voluptuousness, and in the end of a man is the disclosing of his works.
- 30 Before death praise no man, because a man is known in his children.
- 31 Bring not every man into thine house: for there be many trains of the deceitful man.
- 32 For as the stomachs belch of stinking breathes, and as the partridge is brought in the cage, and as the do into the snare: so also the heart of the proud, and as a watchman that seeth the fall of his neighbor.
- 33 For turning good things into evil he lieth in wait, and on the elect he will lay a blot.
- 34 For of one spark fire is increased, and of a deceitful man blood is increased: and a sinful man lieth in wait for blood.
- 35 Take heed to thy self of the pestiferous person, for he forgeth evils: lest perhaps he bring upon thee derision forever.
- 36 Admit a stranger to thee, and he shall overthrow thee in an whirlwind, & shall make thee an alien from thine own.

(e) In prosperity is fear, and in adversity hope of change.

Chapter 12

Use benevolence towards good men. 10. Trust not enemies over much.

(a) It is rather cruelty than mercy to nourish a wicked man Persisting in sin: for so he runneth still into more wickedness, and into eternal damnation,

(b) but the penitent is to be comforted and assisted.

1 **IF** thou wilt do good, (a) know to whom thou doest it, and there shall be much thank in thy good deeds.

2 do good to the just, and thou shalt find great reward: and if not of him, assuredly of our Lord.

3 For it is not well with him, that is ever occupied in evil things, and that giveth not alms: because the Highest both hateth sinners, and hath mercy on them (b) that are penitent.

4 give to the merciful, and receive not the sinner: both to the impious, & to sinners he will repay vengeance, keeping them unto the day of vengeance.

5 give to the good, and receive not a sinner.

6 do good to the humble, and give not to the impious: prohibit to give him bread, lest therein he be mightier than thou:

7 for thou shalt find double evils in all the good, whatsoever thou shalt do to him: because the Highest hateth sinners, and will repay vengeance to the impious.

8 A friend shall not be known in prosperity, and an enemy shall not be hid in adversity.

9 In the prosperity of a man, his enemies are in sorrow, and in affliction a friend is known.

10 (c) Credit not thine enemy forever: for as a brass pot his wickedness rusteth:

11 and if humbling himself he go crouching, be advised in thy mind, and beware of him.

12 Place him not by thee, neither let him sit on thy right hand, lest perhaps turning into thy place, he seek after thy seat: and at the last thou know my words, and be pricked in my sayings.

13 Who will have pity upon the enchanter striking of a serpent, or of any that come near to beasts? so also he that keepeth company with a wicked man, and is wrapped in his sins.

14 For one hour he will tarry with thee: but if thou decline, he will not abide it.

15 In his lips the enemy speaketh sweetly, and in his heart he lieth in wait, that he may overthrow thee into the pit.

16 In his eyes the enemy weepeth: and if he may find a time, he will not be satisfied with blood:

17 and if evils happen to thee, thou shalt find him there first.

18 In his eyes the enemy weepeth, and as it were helping thee, he will undermine thy feet.

19 He will shake his head, and clap his hand, and whispering many things he will change his countenance.

(c) every one is bound to love his enemy of charity; but in prudence it behooveth not to credit him. According to our Saviours rule: Be wise as serpents; and simple as doves. *Mat. 10*

Chapter 13

Conversation with the proud, rich, and potent is dangerous. 9. Rely upon Gods help, 11. Beware of pusillanimity, & of presumption. 19. A mean is necessary, and the company of equals is most secure.

1 **HE** that toucheth pitch, shall be defiled with it: and he that communicateth with the proud, shall put on pride. *Deut. 7*

(a) He that converseth with a greater man than himself (except it be with virtuous) is forced often to suffer much and to yield to many inconveniences.

2 (a) He shall take a burden upon him that communicateth with one more honorable than himself. And be not companion with one richer than thyself.

3 What society shall the cauldron have with the earthen pot? for when they shall knock one against the other, it shall be broken.

4 The rich man hath done unjustly, and he will fume: but the poor man being hurt will hold his peace.

5 If thou give, he will take thee: and if thou have not, he will forsake thee.

6 If thou have, he will live with thee, and will empty thee, and he will not be sorry for thee.

7 If thou be necessary for him, he will supplant thee, and smiling will put thee in hope, telling thee good things, and will say: What wantest thou?

8 And he will confound thee in his meats, till he empty thee twice, & thrice, and at the last he will mock thee: and afterward seeing he will forsake thee, and will shake his head at thee.

9 Humble thyself to God, and expect his hands.

10 Take heed lest seduced into folly thou be humbled.

(b) Pusillanimity in a superior maketh him omit his duty, & commit errors, fearing to do that pertaineth to his office, & which his authority requireth.

11 (b) Be not humble in thy wisdom, lest humbled thou be seduced into folly.

12 Being called of the mightier depart: for by this he will call thee the more.

13 Be not importune, lest thou be rejected: and be not far from him, lest thou go into oblivion.

14 Stay not to speak fellowlike with him: neither credit his many words. For by much talk he will prove thee, and smiling will examine thee of thy secrets.

15 His cruel mind will keep thy words: and he will not spare for malice, and for bands.

16 Take heed to thyself, and attend diligently to thine hearing: because thou walkest with thy subversion.

17 But hearing those things see as it were in sleep, and thou shalt watch.

18 Love God all thy life, and invoke him for thy salvation.

19 every beast loveth the like to it self: so also every man the nearest to himself.

20 all flesh will match with the like to it self, and every man will associate himself to his like.

21 If the wolf shall at any time communicate with the lamb, so the sinner with the just.

22 What fellowship hath an holy man with a dog, or what part hath the rich with the poor?

23 The wild ass in the desert is the lions pray: so the poor are also the pastures of the rich.

24 And as humility is abomination to the proud: so also the poor man is the execration of the rich.

25 The rich man being moved is confirmed by his friends: but the humble when he is fallen, shall be thrust out even of his familiars.

26 To the rich deceived there are many recoverers: he hath spoken proud words, and they have justified him.

(c) Acception of persons hindereth many good counsels: & promoteth many evil things.

27 The humble was deceived, he moreover is rebuked also: he hath spoken wisely, and place was not given unto him.

28 (c) The rich man spake, and all held their peace, and they will carry his word even to the clouds.

29 The poor man spake and they say: Who is this? and if he stumble, they will overthrow him.

30 Substance is good, to him that hath no sin in his conscience: and poverty is most wicked in the mouth of the impious.

31 The heart of a man altereth his countenance, either into good, or into evil.

32 The token of a good heart, and a good countenance thou shalt hardly find, and with labor.

Chapter 14

Offence of the tongue is a frequent and dangerous sin. 3. Riches are hurtful to a covetous, and to an envious mind. 11. works of mercy necessary. 22. and perseverance in Wisdom.

1 **BLESSED** is the man that hath not offended in a word out of his mouth, and is not pricked with the sorrow of sin. *Iac. 3.*

2 Happy is he, that hath not had heaviness of his mind, and hath not fallen from his hope.

3 Substance is without reason to the covetous man and niggard, and for the spiteful envious man to what purpose is gold?

4 He that heapeth together from his heart unjustly, gathereth for others, and in his goods another will keep riot.

5 He that is wicked to himself, to what other man will he be good? and he shall have no pleasure in his goods.

(a) He that can not afford nourishment to his own body by such means as he hath, sinneth against God, abusing his benefits, against himself whom he unjustly afflicteth and against his

6 (a) He that envyeth himself, nothing is worse then he, and this is the reward of his malice:

7 and if he do good, he doth it ignorantly, and not willing: and at the last he manifesteth his malice.

8 The eye of the envious is wicked, and turneth away his face, and despiseth his own soul.

neighbor whom he scandalizeth.

9 The eye of the covetous man insatiable in a portion of iniquity, will not be satisfied till he consume his own soul withering it.

Prov. 27.
v. 10.

10 An evil eye is towards evil things: & he shall have his fill of bread, needy & in heaviness shall he be at his table.

(b) In the old testament all descended into some part of hell.

11 Son if thou have it, do good to thyself, and offer to God Worthy oblations.

12 Be mindful that death slacketh not, and that (b) the covenant of hell hath been showed thee: for the covenant of this world shall die the death.

13 Before death do good to thy friend, and according to thine ability stretching out thy hand, give to the poor.

14 Be not defrauded of thy good day, and let not a little portion of a good gift overpass the.

15 Shalt thou not leave to others thy sorrows, & labors in the division of the lot?

16 give and take, and justify thy soul.

17 Before thy death work justice: for in hell there can not meat be found.

18 all flesh shall wax old as grass, and as the leaf fructifying on a green tree.

Isa. 40. v.
7.

19 Some grow, and some are shaken of: so the generation of flesh and blood, one is ended, and another is born.

(c) There shall be particular reward of every good work.

20 all corruptible work shall fail in the end: and he that worketh it shall go therewith.

21 And (c) every excellent work shall be justified: and he that worketh it, shall be honored therein.

22 Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in understanding shall consider the providence of God.

23 He that considereth her ways in his heart, and hath understanding in her secrets, going after her as a searcher, and consisting in her ways:

24 He that looketh through her windows, and hearth in her gates:

25 He that resteth by her house, & in her walls fastening a stake will set up his cottage beside her hands, and good things shall rest in his cottage forever.

26 He shall set his children under her covering, and shall abide under her boughs:

27 he shall be protected under her covering from the heat, and shall rest in her Glory.

Chapter 15

The fruits of fearing God; 7. which fools, and liars reap not, but the wise only.

11. God is no way author of sin, 14. but sinners themselves are the authors, abusing their freewill.

(a) Whosoever shall resolve with himself to live justly, shall be sure to have grace, for God

1 **HE** that feareth God, shall do good things, and he that hath (a) justice shall apprehend her,

2 and she will meet him as an honorable mother, and as a wife from virginity

preventeth our weakness and so continueth to help all that accept his grace.

(b) He doth injury to God, & to his word, that preacheth well and liveth evil.

(c) Beza sayeth, God ordained Adams fall, but to a good end: and that God justly decreed that which men unjustly have done. *in refut. 2. calumnae, ad Castle.* But this holy Scripture teacheth the contrary, that God gave man both freewill, and sufficient grace, that he might if he would have kept his precepts. The same is also clearly taught. *Deut. 7. 11. 30. and other places.*

she will receive him.

3 She shall feed him with the bread of life and understanding, and give him the water of Wholesome wisdom to drink: and she shall be made sure in him, and he shall not be bowed:

4 and she shall hold him fast, and he shall not be confounded: and she shall exalt him before his neighbors,

5 and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a stole of Glory.

6 Joy & exultation she shall heap upon him, & shall make him inherit an Everlasting name.

7 Foolish men shall not apprehend her, & wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.

8 Lying men shall not be mindful of her: and true men shall be found in her, and shall have success, even to the beholding of God.

9 (b) Praise is not comely in the mouth of a sinner:

10 Because wisdom proceeded from God. For praise shall be with the wisdom of God, & shall abound in a faithful mouth, & the dominator will give praise to it.

11 Say not: (c) It is by God, that she is absent: for do not thou the things that he hateth.

12 Say not: He hath made me err: for impious men are not necessary for him.

13 Our Lord hateth all abomination of error, and it shall not be amiable to them, that fear him.

14 God from the beginning made man, and left him in the hand of his own counsel.

15 He added his commandments and precepts.

16 If thou wilt keep the commandment, and keep acceptable fidelity forever, they shall preserve thee.

17 He hath set before thee water and fire: to which thou wilt, stretch forth thine hand.

18 Before man there is life and death, good and evil: what pleaseth him shall be given him:

19 Because the wisdom of God is much, and he is strong in might, Seeing all men without intermission.

20 The eyes of our Lord are towards them that fear him, and he knoweth all the work of man.

21 He hath commanded no man to do impiously, and he hath given no man space to sin:

22 for he desireth not a multitude of faithless and unprofitable children.

Gen. 2.

Mat. 19. v. 17.

(18) Jer. 2. v. 8.

Chapter 16

A few good children, yea none at all, are better then many wicked. 9. Gods wrath falleth upon the evil, and his mercy on the good. 14. works of mercy merit great reward. 15. Nothing is hid from God, 20. but many things from men.

1 **REJOICE** not in impious children, if they be multiplied: neither be delighted upon them, if the fear of God be not in them.

2 Credit not their life, and respect not their labors.

3 For better is one fearing God, then a thousand impious children.

4 And it is more profitable to die without children, rather then to leave impious children.

5 By one wise a country shall be inhabited, and the tribe of the impious shall be made desolate.

6 many such things hath mine eye seen, and mine ear hath heard things of more force then these.

(a) Fire of concupiscence, if it be not overcome in this life, will procure the fire of Gods wrath, which shall never be extinguished.

7 In the synagogue of sinners (a) a fire shall flame, and in an incredulous nation wrath shall wax hot.

8 The old giants did not obtain for their sins, who were destroyed trusting to their own strength:

Gen. 6.

9 and he spared not the peregrination of Lot, and he detested them for the pride of their word.

10 He had not pity on them, destroying the whole nation, and extolling themselves in their sins.

11 And as the six hundred thousand foot men, which were gathered together in the hardness of their heart: and if one had been stiffnecked, it is marvel if he had been unpunished.

Num. 26.

12 For there is mercy and wrath with him. Mighty exoration, & pouring out wrath:

13 according to his mercy, so his chastisement judgeth a man according to his works.

14 The sinner shall not escape in robbery, and the sufferance of him that doth mercy shall not slack.

(b) even a dish of cold water given in Alms shall be rewarded. *Mat. 10.*

15 all mercy shall make a place to every man according to (b) the merit of his works, & according to the understanding of his peregrination.

Rom. 2. v. 6

16 Say not; I shall be hid from God and from on high who shall remember me?

17 In a great people I shall not be known: for what is my soul among so innumerable creatures?

18 Behold heaven, and the heavens of heavens, the depth, and all the earth, & the things that are in them, in his sight shall be moved,

19 the mountains together, and the little hills, & the foundations of the earth: & when God shall behold them, they shall be shaken with trembling.

20 And in all these things the heart is senseless: and every heart is understood

of him:

21 and his ways who doth understand, and the storm, which neither the eye of man shall see?

22 For many of his works are in secrets: but the works of his justice who shall declare? or who shall sustain? For the testament is far from some, and the examination of all is in consummation.

23 He that is less of heart, thinketh vain things: and the unwise, and erring man, thinketh foolish things.

24 Hear me my son, and learn the discipline of understanding, and attend to my words in thy heart,

25 and I will speak discipline in equity, and will search to declare Wisdom, and to my words attend in thy heart, and I speak in equity of spirit the virtues, that God hath put upon his works from the beginning, and in truth I show forth his knowledge.

26 In the judgment of God are his works from the beginning, and from the institution of them he distinguished their parts, and their beginnings in their nations.

27 He adorned their works forever, neither have they hungered, nor labored, and they have not ceased from their works.

28 every one shall not vex his neighbor forever.

29 Be not incredulous to his word.

30 After this God looked upon the earth, & filled it with his good things.

31 And (c) the soul of every living thing shall show before the face thereof, and into it again is their return.

(c) Reasonable souls (if they follow reason) and all sensible souls do (in their manner) praise the providence of God, in using all creatures to that end for which they were created.

Chapter 17

God creating man to his own image, gave him gifts, 9. and precepts. 14. chose the Israelites for his peculiar people. 18. Works of mercy are commended to all men. 20. Repentance to sinners. 28. mercy is offered to all.

1 **GOD** created man of the earth, and after his own image he made him.

2 And again he turned him into it, and conformable to himself clothed him (a) with strength.

3 He gave him a number of days and time, and gave him power of those things, that are upon the earth.

4 He put his fear over all flesh, and he had dominion of beasts and fowls.

5 He created of him an helper like to himself: he gave them counsel, and tongue, and eyes, & ears, and heart to devise: and he filled them with the discipline of understanding.

6 He created in them the knowledge of the spirit, he filled their heart with understanding, and evil and good he showed them.

7 He set his eye upon their hearts to show them the great things of his works:

8 that they might praise the name of sanctification: and Glory in his marvelous

(a) Man at first received original justice, by losing whereof we all fell into original sin.

(b) God gave a precept to man to be observed for exercise of his obedience, & so to be rewarded, and under pain of punishment if he transgressed. *Gen. 2*

works, that thy might declare the glorious things of his works.

9 He added (b) discipline unto them, and made them inherit the law of life.

10 He made an Everlasting testament with them, & he showed them justice and his judgments.

11 And their eye saw the glorious things of his honor, and their ears heard the honor of his voice, and he said to them: Beware of every unjust thing.

12 And he gave them commandment every one concerning his neighbor.

13 Their ways are before him always, they are not hid from his eyes.

14 Over every nation he appointed a ruler.

15 And Israel was made the manifest portion of God.

Rom. 13.

16 And all their works as the Sun in the sight of God: and his eyes without intermission looking on their ways.

17 The testaments were not hid by their iniquity, and all their iniquities are in the sight of God.

18 The Alms of a man is as a seal with him, and shall preserve the grace of a man as the apple of the eye:

19 And afterward he shall arise, and shall render them reward, to every one upon their head, and shall turn into the inner parts of the earth.

20 But to the penitent he hath given the way of justice, and he hath confirmed them that fail to sustain, and hath appointed to them the lot of truth.

21 Turn to our Lord, and forsake thy sins:

22 pray before the face of our Lord, and diminish offences.

23 Return to our Lord, and turn away from thine injustice, and hate exceedingly abomination:

(c) Perseverance in virtue to the end is necessary which none can merit:

24 and know the injustices and judgments of God, and (c) stand in the lot of thy purpose, and (d) of prayer of the most high God.

(d) But must still pray for it.

25 go into the parts of the holy world, with the living, and them that give praise to God.

26 Tarry not in the error of the impious, before death confess. From the dead as nothing, confession perisheth.

27 Thou shalt confess living, alive and in health thou shalt confess, and shalt praise God, and shalt Glory in his mercies.

28 How great is the mercy of our Lord, and his propitiation to them that turn to him!

29 For all things can not be in men, because the son of man is not immortal, and they have delighted in the vanity of malice.

30 What is brighter then the sun? & it shall fail. Or what more wicked then that which flesh and blood hath invented? and this shall be reprov'd.

31 He beholdeth the power of the height of heaven: and all men be earth and ashes.

Chapter 18

Gods wonderful works exceed Mans capacity. 7. Our weakness is strengthened by grace. 15. whereto man must cooperate, 19. by purging his conscience, 22. by prayer, 24. by meditating Gods judgments, 30. and by mortifying his own concupiscence.

(a) all creatures according to their substantial form in general, were created together, though they were afterwards formed in particular kinds, as they are distinctly recited in Genesis, with the order & ornaments of the world. *St. Aug. li. 4. c. 33 & 34. de Gen. ad litter.* Where he expressly affirmeth that this Scripture was written by inspiration of the same spirit of truth, Whereby Genesis was written.

1 **HE** that liveth forever, created all things (a) together. God only shall be justified, and remaineth an invincible king forever.

2 Who is sufficient to declare his works?

3 For who shall search out his glorious things?

4 and who shall show forth the power of his greatness? or who shall add to declare his mercy?

5 It is not possible to diminish, nor add, neither is it possible to find the glorious works of God:

6 When a man shall have done, then shall he begin: and when he shall rest, he shall work.

7 What is man, and what is his grace? and what is his good, or what his evil?

8 The number of the days of men at the most an hundred years: as drops of the water of the sea they are reputed: and as the gravel stone of the sand, so a few years in the day of eternity.

*Psal. 89.
v. 10.*

9 For this cause God is patient toward them, and poureth out his mercy upon them.

10 He hath seen the presumption of their heart that it is naught, and hath known their subversion that it is evil.

11 Therefore hath he fulfilled his propitiation toward them, and hath showed them the way of equity.

12 Mans compassion is touching his neighbor: but the mercy of God is upon all flesh.

13 He that hath mercy, teacheth, and instructeth, as a pastor his flock.

14 He hath mercy on him that receiveth the doctrine of compassion, and he that hasteneth in his judgments.

15 Son in good deeds give no blame, and in every gift give not the sadness of an evil word.

16 Shall not the dew cool heat? so also a word better then a gift.

17 Is not a word above a good gift? but both are with a justified man.

18 A fool will upbraid bitterly: and the gift of one untaught maketh the eyes to dry away.

19 Before judgment prepare thee justice, and before thou speak learn.

20 Before sickness take medicine, and before judgment examine thyself, and in the sight of God thou shalt find propitiation.

2. Cor. 11.

21 Before sickness humble thy self, and in time of infirmity show thy

(b) They pray

always that pray at certain convenient times. And still have intention so to frequent the same exercise all their life. *St. Aug. Epist. 121. c. 9. ad Probam.*

conversation.

22 Be not hindered (b) to pray always, & fear not to be justified even to death: because the reward of God abideth forever.

*Luc. 18. 1.
2. Thes. 5.*

23 Before prayer prepare thy soul: and be not as a man that tempteth God.

24 Remember the wrath in the day of consummation, and the time of reward in conversation of the face.

25 Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.

26 From morning unto Evening time shall be changed, & all these are sown in the eyes of God.

27 A wise man in all things will fear, & in the days of offences will beware of sloth.

28 every subtle man knoweth wisdom, and to him that findeth her he will give praise.

29 The wise in words, and they also have done wisely: and have understood truth and justice, and have rained proverbs & judgments.

30 go not after thy concupiscences, and turn away from thy will.

31 If thou give to thy soul her concupiscences, she will make thee a joy to the enemies.

32 Be not delighted in multitudes, nor in few: for their concertation is continual.

33 Be not poor in contention of borrowing, and thou hast nothing in thy purse: for thou shalt be envious to thine own life.

Chapter 19

An admonition against drunkenness, luxury, 4. light suspicion, 7. and detraction. 13. Friendly correption is necessary, 23. and sincere humility. 27. Exterior carriage is a sign of internal disposition.

a T he best remedy against great sins is to avoid small ones, and not to contemn the least, but diligently to amend all.

1 A workman that is a drunkard shall not be rich: and he (a T) that contemneth small things, shall fall by little and little.

2 Wine and women make wise men to apostate, and shall reprove the prudent:

3. Reg. 11.

3 and he that joineth himself to harlots, shall be naught. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his life shall be taken out of the number.

4 He that giveth credit quickly, is light of heart, and shall be lessened: and he shall more over be counted one that sinneth against his own soul.

Jos. 22.

5 He that rejoiceth in iniquity, shall be reprehended, and he that hateth chastisement, shall be diminished of life: and he that hateth babbling, extinguisheth malice.

6 He that sinneth against his own soul, shall repent: and he that is delighted in naughtiness, shall be reprehended.

b T hat this document pertaineth to common conversation with worldly men, appeareth by the next verse. But to Reveal secret sins to a spiritual father, in sacramental confession, is necessary wholesome and secure. It is also very commendable and most lawful in holy religious Societies, where they willingly for their own spiritual good submit themselves to such a godly rule.

(c) False pretence of piety is hypocrisy.

(d) And in a Superior, to open his own secret fault to his subjects is pusillanimity.

(e) Discretion avoideth both: by concealing and revealing faults as reason directeth and justice requireth.

7 Iterate not a wicked and hard word, and thou shalt not be lessened.

8 To friend and foe tell not thy mind: and if thou have sin, (b T) disclose it not.

9 For he will hear thee, and will watch thee, and as it were defending the sin he will hate thee, and so will he be present with thee always.

10 Hast thou heard a word against thy neighbor? let it die together in thee, trusting that it will not burst thee.

11 At the presence of a word the fool travaileth, as the groaning of the childbirth of an infant.

12 An arrow stuck in the thigh of flesh: so is a word in the heart of a fool.

13 Rebuke a friend, lest perhaps he hath not understood, and say: I did it not: or if he did it, that he do it not again.

14 Rebuke thy neighbor, lest perhaps he said it not: and if he said it, lest perhaps he iterate it.

15 Rebuke thy friend: for there is often a fault committed.

16 And believe not every word. There is that offendeth with the tongue, but not from his heart.

17 For who is there that hath not offended in his tongue? Rebuke thy neighbor before thou threaten.

18 And give place to the fear of the Highest: because the fear of God is all Wisdom, and to fear God is in it, & the disposition of the law is in all wisdom.

19 And the discipline of wickedness is not Wisdom: and the cogitation of sinners is not prudence.

20 There is wickedness, and in it execration: and there is a fool that hath less Wisdom.

21 Better is a man that hath less wisdom, and lacketh understanding, in fear, then he that aboundeth in understanding, and transgresseth the law of the Highest.

22 There is an assured subtlety, & the same wicked.

23 And there is that uttereth an exact word telling the truth. There is that (c) wickedly humbleth himself, and his inner parts be full of deceit:

24 and there is a just man (d) that submitteth himself overmuch of great humility: and there is a just one (e) that boweth his face, and feigneth himself not to see that which is unknown:

25 and if he be forbidden to sin for imbecility of power, if he shall find a time to do evil, he will do evil.

26 A man is known by the sight, and a wise man is known by the show of his face.

27 The clothing of the body, and the laughing of the teeth, and the going of the man tell of him.

28 There is a lying chastisement in the anger of a contumelious person: and there is a judgment, that is not allowed to be good: and there is that holdeth his peace, and he is wise.

Levit. 19.

Mat. 18.

Iac. 3.

Chapter 20

Correction ought to be without passion of anger. 5. much discretion is required in speech, and in silence. 14. Also in giving, 20. & promising, 29. and in uttering knowledge, where and when it behooveth.

1 **HOW** good a thing is it to rebuke, rather then to be angry, and not to hinder him that confeseth in prayer!

2 The concupiscence of an eunuch shall deflower a young maid:

3 so he that by violence doth unjust judgment.

Eccle. 3.

(a) He that taketh
reprehension in
good part when he is
faulty meriteth
pardon, and when he
is not faulty he
satieth for his other
sins and meriteth
reward.

4 How good a thing is it (a) being rebuked to show repentance! for so thou shalt avoid willful sin.

5 There is that holdeth his peace, which is found wise: and there is that is odious, he which is malepert to speak.

6 There is that holdeth his peace having not understanding to speak: and there is that holdeth his peace, knowing the time of fit opportunity.

7 A wise man will hold his peace until a time: but a wanton, and the unwise will not observe time.

8 He that useth many words, shall hurt his own soul: & he that taketh authority to himself unjustly, shall be hated.

9 There is proceeding in evils to a man without discipline, and there is finding to loss.

10 There is a gift, that is not profitable: and there is a gift, the reward whereof is double.

11 There is debasing because of Glory: and there is that from humility shall lift up the head.

12 There is that redeemeth many things for a small price, and restoreth the same seven fold.

13 A man wise in words shall make himself beloved: but the graces of fools shall be poured out.

(b) His intention is
full of guile that
flattereth by show of
love and of praise,
but he will detract so
much the more, & in
the end reproach
thee when he may
get probable
advantage against
thee.

14 The gift of the unwise shall not be profitable for thee: for his eyes are (b) sevenfold.

15 He will give few things, and upbraid many: and the opening of his mouth is an inflammation.

16 To day a man lendeth, and tomorrow he asketh it again: such a man is odious.

17 A fool shall have no friend, and there shall be no thank to his goods.

18 For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn?

19 For he doth not distribute with right understanding, that which was to be had: in like manner also that which was not to be had.

20 The slipping of a false tongue, as he that falleth on the pavement: so the

falls of the evil shall come hastily.

21 A man without grace is as a vain fable, it shall be continual in the mouth of them that are without discipline.

22 A parable out of a fools mouth shall be rejected: for he doth not speak it in his time.

23 There is that is forbid to sin for poverty, and in his rest he shall be pricked.

24 There is that will destroy his soul for shamefastness, and by an unwise person he will destroy it: and by acception of person he will destroy himself.

25 There is that for shamefastness promiseth to his friend, and hath gotten an enemy of him for naught.

26 Lying is a wicked reproach in a man, and in the mouth of men without discipline it shall be continually.

27 Better is a thief, then the continual custom of a lying man, but both shall inherit perdition.

28 The manners of lying men are without honor: and their confusion is with them without intermission.

29 A wise man in his words shall utter himself, and a prudent man shall please great persons.

(c) Wisdom is to be showed in words and deeds when it may profit others.

(d) To conceal faults, so they be amended, is most convenient.

30 He that tilleth his land, shall make an high heap of corn: and who so worketh justice, he shall be exalted: and he that pleaseth great men, shall avoid iniquity.

Prov. 12.

Exo 23.
Deut. 16.

31 Presents, & gifts blind the eyes of judges, and as one dumb in the mouth turneth away their chastisements.

32 (c) Wisdom hid, and treasure not seen: what profit is there in both?

33 (d) Better is he that concealeth his foolishness, then the man that hideth his wisdom.

Chapter 21

An invective against sin in general, 5. and diverse in particular.

1 **SON** hast thou sinned? do so no more: but for the old also pray that they may be forgiven thee.

(a) As a serpent deceitfully approacheth & stingeth the body, so all sins inveigle and hurt the soul.

2 (a) As from the face of a serpent flee from sins: and if thou approach to them, they will receive thee.

3 The teeth of a lion the teeth thereof, killing the souls of men.

4 all iniquity is as a two edged sword, there is no remedy for the wound thereof.

5 Brawling and injuries shall bring the substance to nothing: and the house that is very rich, shall be made nothing by pride: so the substance of the proud shall be rooted out.

(b) It is a sign that

6 The prayer of the poor out of the mouth shall come to his ears, and judgment shall come for him speedily.

he is guilty, who contemneth friendly admonition.

(c) He that truly feareth God will diligently examine his own acts; & defects when he is warned.

(d) As walls of stone built in the frost, for riches or good name unjustly gotten will not continue long.

(e) Senseless, or bad talk is tedious to all good men.

(f) Words that may edify are grateful to all godly ears.

(g) Wicked men condemning the Devil or any other wicked, do in deed condemn themselves. And to them agreeth that sentence: of our Saviour. By thine own mouth I judge thee, naughty

7 He that hateth chastisement, is (b) the trace of a sinner: and he that feareth God, (c) will turn to his own heart.

8 The mighty in a bold tongue is known a far off, and a wise man knoweth himself to fall by him.

9 He that buildeth his house at other mens charges, is as he that gathereth his stones (d) in the winter.

10 The synagogue of sinners is as two gathered together, and their consummation a flame of fire.

11 The way of sinners is paved with stones, & in their end, hell, & darkness, and pains.

12 He that keepeth justice, shall contain the understanding thereof.

13 The consummation of the fear of God wisdom and understanding.

14 He shall not be taught, that is not wise in good.

15 But there is wisdom that aboundeth in evil: and there is no understanding where bitterness is.

16 The knowledge of the wise shall abound as an inundation, and his counsel is permanent as a fountain of life.

17 The heart of a fool is as a broken vessel, and all wisdom it shall not hold.

18 A man of knowledge will praise whatsoever wise word he shall hear, and will apply it to himself: the riotous man hath heard it, and it shall displease him, and he will cast it behind his back.

19 The (e) narration of a fool is as a burden in the way: for in (f) the lips of the wise shall grace be found.

20 The mouth of the prudent is sought in the Church, and they will think upon his words in their hearts.

21 As a house destroyed, so is wisdom to a fool: & the knowledge of the unwise inexplicable words.

22 Fetters on the feet, doctrine to a fool, and as manacles upon the right hand.

23 A fool in laughter exalteth his voice: but a wise man will scarce laugh secretly.

24 Doctrine to the prudent is a golden ornament, and as it were a bracelet on the right arm.

25 The foot of a fool goeth easily into his neighbors house: & a cunning man will be abashed at the person of the mighty.

26 A fool will look from the window into the house: but the nurtured will stand without.

27 It is the folly of a man to harken by the door: and a wise man will be grieved with the contumely.

28 The lips of the unwise shall tell foolish things: but the words of the wise shall be pondered in balance.

29 The heart of fools is in their mouth: and the mouth of wise men is in their heart.

servant. *Luc. 19.*

30 Whiles (g) the impious curseth the Devil, he curseth his own soul.

31 The whisperer shall defile his soul, and shall be hated in all: and he that shall abide with him, shall be odious: the still man and wise shall be honored.

Chapter 22

Another admonition against sloth, 3. dissolute children, 6. and mirth out of season. 7. Fools are hardly corrected, 10. more to be bewailed then the dead. 14. Much talk doth not profit them. 24. Offend not, nor fear not a friend. 33. Keep always guard of thy tongue.

(a) Contempt & ignominy is the worldly punishment of the slothful, besides his eternal damnation at the day of judgment. *Mat. 25. v. 30.*

1 **THE** sluggard is stoned (a) with a dirty stone, & all men will speak of his disgrace.

2 The sluggard is stoned with the dung of oxen: and every one, that shall touch him, will shake his hands.

3 The confusion of the father is of a son without discipline: and the daughter shall be made of less account.

4 A wise daughter is an inheritance to her husband. for she that confoundeth, is made a contumely to her father.

5 She that is bold shameth father and husband, and shall not be inferior to the impious: but of them both she shall be dishonored.

6 Music in mourning is a tale out of time: scourges and doctrine are at all time wisdom.

7 He that teacheth a fool, is as he that glueth together a potshard.

8 He that telleth a word to him that hearth not, is as he that raiseth up a man sleeping out of an heavy sleep.

9 He speaketh with him that sleepeth, which uttereth wisdom to a fool: and in the end of the narration he sayeth: Who is this?

(b) In this and other places is not understood a fool that by defect of natural wit is ignorant, or an idiot, but he that is void of grace, full of malice, and wickedness. For the wicked life of such a one is worse then his death. *v. 12.*

10 Weep upon the dead, for his light hath failed: and weep upon (b) a fool, for he faileth in understanding.

11 Weep a little upon the dead, because he is at rest.

12 For the wicked life of the very wicked, above the death of a fool.

*Gen 50.
Prov. 23.*

13 The mourning of the dead is seven days: but of a fool and of the impious, all the days of their life.

14 Speak not much with a fool, and go not with the unwise.

15 keep thy self from him, that thou have no molestation, and thou shalt not be defiled with his sin.

16 Turn aside from him, and thou shalt find rest, and shalt not be wearied with his folly:

17 What shall be heavier then lead? and what other name hath it but fool.

18 It is easier to bear sand and salt, and a Mass of iron, then an unwise man, and a fool, and impious.

Prov. 23.

19 A frame of wood bound together in the foundation of a building, shall not

be dissolved: so also the heart confirmed in the cogitation of counsel.

20 The cogitation of the wise at all time, yea by fear shall not be depraved.

21 As stakes in high places, and plasterings laid without cost, shall not abide against the face of the wind:

22 so also a fearful heart in the cogitation of a fool shall not resist against the violence of fear.

23 As a trembling heart in the cogitation of a fool, all time will not fear, so also he that continueth always in the precepts of God.

24 He that pricketh the eye, bringeth forth tears: and he that pricketh the heart, bringeth forth feeling.

25 He that casteth a stone at fowls, and shall throw them downe: so he that speaketh reproachefully to his friend, dissolveth friendship.

26 (c) Although thou drawest a sword at a friend, despair not: for there is returning to a friend.

27 If thou open a sad mouth, fear not. for there is agreement: (d) except taunt, and reproach and pride, and revealing of secret, and a traitorous wound: in all these things a friend will flee away.

28 Possess fidelity with a friend in his poverty, that in his goods also thou mayest rejoice.

29 In the time of his tribulation continue faithful to him, that in his inheritance also thou mayest be heir with him.

30 Before the fire the vapor of the chimney, and the smoke of the fire riseth on high: so also before blood evil words, and contumelies, & threats.

31 I will not be ashamed to salute a friend, from his face I will not hide myself: and if there chance evils to me by him, I will bear it.

32 every one that shall hear, will beware of him.

33 Who will give a guard to my mouth, and a sure seal upon my lips, that I fall nor by them, and my tongue destroy me?

Ps. 140.

Chapter 23

A prayer against pride, 6. gluttonize, and luxury. 7. Beware of offending in speech. 9. especially of unlawful swearing 15. blasphemy, 17. irreverent and reproachful words. 21. Also of avarice, 24. fornication, and adultery, 30. all which God seeth, and will severely punish. 33. with other sins that follow thereof.

(a) Man being weak and the enemy subtle & strong, he is not able to resist tentations without Gods special grace, for which the wise man therefore prayeth, instructing

1 **O LORD** father, and dominator of my life (a) leave me not in their counsel: nor suffer me to fall in them.

2 Who layeth on stripes in my cogitation, and in my heart the doctrine of wisdom, and in their ignorances they spare me not, and their offences appear not,

3 and my ignorances increase not, and my offences be multiplied, and my sins

all by his example to do the same.

abound, and I fall in the sight of mine adversaries, & mine enemies rejoice.

4 O Lord father, and God of my life, leave me not in their cogitation.

5 Haughtiness of mine eyes give me not, and all desire turn away from me.

6 Take from me the concupiscences of the belly, and let not the concupiscences of copulation take hold of me, and give me not over to a shameless and foolish mind.

(b) Precepts how to govern the mouth, and tongue.

7 O children hear (b) the doctrine of the mouth: and he that will keep it, shall not perish by his lips, nor be scandalized in most wicked works.

8 A sinner is taught in his vanity, and the proud and the evil speaker shall he scandalized in them.

(c) Against rash, untrue, & unlawful swearing. *Jere. 4.*

9 Let not thy mouth be accustomed (c) to swearing: for there be many falls in it.

10 But let not the naming of God be usual in thy mouth, and meddle not with the names of Saints, because thou shalt not escape free from them.

Mat. 5.

11 For as a servant daily examined, lacketh not the Mark thereof: so every one that sweareth, and nameth, shall not be wholly purged from sin.

(d) In oaths God is called to witness as he that can not lie, but blasphemy attributeth that to God which pertaineth not him, or attributeth to some creature that which only belongeth to God, and so is a contrary sin to unlawful swearing.

12 A man that sweareth much shall be filled with iniquity, and plague shall not depart from his house.

13 And if he frustrate it, his sin shall be upon him: and if he dissemble, he offendeth double:

14 and if he swear in vain, he shall not be justified: for his house shall be filled with retribution.

15 There is another (d) contrary speech, also (e) to death, be it not found in the inheritance of Jacob.

16 For of the merciful all those things shall be taken away, and they will not wallow in sins.

(e) Both are mortal sins.

17 Let not thy mouth be accustomed to (f) unnurtured speech: for there is in it a word of sin.

(f) Admonition against sins, of the tongue.

18 (g) Remember thy father and thy mother, for thou sittest in the midst of great men:

(g) Reproach to parents, and other neighbors.

19 lest perhaps God forget thee in their sight, and being sotted with thy daily custom, thou suffer reproach, and hadst better not have been born, and curse the day of thy Nativity.

20 A man accustomed to the words of reproach, will not be instructed in all his days.

(h) Against covetousness.

21 Two sorts abound in sins, and the third bringeth wrath and perdition.

22 An (h) hot soul as a burning fire will not be quenched, till it swallow somewhat.

(i) Fornication.

23 and a wicked man in the mouth of his flesh will not cease till he kindle a fire.

(k) Adultery.

24 To a man that is (i) a fornicator all bread is sweet, he will not be weary transgressing unto the end.

25 every man that passeth (k) beyond his own bed, contemning against his own

soul, and saying: Who seeth me?

26 Darkness compasseth me, and the walls cover me, and no man beholdeth me: whom do I fear? the Highest will not be mindful of my sins.

Isa. 29.

27 And he understandeth not that his eye seeth all things, for that such fear of man expelleth from him the fear of God, & the eyes of men fearing him:

28 and he knoweth not that the eyes of our Lord are much more brighter then the sun, beholding round about all the ways of men, and the bottom of the depth, and the hearts of men looking into the hidden parts.

(l) Seeing carnal adultery shall be severely punished, much more spiritual: as schism heresy, and apostasy from Catholic Religion.

29 For all things were known to our Lord God, before they were created: so also after it is perfected he beholdeth all things.

30 (l) Revenge shall be taken on this man in the streets of the city, and as an horse colt he shall be chased: and where he expected not, he shall be apprehended.

*Levi. 20.
Deut. 22.*

31 And he shall be in dishonor with all men, for that he understood not the fear of our Lord.

32 So every woman also that forsaketh her husband, & getteth inheritance by marriage of another.

33 For first she hath been unfaithful in the law of the Highest: and secondly she hath sinned against her husband: thirdly she hath fornicated in adultery, and hath gotten her children of another man.

34 This woman shall be brought into the Church, and upon her children there shall be examination.

35 Her children shall not take root, and her boughs shall not yield fruit.

36 She shall leave her memory to be cursed, and her dishonor shall not be wiped out.

37 And they that are left shall know, that nothing is better then the fear of God: and nothing sweeter, then to have regard to the commandments of our Lord.

38 It is great Glory to follow our Lord: for length of days shall be taken of him.

Chapter 24

True and laudable wisdom 5. proceeding from God, 6. shineth in his works: 12. especially in his Church; where she bringeth forth all virtues. 26. She inviteth all unto her. 44. and lighteneth her followers with splendor of doctrine.

(a) Divine wisdom the Second Person of the B. Trinity begotten not created praiseth it self. According to the phrase of speech *Jere. 51. v. 14. The Lord of hosts hath sworn by his soul, that is, by himself.*

1 **WISDOM** shall praise (a) her soul, & shall be honored in God, and shall Glory in the midst of her people,

2 and shall open her mouth in the churches of the Highest, and shall Glory in the sight of his power,

3 and in the midst of her people she shall be exalted, and in the holy assembly she shall be admired,

4 and in the multitude of the elect she shall have praise, and among the blessed, she shall be blessed, saying:

5 I come forth from the mouth of the Highest, the first begotten before all creatures.

6 I made that in the heavens there should rise light that faileth not, and as a cloud I covered all the earth.

7 I dwelt in the highest places, and my throne is in the pillar of a cloud.

8 I alone have gone round about the compass of heaven, and have penetrated into the bottom of the depth, and have walked in the waves of the sea,

9 and stood in all the earth: and in all people,

10 and in every nation I have had the primacy:

11 and I have by strength trodden down the hearts of all the excellent, and the base; and in all these things (b) I sought rest, & I shall abide in the inheritance of our Lord.

12 Then the Creator of all commanded, and said to me: & he that (c) created me, rested in my tabernacle,

13 and he said to me: Inhabit (d) in Jacob, and inherit in Israel, and take root in Mine elect.

14 From the beginning and before the worlds was I created, and unto the world to come I shall not cease, and in the holy habitation I have ministered before him.

15 And so in Sion was I established, and in the sanctified city likewise I rested, and my power was in Jerusalem.

16 And I took root in an honorable people, and in the portion of my God his inheritance, and my abiding is in the full assembly of saints.

17 I am exalted as a cedar in Libanus, and as a cypress tree in mount Sion.

18 As a palm tree in Cades am I exalted, and as a rose plant in Jericho:

19 As a fair olive tree in the fields, and as a plane tree by the water in the streets am I exalted.

20 I gave an odor as cinnamon, & aromatical balm: as chosen myrrh have I given the sweetness of odor:

21 and as storax, and galbanum, and onyx, and aloes, and as Libanus not cut, have I perfumed mine habitation, and Mine odor is as balm nonmingled.

22 I have spread out my boughs as the terebinth, and my boughs are of honor and grace.

23 I as a vine have fructified sweetness of odor: and my flowers are fruit of honor and honesty.

24 I am the mother of beautiful love, and of fear, and of knowledge, and of holy hope.

25 In me is all grace of way and truth, in me all hope of life and virtue.

26 Pass to me all ye that desire me, and be filled of my generations.

27 For my spirit is sweet above honey, and Mine inheritance above honey and the honey comb.

(b) God offereth his grace, but forceth not any to accept it.

(c) Creation is not here taken in the strict signification, but for Divine production, in that God the Father by understanding begetteth God the Son. As likewise the Father and the Son by love produce the holy Ghost.

(d) in the Church only is effectual grace.

(e) The more grace

Psa. 18.

any hath the more he
desireth and
receiveth.

- 28 My memory is unto generations of worlds.
- 29 They that (e) eat me, shall yet hunger: and they that drink me, shall yet thirst.
- 30 He that hearth me, shall not be confounded: and they that work in me, shall not sin.
- 31 They that explicate me, shall have life Everlasting.
- 32 all these things are the book of life, and the testament of the Highest, & the knowledge of truth.
- 33 Moyses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.
- 34 He appointed to David his servant for to raise up a king of him most strong, and sitting in the throne of honor (f) forever.
- 35 Who filleth wisdom as Phison, and as Tigris in the days of new fruits.
- 36 Who replenisheth understanding as Euphrates, who multiplieth it as Jordan in the time of harvest.
- 37 Who sendeth discipline as the light, and assisting as Gehon in the day of vintage.
- 38 Who first hath perfect knowledge of it, & a weaker shall not search it out.
- 39 For her cogitation shall abound above the sea, and her counsels above the great depth.
- 40 I wisdom have poured out rivers.
- 41 I as a sluice of a mighty water out of the river, I as the river Dioryx, & as a water condite I came out of paradise.
- 42 I said: I will water my garden of plants, and will inebriate the fruit of my meadow.
- 43 And behold my sluice was made abundant, and my river came near to a sea.
- 44 Because I illuminated doctrine to all as the morning light, & I will declare it far.
- 45 I will penetrate all the inferior parts of the earth, and will behold all that sleep, and will illuminate all that hope in our Lord.
- 46 I will yet power out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease unto their progenies even to the holy age.
- 47 See ye that I have not labored for myself only, but for all that seek out the truth.

(f) In Davids
progeny God
preserved the kingly
state till the
captivity: and the
estimation of the
royal blood unto
Christ. But in all this
David was a figure
of Christ. Who
sitteth in the Throne
of honor absolutely
forever.

Iosu. 3.

Chapter 25

*Concord between brethren, neighbors, and man and wife, much pleaseth God.
3. A poor man proud, a rich man a liar, and an old man doting in carnal, or
worldly things, are very hateful. 9. He that seeth his children good; and his
enemies overthrown; hath a good wife; offendeth not in speech; consenteth not*

to sin; hath a true friend; teacheth good doctrine; hath sacred; and human knowledge: hath undoubtedly nine happy things: but to fear God containeth 14. and excelleth all. 17. A wicked woman (heresy) is very detestable, 30. and most intolerable, if she have supreme dominion.

1 **IN** three things my spirit is pleased, which are approved before God, and men:

(a) Three very commendable things.

2 (a) The concord of brethren, and the love of neighbors, and man and wife well agreeing together.

3 Three sorts my soul hateth, and I am greatly grieved at their life;

(b) Other three detestable.

4 (b) A poor man proud: & a rich man a liar: an old man a fool, and doting.

5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

6 How beautiful is judgment for a grey head, and for ancients to know counsel!

7 How beautiful is wisdom for the aged, & understanding glorious, and counsel!

(c) Nine happy things in this life.

8 Much cunning is the crown of old men, and the fear of God is their Glory.

9 (c) Nine things not to be imagined of the heart have I magnified, and the tenth I will tell unto men with my tongue:

10 A man that hath joy in his children; living and seeing the subversion of his enemies.

11 Blessed is he that dwelleth with a wise woman; & that hath not offended with his tongue; and that hath not served such as are unworthy of him.

Iac. 3.

12 Blessed is he that findeth a true friend; and that declareth justice to an ear that heareth:

(d) all happiness in this life is grounded in the fear of God.

13 How great is he, that findeth wisdom; and knowledge; but he is not above him (d) that feareth our Lord.

14 The fear of God hath set it self above all things:

15 blessed is the man, to whom is given to have the fear of God: he that holdeth it, to whom shall he be resembled?

16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

(e) The description of heresy under the figure of a wicked woman: whose malice is secretly covered under pretence of truth and piety.

17 The heaviness of the heart is all plague: & all malice, (e) the wickedness of a woman.

18 And he will see all plague, and not the plague of the heart:

19 & all wickedness, & not the wickedness of a woman:

20 and all obduction, and not the obduction of them that hate him:

21 and all revenge, and not the revenge of the enemies.

22 There is no head worse then the head of a serpent:

23 and there is no anger above the anger of woman. It shall be more pleasant to abide with a lion and dragon, then to dwell with a wicked woman.

Prov. 21

24 The wickedness of a woman changeth her face: and darkeneth her

countenance as a bear: and will show it as a sack. In the midst of her neighbors,
 25 her husband groaned, and hearing he sighed a little.
 26 all malice is short to the malice of a woman, the lot of sinners fall upon her.
 27 As the going up a gravily way in the feet of the aged, so a woman full of tongue to a quiet man.
 28 Look not upon a womans beauty, and desire not a woman for beauty.
 29 A womans anger, and impudency, and confusion is great.
 30 A woman (f) if she have superiority, is contrary to her husband.
 31 An humbled heart, and heavy countenance, and plague of heart, is a wicked woman.
 32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy.
 33 From woman came the beginning of sin, and by her we do all die.
 34 give not issue to thy water, no not a little: nor to a wicked woman leave, to go forth.
 35 If she walk not at thine hand, she will confound thee in the sight of thine enemies.
 36 Cut her of from thy flesh, lest she always abuse thee.

(f) Lay-headship in spiritual causes is so unreasonable and absurd, that few heretics will endure it.

Chapter 26

The praises of a good woman. 5. The betraying of a city, mutiny of people, and false accusation are terrible, but a jealous woman is more grievous. 10. Diverse ill qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warrior wanting livelihood, a wise man not regarded, and greatest grief to see a just man become wicked. 28. A man full of busyness hardly careth for his soul: and an Inn keeper often sinneth in words.

(a) An unquiet life depriveth a man of much comfort: and therefore continual peace is as a double life.

1 **THE** husband of a good wife is happy: for the number of his years is (a) double.
 2 A strong woman delighteth her husband, and shall accomplish the years of his life in peace.
 3 A good woman is a good portion, in the good portion of them that fear God shall she be given to a man for good deeds:
 4 And the heart of rich and poor is good, at all time their countenance is merry.
 5 Of three things my heart hath been afraid, and at the fourth my face hath trembled:
 6 The betraying of a city, and a Gathering togethereof the people:
 7 false calumny, all more grievous then death.
 8 A jealous woman, is the sorrow and mourning of the heart.

(b) As when oxen move, the yoke on their necks doth move withal: so a wicked woman (to wit heresy) can not rest, nor let others rest quiet.

9 In a jealous woman is a scourge of the tongue, communicating with all.

10 As (b) a yoke of oxen, that is moved, so also a wicked woman: he that holdeth her, is as he that taketh hold of a scorpion.

11 A woman given to drunkenness is great anger: & her contumely and turpitude shall not be hid.

12 The fornication of a woman shall be known in the lifting up of her eyes, and in her eyelids.

13 On thy daughter that turneth not away her self, set sure watch: lest occasion found she abuse herself.

14 Take heed of the impudency of her eyes, and marvel not if she contemn thee.

15 As a wayfaring man that thirsteth, will she open her mouth to the fountain, and will drink of every water that is next, and will sit against every hedge, and open her quiver against every arrow, until she fail.

(c) The Catholic faith is the ground of all virtues.

16 (c) The grace of a diligent woman shall delight her husband, and shall fat his bones.

17 Her discipline is the gift of God.

18 A wise and still woman, there is no exchange for a soul instructed.

19 A holy, and a shamefast woman, is grace upon grace.

20 And all weight is not Worthy a continent soul.

21 As the Sun rising to the world in the highest places of God, so is the beauty of a good woman for an ornament of her house.

22 A lamp shining upon the holy candlestick, & the beauty of the face upon stayed age.

23 Pillars of gold upon feet of silver, and stable feet upon the souls of a stayed woman.

24 Eternal foundations upon a sound rock, and the commandments of God in the heart of a holy woman.

(d) Those that keep inns or alehouses are always talking, as willing to please all, but in much talk wanteth not sin. Prov. 10. v. 19.

25 At two things my heart is grieved, and at the third anger is come upon me:

26 A man of war decaying by poverty: and a wise man contemned:

27 and he that transgresseth from justice to sin, God hath prepared him to the sword.

28 Two sorts have appeared unto me hard and dangerous, a merchant is hardly rid of negligence: and (d) a viteler shall not be justified from the sins of the lips.

Chapter 27

For want, and desire of riches, many commit sin. 4. from which the fear of God preserveth. 6. Tentation proveth, who is just, 12. constant, and modest. 17. Friends are bound to secrecy, 25. and Fidelity.

1 **THROUGH** poverty many have offended: and he that seeketh to be made

1. Tim. 6.

rich, turneth away his eye.

2 As a stake is fastened in the midst of stones compact together, so also in the midst of selling and buying, sin shall be straightened.

(a) The soul is kept in good state by fearing God.

3 Sin shall be destroyed with the sinner.

(b) After that sin is purged there remain relics in the soul, as dust in a seine, when the chafe is cast out, till it be more purged or washed.

4 If thou hold not thyself instantly in the fear of our Lord, (a) thy house shall quickly be subverted.

Psal. 50. v. 4.

5 As in the shaking of a sieve the dust will remain: so (b) the perplexity of a man in his cogitation.

6 The furnace tryeth the potters vessels, and the tentation of tribulation just men.

7 As the husbandry about a tree showeth the fruit thereof, so a word out of the thought of the heart of man.

8 Praise not a man before full discourse, for this is the trial of men.

9 If thou follow justice, thou shalt apprehend it: and shalt put it on as a long robe of honor, and thou shalt dwell with it: and it shall protect thee forever, and in the day of knowledging thou shalt find steadfastness.

10 The fowls flock together to their like: and truth shall return to them, that work it.

(c) Whether the Sun shineth forth or not, it is always light: so is a wise man always virtuous, whether it appear outwardly or no.

11 The lion always lieth in wait for a pray: so sins for them that work iniquities.

12 A holy man continueth in wisdom (c) as the sun: for a fool is changed as (d) the Moon.

(d) A fool, or wicked man, hath no light of virtue in himself (like the Moon) but sometimes seemeth to have more light, sometimes less, sometimes none at all. *St. Bernard.*

13 In the midst of the unwise keep the word till his time: but in the midst of deep considerers be continually.

14 The narration of sinners is odious, & their laughter is in the delights of sin.

15 Speech that sweareth much shall make the hear of the head to stand upright: and his lack of reverence is the stopping of the ears.

16 Shedding of blood is in the brawling of the proud: and their cursing is a grievous hearing.

17 He that discloseth the secret of a friend, loseth credit, and he shall not find a friend to his mind.

18 Love thy neighbor, and be joined with him in Fidelity.

19 But if thou discover his secrets, thou shalt not pursue after him.

20 For as a man that loseth his friend, so also he that loseth the friendship of his neighbor.

21 And as he that letteth a bird go out of his hand, so hast thou left thy neighbor, & shalt not take him.

22 Follow him not, because he is far absent, for he is fled, as a do out of the snare: because his soul is wounded.

23 Thou canst no more blind him, and of a curse there is reconciliation:

24 but to disclose the secrets of a friend, is the desperation of an unhappy soul.

Prov. 27.

Prov. 10.

25 He that winketh with the eye, forgeth wicked things, and no man will cast him of:

(e) He that expressly doth injury to another is justly punished also in this world.

26 in the sight of thine eyes he will sweet his mouth, and will be in admiration upon thy words: but at the last he will pervert his mouth, and in thy words he will lay a scandal.

(f) How secretly soever any hurteth another, he woundeth his own conscience, and can not escape Gods judgment.

27 I have heard many things, & have not esteemed them equal to him, and our Lord will hate him.

28 He that (e) casteth a stone on high, it will fall upon his head: and (f) the deceitful stroke will divide the wounds of the deceitful.

Prov. 26.
Eccle. 10.

29 He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbor, shall stumble on it: & he that layeth a snare for another, shall perish in it.

30 To a man that doth most wicked counsel, it shall be turned upon himself, and he shall not know from whence it cometh to him.

31 Derision & reproach of the proud, and vengeance as a lion shall lie in wait for him.

32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

33 Anger and fury, both are execrable, and the sinful man shall be subject to them.

Chapter 28

Abstain from revenge, 8. and strife, 15. from making debate, 28. from hearing, and speaking evil

(a) He that seeketh revenge contrary to the course of justice, or of evil intention, or of rancor of mind, sinneth grievously.

1 **HE** (a) that will be revenged, shall find revenge of our Lord, and keeping he will keep his sin.

(b) Charity requireth that we remit injuries with three conditions, if the offender be truly penitent, if the remission of punishment be not against justice, nor against necessary discipline.

2 (b) Forgive thy neighbor hurting thee: & then shall thy sins be loosed to thee when thou prayest.

Luc. 6.
Rom. 12.

3 Man to man reserveth anger, and doth he seek remedy of God?

4 He hath not mercy on a man like unto himself, and doth he entreat for his own sins?

5 Himself whereas he is flesh, reserveth anger, and doth he ask propitiation of God? Who by prayer shall obtain for his sin?

6 Remember the last things, & cease to be at enmity:

7 for consumption and death are imminent in his commandments.

8 Remember the fear of God, and be not angry with thy neighbor.

9 Remember the testament of the High, & contemn the ignorance of thy neighbor.

10 Refrain thyself from strife, and thou shalt diminish thy sins:

11 for an angry man kindleth strife, and a sinful man will trouble his friends, and in the midst of them that are at peace he will cast in enmity.

12 For according to the wood of the forest, so the fire burneth: and according to the power of a man, so shall his anger be, and according to his substance he will increase his anger.

13 Hasty contention kindleth a fire: and hasty strife sheddeth blood: and an ill testifying tongue bringeth death.

14 If thou blow upon a spark, it will burn as a fire: and if thou spit thereon, it shall be quenched: both proceed out of the mouth.

(c) Indiscrete report to one what another hath said, is often cause of much discontentment, and of dissention.

15 The whisperer & double tongued is accursed: for he hath troubled many that were at peace.

16 A (c) third tongue hath moved many, and dispersed them from nation into nation.

17 It hath destroyed the walled city of the rich, and hath digged down the houses of great men.

18 It hath cut the forces of peoples, and undone strong nations.

19 A third tongue hath cast out manly women, and deprived them of their labors.

20 He that regardeth it, shall not have rest, neither shall he have a friend in whom he may repose.

21 The stroke of a whip maketh a blew Mark: but the stroke of the tongue will break the bones.

22 many have fallen by the edge of the sword, but not so as they that have perished by their tongue.

23 Blessed is he that is covered from a wicked tongue, that hath not passed into the anger thereof, and that hath not drawn the yoke thereof, and hath not been tied in the bands thereof:

24 for the yoke of it, is a yoke of iron: and the baud of it is a band of brass.

25 The death of it, is a most wicked death: and hell is more profitable then it.

26 The continuance of it shall not be permanent, but it shall obtain the ways of the unjust: and it shall not burn the just in the flame thereof.

(d) To hear detraction is as bad as to speak it.

27 They that forsake God, shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent in upon them as a lion, and as a leopard it shall hurt them.

28 (d) Hedge thine ears with Thorns, and hear not a wicked tongue, and make doors to thy mouth, and locks.

29 Lay together thy silver, and make balance to thy words, and right bridles to thy mouth:

30 and take heed lest perhaps thou slip in thy tongue, & fall in the sight of the enemies, that lie in wait for thee, and thy fall be uncurable unto death.

Chapter 29

Lend charitably, 3. and restore faithfully. 10. For the fault of ill debtors, omit not to help the honest. 12. rather give Alms where need is. 19. Be thankful for

suretyship, 28. Live frugally. 32. go not a guesting for delicate cheer.

(a) Lending is a work of mercy, & a kind of alms. To repay that is borrowed is a work of justice, wittingly not to restore is as bad as theft.

(b) Lending is a work of mercy, & a kind of alms. To repay that is borrowed is a work of justice, wittingly not to restore is as bad as theft.

1 **HE** that (a) lendeth to his neighbor, doth mercy: and he that prevaieth with hand, keepeth the commandments.

2 Lend to thy neighbor in the time of his necessity, and (b) again repay thy neighbor in his time.

3 Confirm thy word, and do faithfully with him: & thou shalt find at all time, that which is necessary for thee.

4 many have esteemed a thing lent as a thing found, and have given molestation to them that did help them.

5 till they receive, they kiss the hands of the lender, and in promises they humble their voice:

6 and in the time of repaying they will ask a time, and will speak words of tediousness and murmurings, and will make the time an excuse:

7 and if he be able to pay, he will resist, he will pay scarce half of the whole, and will account it as a thing found:

8 but if not, he will defraud him of his money, and possess him an enemy without cause:

9 and will repay him reproaches and curses, and for honor and benefit will repay him contumely.

10 many have not lent, not because of wickedness, but they were afraid to be defrauded without cause.

11 But yet upon the humble be stronger of mind, & for Alms defer him not.

12 Because of the commandment receive the poor: and because of his poverty, send him not away empty.

13 Lose money for thy brother and thy friend: and hide it not under a stone unto perdition.

14 Put thy treasure in the precepts of the Highest, (c) & it shall profit thee more than gold.

15 Shut up Alms in the heart of the poor, and the same shall obtain for thee against all evil.

16 The alms a man giveth is as a purse with him.

17 And furthermore will raise up and render reward to every one upon their heads.

18 Above the shield of the mighty, & above the spear, it shall fight against thine enemy.

19 A good man becometh surety for his neighbor: and he that hath lost shame, will leave him to himself.

20 Forget not the kindness of a surety: for he hath given his life for thee.

21 The sinner and unclean person fleeth from his surety.

22 A sinner counteth the goods of his surety to himself: and unthankful in mind will forsake him that delivered him.

23 A man is surety for his neighbor: and when he hath lost shame, he shall be

(c) Great fruit of works of mercy.

*Exo. 22.
Deut. 14.*

Tob. 4.

forsaken of him.

24 Naughty suretyship hath undone many, that were in good case, and hath tossed them as a wave of the sea.

(d) Prudence
requireth that by
helping another,
thou doest not
overthrow thyself.

25 Whirling round about, it hath made mighty men to remove, and they have wandered in strange nations.

26 A sinner that transgresseth the commandment of our Lord, shall fall into Naughty suretyship: and he that endeavoreth to do many things, shall fall into judgment.

27 Recover thy neighbor according to thy power, and (d) take heed to thy self that thou fall not.

28 The beginning of Mans life water & bread, and garment, and house covering his turpitude.

29 Better is the poor Mans fair under a roof of boards, then sumptuous cheer in a strange place without a house.

30 Let the least thing please thee instead of a great, and thou shalt not hear the reproach of peregrination.

31 It is a Naughty life to change lodging from house to house: and where he shall lodge, he shall not deal boldly, nor open his mouth.

32 He shall lodge, and feed, and make the unthankful drink, and beside these things he shall hear bitter words.

33 Pass thou stranger, & furnish the table, & with the things thou hast in thy hand, feed the rest.

34 Depart from the presence of the honor of my friends: for the necessity of my house my brother is to be lodged with me.

35 These things be grievous to a man that hath understanding: rebuke for the house, and the reproach of the lender.

Chapter 30

Chastisement of children is necessary, and indulgence very dangerous. 14. Health is better then riches. 17. A troublesome life is worse then death. 22. Be not pensive but cheerful in mind.

1 **HE** that loveth his son, doth accustom him to stripes, that he may rejoice in his later end, and not grope after the doors of his neighbors.

Prov. 13.
& 23.

2 He that teacheth his son, shall be praised in him, & in the midst of them of his household he shall Glory in him.

3 He that teacheth his son, doth cast the enemy into emulation, and in the midst of his friends he shall Glory in him.

4 His father is dead, & he is as it were not dead: for he hath left behind him the like to himself.

Deut. 6.

5 In his life he saw and rejoiced in him: in his death he was not made sorry, neither was he confounded before the enemies.

6 For he left a defender of his house against the enemies, & one that should

(a) The eldest son being heir to his father, is to have special care of the other children, even to the adventuring of his own hurt for their lives.

(b) Teeth on edge or gnashing of teeth, is a part of hell pains. *Mat. 8. & 13.* & sometimes beginneth in this life.

(c) Piety is above all riches, and honor.

(d) Suffer not unnecessary pensiveness to afflict thy mind, through pusillanimity.

(e) But rely wholly upon Gods will and providence, resigning thy will unto his.

render thank to his friends.

7 (a) For the souls of his sons he will bind up his wounds, & at every voice his bowels shall be troubled.

8 An untamed horse becometh stubborn, and a dissolute child will become heady.

9 Pamper thy son, and he will make thee afraid: play with him, and he will make thee sorrowful.

10 Laugh not with him, lest thou be sorry, and at the last (b) thy teeth shall be on edge.

11 give him not power in his youth, and contemn not his cogitations.

12 Curb his neck in youth, and knock his sides whiles he is a child, lest perhaps he be hardened, and believe thee not, and he shall be sorrow of mind to thee.

13 Teach thy son, and work in him, that thou offend not in his dishonesty.

14 Better is a poor man whole, and strong of force, then a rich man weak and scourged with misery.

15 The (c) health of the soul in holiness of justice, is better then all gold and silver: and a sound body, then infinite ruins.

16 There is no riches above the riches of the health of the body: and there is no delight above the joy of the heart.

17 Better is death then a bitter life: and Everlasting rest, then continual sickness.

18 Good things hid in a mouth that is shut, are as messes of meats set about a grave.

19 What shall sacrifice profit an idol? for neither shall he eat, nor smell:

20 so he that is chased away of our Lord, beareth the rewards of iniquity:

21 Seeing with his eyes, & groaning, as an eunuch embracing a virgin and sighing.

22 (d) give not heaviness to thy soul, & afflict not thyself in thy counsel.

23 Joyfulness of the heart, this is the life of a man, and a treasure without defect of holiness: and the joy of a man is long life.

24 Have mercy on thine own soul, (e) pleasing God, and refrain: and comfort thy heart in his holiness: and expel sorrow far from thee.

25 For sorrow hath killed many, and there is no profit in it.

26 Envy and anger diminish the days, and thought will bring old age before the time.

27 A magnificent heart, is good in banquets: for his banquets are made diligently.

Deut. 14.

*Prov. 12.
& 17.*

Chapter 31

By seeking virtue, and laboring for necessaries, the flesh is subdued to the spirit. 8. Moderate riches are best, 12. with temperance in diet, 30. especially

in drinking.

(a) They that employ all their study to get virtues, shall be more free from tentations of the flesh.

(b) And from drowsiness of mind: whereupon St. Jerome admonisheth: *Love the studies of holy Scriptures, and thou wilt not love the vices of the flesh. Epist. ad Rusticum Monach.*

(c) It is in Mans freewill to transgress, & therefore they are happy, that through Gods grace do not break his commandments.

1 **WATCHING** (a) after honesty shall pine the flesh, & the thought thereof (b) taketh away sleep.

2 The thought of foreknowledge turneth away the understanding, & grievous infirmity maketh a sober soul.

3 The rich man hath labored in Gathering of substance together, & in his rest he shall be replenished with his goods.

4 The poor man hath labored in the diminishing of his living, and in the end he is made poor.

5 He that loveth gold shall not be justified: & he that followeth after corruption, shall be replenished of it.

6 many have been given into falls for gold, and their perdition hath come by the beauty thereof.

7 The gold of them that sacrifice is a wood of offence: woe to them, that follow after it, and every unwise man shall perish in it.

8 Blessed is the rich man that is found without spot: and that hath not gone after gold, nor hoped in money and treasures.

9 Who is this, & we will praise him, for he hath done marvelous things in his life.

10 Who is proved therein, & perfect, shall have eternal Glory. He that (c) could transgress, and hath not transgressed: and do evils, and hath not done:

11 therefore are his good things stablished in our Lord, & all the church of saints shall declare his alms.

12 Art thou set at a great table? open not thy jaw thereupon first.

13 Say not this: There be many things which are upon it.

14 Remember that a Naughty eye is evil.

15 What is created worse then the eye? therefore shall it weep at every face. When it shall see,

16 stretch not out thy hand first, and so contaminated with envy thou be ashamed.

17 Be not oppressed in a feast.

18 Understand by thyself what thy neighbors things are.

19 Use as a frugal man those things, that are set before thee: lest thou be hated when thou eatest much.

20 Leave of first, for manners sake, and exceed not, lest thou perhaps offend.

21 And if thou be set in the midst of many, stretch not forth thy hand before them: neither do thou first ask to drink.

22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be pained with it, and thou shalt feel no grief.

23 Watching, & choler, & torment to an unsatiable man:

24 sleep of health is in a man of spare diet: he shall sleep until morning, and

Prov. 23.

his soul with him shall be delighted.

25 And if thou hast been forced with eating much, rise from the midst, and vomit, and it shall refresh thee, and thou shalt not bring infirmity to thy body.

26 Hear me my son, and despise me not: and in the end thou shalt find my words.

27 In all thy works be quick, and all infirmity shall not chance unto thee.

28 The lips of many shall bless him that is magnifical in breads, and the testimony of his truth is faithful.

Prov. 22.

(d) As bread is the chief sustenance of the body, so doctrine is of the mind, which being good nourisheth, & if it be bad corrupteth them that receive it.

29 In (d) Naughty bread the city will murmur, and the testimony of the naughtiness thereof is true.

30 Provoke not them that love wine: for wine hath destroyed very many.

31 Fire tryeth hard iron: so wine drunken in drunkenness shall rebuke the hearts of the proud.

32 Equal life to all men, wine in sobriety: if thou drink it moderately, thou shalt be sober.

33 What is the life that is diminished with wine?

34 What defraudeth life? death.

35 Wine was created for joyfulness, and not for drunkenness from the beginning.

36 Wine drunken moderately is the joy of the soul, and the heart.

Psa. 103.
Prov. 31.

37 Sober drinking is health to soul and body.

38 Much wine drunken maketh provocation, & wrath, & many ruins.

39 Much wine drunken is bitterness of the soul.

40 The courageousness of drunkenness, is offence of the unwise, lessening the strength, and making wounds.

41 In a banquet of wine rebuke not thy neighbor: and despise him not in his mirth.

42 Speak nor to him words of reproach: and press him not in demanding again.

Chapter 32

Superiors must rule with meekness, 4. teaching those wisdom that are capable thereof. 7. Be moderate in music, and in wine. 9. Let young men be diligent to hear, and sparing to speak. 13. especially before their betters. 15. Be always well occupied. 17. Serve, and fear God. 21. admit correction. 24. do nothing without counsel.

(a) Humility is necessary in all, but most especially in men of authority. The greatest art in this life is to contemn vain Glory in height of

1 **HAVE** they made thee Ruler? (a) be not extolled: be among them as one of them.

2 Have care of them, and so sit thou still, and all thy care being dispatched, repose.

3 That thou mayest rejoice for their sakes, & receive a crown as an ornament of

authority. St. Greg.
de cura pastoralis

grace, and obtain the dignity of the contribution.

4 Speak thou that art elder: for it becometh thee,

5 the first word to him that loveth with knowledge, & hinder not music.

6 Where there is no hearing, power not out speech, and extol not thyself out of time in thy wisdom.

Eccle. 3.

7 A little pearl of the carbuncle in an ornament of gold, and the comparison of musicians in a banquet of wine.

8 As a signet of the emerald is in the working of gold: so the melody of music in joyful and moderate wine.

9 Hear holding thy peace, & for thy reverence good grace shall come to thee.

10 young man speak in thine own cause scarcely.

11 If thou be asked twice, let thine answer have an head.

12 In many things be as it were ignorant, and hear holding thy peace and withal asking.

13 In the midst of great men presume not: and where ancients are, speak not much.

14 Before hail there shall go lightning: & grace shall go before shamefastness, & for thy reverence good grace shall come to thee.

15 And at the hour of rising slack not thyself: but run before first into thy house, and there withdraw thyself, and there play,

16 and do thy conceits, and not in sins and proud word.

17 And above all these things bless our Lord, that made thee, & that doth replenish thee with all his goods.

18 He that feareth our Lord, shall receive his doctrine: and they that will watch after him, shall find blessing.

19 He that seeketh the law, shall be replenished with it: and he that doth deceitfully, shall be scandalized by it.

20 They that fear our Lord, shall find just judgment, and shall kindle justices as light.

21 A sinful man will flee reprehension, and according to his will, will find excuse.

(b) God directeth mens resolutions, and actions, when they use the means of consultation, as he hath appointed: for when two or three are gathered in his name, he is in midst of them. *Mat. 18.*

22 A man of counsel will not destroy understanding, an alien and proud man will not dread fear:

23 Yea after he hath done with fear without counsel, he shall be controlled even by his own pursuits.

24 Son (b) do nothing without counsel, and after the fact thou shalt not repent.

25 go not in the way of ruin, and thou shalt not stumble at stones: commit not thyself to a laborious way, lest thou set a scandal to thy soul.

26 And beware of thy children, and take heed of them of thy household.

(c) Do not against thy conscience.

27 In all thy work believe thy soul (c) by faith: for this is the keeping of the commandments.

28 He that believeth God, attendeth to the commandments: and he that trusteth in him, shall not be lessened.

Chapter 33

Fear of God defendeth from all adversaries. 5. Folly is unconstant. 8. God disposeth all to the best. 13. Man is in Gods hand, as clay in the potters. 20. Superiors must keep their authority: and their subjects in discipline.

1 **TO** him that feareth our Lord evils shall not happen, but in tentation God will keep him, and deliver him from evils.

2 A wise man hateth not the commandments and justices, and he shall not be shaken as a ship in a storm.

3 A man of understanding believeth the law of God, and the law is sure to him.

4 He that repeateth an interrogation, shall better prepare his answer, and so shall be heard, and shall keep discipline.

(a) Men led with passions run from one vice into another without ceasing. Especially heretics run into many errors. Against which S Paul prescribeth this rule. *It is best that the heart be established with grace. Heb. 13. v. 9.*

5 (a) The heart of a fool is as a wheel of a carte: & his cogitation as a turning axletree.

6 A stallion horse neigheth under every one that sitteth upon him, so a friend that is a scorner.

7 Why doth one day excel another, and one light another, and one year another year of the sun?

8 By the knowledge of our Lord they were separated, the Sun being made, and keeping the precept.

9 And he changed times, and the festival days thereof, and in the same they celebrated the festival days at an hour.

10 Of them God exalted and magnified, and of them he put into the number of days. And all men are of the ground, and of the earth, from whence Adam was created.

11 In the multitude of the discipline of our Lord he separated them, and changed their ways.

12 Of them he blessed, and exalted: and of them he sanctified, and applied to himself: and of them he cursed and humbled, and converted them from their separation.

Rom. 9.

13 As potters clay is in his hand, to fashion and dispose it.

14 all his ways according to his disposition: so man in the hand of him, and he will render to him according to his judgment.

15 Against evil is good, and against death life: so also against a just man a sinner. And so look upon all the works of the Highest. Two against two, and one against one.

16 And I awaked last, and as he that gathereth berries after the grape gatherers.

17 In the blessing of God I also have hoped: and as he that gathereth grapes, have I filled the wine press.

18 See that I have not labored for myself only, but for all that seek out

discipline.

19 Hear me ye great men, and all peoples, and ye rulers of the Church harken with your ears.

20 To son and wife, brother and friend, give not power over thee in thy life: and give not thy possession to another: lest perhaps thou repent thee, and thou entreat for them.

21 Whiles thou art yet alive and takest breath, all flesh shall not change thee.

22 For it is better that thy children ask of thee, then that thou look toward the hands of thy children.

23 In all thy works be exquisite.

24 give no stain to thy Glory. In the day of the consummation of the days of thy life, and in the time of thy decease distribute thine inheritance.

25 Fodder, and wand, and burden for an ass: bread, and discipline, and work for a servant.

26 He worketh in discipline, and seeketh to rest: release him his hands, and he seeketh liberty.

27 The yoke and the rein bend a stiff neck, and continual works do bow a servant.

28 For a malicious servant torment & fetters, send him into work, that he be not idle.

29 For idleness hath taught much naughtiness.

30 Set him to work: for so it becometh him. And if he be not obedient, bow him with fetters, and exceed not over all flesh: but without judgment do no grievous thing.

31 If thou have a faithful servant, let him be unto thee as thy soul: as a brother so entreat him: because in the blood of thy soul thou hast gotten him.

32 If thou hurt him unjustly, he will run away:

33 if rising up he depart: thou knowest not whom to ask, and what way to seek him.

Chapter 34

Trust not vain dreams, soothsaying, nor lies. 9. Much good is got by experience: 14. and more by fearing God. 21. God rejecteth the oblations of the wicked. 24. Defrauding the poor is like to manslaughter. 28. Destroy not that another buildeth. 30. Repentance without amendment is nothing worth.

(a) Vain dreams are not to be regarded: but some are good, & from God. *Gen. 37. 40. 41. Dan. 2, 4. Mat. 1.*

1 **VAIN** hope, & lying is to a foolish man: & (a) dreams extol the unwise.

2 As he that apprehendeth a shadow, and pursueth the wind: so is he also that attendeth to lying visions.

3 According to this is the vision of dreams: as a Mans similitude before the face of a man.

4 Of the unclean what shall be made clean? and of a liar what truth shall be

said?

5 Divination of error, and lying soothsaying, and the dreams of them that do evil are vanity.

6 And as a woman that travaileth thy heart suffereth fantasies: unless it be a vision sent forth from the Highest, set not thy heart upon them.

(b) Whatsoever is written in holy Scripture is undoubtedly true: and no iota of the law shall perish.

7 For dreams have made many to err, and they that hoped in them have failed.

8 (b) The word of the law shall be fulfilled without lying, and (c) Wisdom in the mouth of the faithful shall be made plain.

(c) God also provideth that always there be some which truly explicate his law.

9 He that hath not been proved, what knoweth he? A man expert in many things, shall think many things: and he that hath learned many things, shall declare understanding.

10 He that is not tried, knoweth few things: and he that hath been in many things, multiplieth wickedness.

11 He that hath not been proved, what manner of things knoweth he? He that is deceived, shall abound with wickedness.

12 I have seen many things in wandering to and fro, and very many fashions of words.

13 Some times I have been in danger unto death for these things, and I was delivered by the grace of God.

14 The spirit of them that fear God is sought, & at his sight shall be blessed.

15 For their hope is on him that saveth them, and the eyes of God upon them that love him.

16 He that feareth our Lord shall tremble at nothing, and shall not dread: because he is his hope.

17 His soul is blessed that feareth our Lord.

18 To whom doth he look, and who is his strength?

19 The eyes of our Lord are upon them that fear him, a protector of might, a stay of strength, a cover from the heat, and shadow for the noon time,

Psa. 32.

20 a saving from offence, and help from falling, exalting the soul, and illuminating the eyes, giving health, and life, and blessing.

21 The oblation of him that immolateth of an unjust thing is spotted, and the scornings of the unjust are not acceptable.

*Prov. 21.
v. 27.*

22 Our Lord is only theirs that expect him in the way of truth and justice.

23 The Highest alloweth not the gifts of the wicked: neither hath he regard to the oblations of the unjust, neither will he be made propitious for sins by the multitude of their sacrifices.

*Prov. 15.
v. 8.*

24 He that offereth sacrifice of poor mens substance, is as he that sacrificeth the son in the presence of his father.

25 The bread of the needy, is the life of the poor: he that defraudeth it, is a man of blood.

(d) He that destroyeth that another buildeth bringeth two mens

26 He that taketh away bread in sweat, is as he that killeth his neighbor.

Levit. 19.

labors to nothing.

(e) Recidivation into sin maketh the former repentance frustrate. *Mat. 18. v. 33.*

27 He that sheddeth blood, and that defraudeth the hired man, are brethren.

28 (d) One building, and another destroying: what profit have they but the labor?

29 One praying, and another cursing: whethers voice will God hear?

30 He that is washed from the dead, (e) and toucheth him again, what doth his washing profit?

31 so a man that fasteth in his sins: and doing the same again, what doth he profit in humbling himself? who will hear his prayer?

Chapter 35

Observation of the commandments, 4. and sacrifice of the just please God, 12. not the sacrifice of the wicked. 14. God protecteth the poor and desolate, 19. hearth the prayer of the humble, and rendereth to all as they deserve.

(a) Sacrifices of penance, *Psal. 50.* of justice *Psal. 4.* and of praise, *Psa. 49.* are better then external sacrifices.

(b) Nevertheless external sacrifice is also necessary.

1 **HE** (a) that keepeth the law, multiplieth oblation.

1. Reg. 151. v. 22. Jere. 7.

2 It is an wholesome sacrifice to attend to the commandments, and to depart from all iniquity.

3 To depart from iniquity is a thing that pleaseth our Lord well: and to depart from injustice is an entreating for sins.

4 (b) Thou shalt not appear before the sight of our Lord empty.

Exo. 23. & 34. Deut. 16.

5 For all these things are done because of the commandment of God.

6 The oblation of the just maketh a fat altar, and is an odor of sweetness in the sight of the Highest.

7 The sacrifice of the just is acceptable, and our Lord will not forget the memory thereof.

8 Render Glory to God with a good mind: and diminish not the first fruits of thine hands.

9 In every gift make thy countenance cheerful, and in joyfulness sanctify thy tithes.

Cor. 9. Tob. 4.

10 give to the Highest according to his gift, and with a good eye, do according to the ability of thine hands:

(c) Often times so much. *As Prov. 24. Seven times shall the just fall, & shall rise again.*

11 because our Lord is a rewarder, and will repay thee (c) seven times so much.

12 Offer not wicked gifts, for he will not receive them.

Levit. 22. Deut. 15.

13 And look not upon an unjust sacrifice, because our Lord is judge, and there is not with him the Glory of person.

14 Our Lord will not accept person against the poor, and he will hear the prayer of him that is hurt.

2. Paral. 19, Rom. 2. Act. 10

15 He will not despise the prayers of the pupil: nor the widow, if she power out speech of mourning.

16 Do not the widows tears run down to the cheek, & her exclamation upon him that causeth them to run?

17 For from the cheek they go up even to heaven, and our Lord the hearer will

not be delighted in them.

18 He that adareth God in delectation, shall be received, & his petition shall approach even to the clouds.

19 The prayer of him that humbleth himself, shall penetrate the clouds: and till it approach he will not be comforted: and he will not depart till the Highest behold.

20 And our Lord will not be long, but will judge the just, and will do judgment: and the strongest will not have patience in them, that he may crush their back:

21 and he will repay vengeance to the Gentiles, till he take away the multitude of the proud: & break the scepters of the unjust,

22 till he reward men according to their doings: and according to the works of man, and according to his presumption,

23 till he judge the judgment of his people, and shall delight the just with his mercy:

24 The mercy of God is beautiful in the time of tribulation, as a cloud of rain in the time of drought.

Chapter 36

A prayer for conversion of all nations: 14. and for conservation of the Israelites. 20. Discretion is necessary in all actions, and desires.

1 **HAVE** mercy upon us o God of all, and respect us, and show us the light of thy mercies:

2 and send in thy fear upon (a) the nations, that have not sought after thee, that they may know that there is no God but thou, and that they may show forth thy glorious things.

3 Lift up thy hand over the strange Nations, that they may see thy might.

4 For as in their sight thou art sanctified in us, so in our sight thou shalt be magnified in them,

5 that they may know thee, as we also have known, that there is no God beside thee o Lord.

6 Renew signs, and change marvels.

7 Glorify thy hand, and thy right arm.

8 Raise up fury, and power out wrath.

9 Take away the adversary, and afflict the enemy.

10 Hasten the time, and remember the end, that they may declare thy marvels.

11 Let him that is saved be devoured in the wrath of flame: and let them that evil entreat thy people, find perdition.

12 Break the head of princes of the enemies, that say: There is none other beside us.

13 Gather together all the tribes of Jacob: and let them know that there is no God but thou, that they may declare thy great works: & thou shalt inherit them

(a) This prayer implieth also a prophecy of the conversion of the Gentiles, as the like very often in the Psalms. 58. 64. 65. &c.

as from the beginning.

14 Have mercy on thy people, upon which thy name is invocated: and upon Israel, whom thou hast made equal to thy first begotten.

Exo. 4.

15 Have mercy on the city of thy sanctification Jerusalem, the city of thy rest.

16 Replenish Sion with thy words that can not be uttered, & thy people with thy Glory.

17 give the testimony to them, that are thy creatures from the beginning, and raise up the prophecies, which the former prophets spake in thy name.

18 give reward to them that patiently expect thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

19 according to Aarons benediction of thy people, and direct us into the way of justice, and let all know that inhabit the earth, that thou art God the beholder of the worlds.

Num. 6.

(b) As there is difference of meats:

(c) so there ought to be discretion in words, in choosing a wife & in all actions, and desires.

20 The (b) belly will eat all meat, and one meat is better then another meat.

21 The jaws taste venison, & (c) the wise heart lying words,

22 A perverse heart will give sorrow, and a cunning man will resist it.

23 Some woman will receive every man: and one daughter is better then another daughter.

24 The beauty of a woman cheereth the face of her husband, and increaseth the desire above all mans concupiscence.

(d) In concord small things increase, by discord all things go to havoc.

25 If there be a tongue of curing, there is also of mitigating and of mercy: her husband is not according to the sons of men.

26 He that possesseth a good woman, beginneth riches: she is an help like unto him, & a pillar as (d) rest.

27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth wanting. Who doth credit him that hath no nest, and turning aside wheresoever it waxeth dark, as a robber girded, leaping from city to city.

Chapter 37

Beware of a feigned, & love a sure friend, 7. consult with the wise, trusty, 15. and virtuous, 19. especially relying upon God. 21. The tongue is cause of much good, or much evil. 30. Be temperate in diet.

(a) As friendship is a most necessary thing in human life; so feigned friendship is most dangerous.

1 **EVERY** friend will say: I also have joined friendship: (a) but there is a friend, in name only a friend. Doth there not sorrow remain even to death?

2 But a companion and friend will be turned to enmity.

3 O most wicked presumption, whence wast thou created to cover the dry land with malice, and with the deceitfulness thereof?

4 A companion is pleasant with his friend in delectations, and in the time of tribulation he will be an adversary.

5 A companion is sorry with his friend for his bellies sake, and he will take a

shield against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Consult not with him which betrayeth, and hide thy counsel from them that envy thee.

8 every counselor uttereth counsel, but there is a counselor in himself.

9 From such a counselor keep thy soul. First know what his necessity is: for he will devise to his own mind:

10 lest perhaps he thrust a sharp stake into the ground and say to thee:

11 Thy way is good; and stand over against thee to see what will befall thee.

12 With an irreligious man treat not of holiness, and with the unjust of justice, and with a woman of the thing whereof she is jealous: with a fearful man of war, with a merchant of traffic, with a buyer of selling, with an envious man of giving thanks,

13 with the impious of piety, with the unhoneft of honesty, with the field laborer of all work,

14 with him that worketh by the year of the ending of the year, with a slothful servant of much working: attend not to these in all counsel.

15 But be continual with a holy man, whomsoever thou shalt know to observe the fear of God,

16 whose soul is according to thine own soul: and who when thou shalt stumble in the dark, will be sorry for thee.

17 And establish with thy self an heart of good counsel: for there is none other thing more worth to thee then it.

(b) Man is bound to use all prudent endeavor & withal most especially to pray for Gods direction.

18 The soul of a holy man uttereth sometime true things, more then seven watchmen that sit in a high place to watch.

19 And in all these (b) beseech the Highest, that he direct thy way in truth.

20 Before all works let a true word go before thee, and stable counsel before every act.

21 A wicked word shall change the heart: out of which rise four parts, good, and evil, life, and death: and the tongue is a continual ruler of them. There is a subtle man teacher of many, and to his own soul he is unprofitable.

22 A cunning man hath taught many, and is sweet to his own soul.

23 He that speaketh sophistically, is odious: in every thing he shall be defrauded.

24 Grace is not given him of our Lord: for he is defrauded of all wisdom.

25 There is a wise man, wise to his own soul: and the fruit of his understanding is laudable.

26 A wise man teacheth his people, and the fruits of his understanding are faithful.

(c) The days of the Blessed in heaven, who see God, are eternal.

27 A wise man shall be filled with blessings, and they that see will praise him.

28 The life of a man is in the number of days: but the days (c) of Israel are

(d) The same which

St. Paul
admonisheth (1. Cor
11.) *let every one
prove himself*, by
examining &
rectifying his
conscience.

innumerable.

29 A wise man in the people shall inherit honor, and his name shall live forever.

1. Cor. 6.

30 Son in thy life (d) prove thy soul: & if it be wicked, give it not power:

31 for all things are not expedient for all, and every kind pleaseth not every soul.

32 Be not greedy in all feasting, and power not out thy self upon all meat:

33 for in many meats there shall be infirmity, and greediness shall approach even to choler.

34 Because of surfeit many have died: but he that is abstinent, shall add life.

Chapter 38

God hath ordained corporal, 9. and spiritual medicines. 16. Use moderate, not excessive sorrow for the dead. 26. Tradesmen and artificers are necessary, much more spiritual pastors.

(a) Mans body
naturally needeth
sustenance &
sometimes physic,
and so doth his soul;
which as it is more
excellent, so it ought
to be more regarded.

1 **HONOR** the physician (a) for necessity: for the Highest hath created him.

2 For all medicine is of God, & it shall receive gift of the king.

3 The knowledge of the physician shall exalt his head, and in the sight of great men he shall be praised.

4 The Highest hath created medicines of the earth, and a wise man will not abhor them.

5 Was not bitter water made sweet by wood?

Exo. 15.

6 The virtue of these things is come to the knowledge of men, and the Highest hath given knowledge to men, for to be honored in his marvelous things.

7 Curing with these things he shall mitigate pain, and the apothecary shall make confections of sweetness, and shall make ointments of health, and his works shall not be consummated.

(b) Spiritual
infirmity requireth
spiritual physic.

8 For the peace of God is upon the face of the earth.

Isa. 38.

9 Son (b) in thine infirmity contemn not thy self, but pray our Lord, and he will cure thee.

10 Turn away from sin, and direct thy hands, and from all offence cleanse thy heart.

11 give sweetness and a memorial of fine flour, and make a fat oblation, and give place to the physician.

12 For our Lord created him: and let him not depart from thee, because his works be necessary.

13 For there is a time when thou mayest fall into their hands:

14 and they shall beseech our Lord, that he direct their rest, and healing; for their conversation.

15 He that sinneth in his sight, that made him, shall fall into the hands of the

(c) To avoid evil speech, show that thou art truly sorry for the death of thy friend. But moderate thy sorrow, lest it hurt thyself.

physician.

16 Son upon the dead shed tears, and begin to weep as having suffered doleful things, and according to judgment cover his body, and neglect not his burial.

17 But (c) for detraction bear bitterly the mourning of him one day, and be comforted for the heaviness,

18 and make mourning according to his desert one day, or two, because of detraction.

19 For by heaviness death hasteneth, and it covereth the strength, and sorrow of the heart boweth the neck.

20 In abstraction sorrow is permanent: and the substance of the poor is according to his heart.

21 give not thine heart into heaviness, but expel it from thee: and remember the latter ends,

22 and forget not: for neither is there return, and him thou shalt profit nothing, and thou shalt hurt thy self.

23 Be mindful of my judgment: for thine also must be so: to me yesterday, and to thee to day.

(d) When pastors have leisure from preaching they may then profit others by writing. So St. Paul, not only preached, but also wrote. So likewise the Doctors of the Church and other holy Fathers.

24 In the repose of the dead make the memory of him to rest, and comfort him in the departing of his spirit.

25 (d) The wisdom of a scribe in the time of vacancy: and he that is less in action, shall receive wisdom.

26 With what wisdom shall he be replenished, that holdeth the plough, and Gloriethe in the goad, driveth oxen with the prickle, and converseth in their works, and his talk is in the breed of bulls?

27 He will give his heart to turn up furrows, and his watching in the feeding of kine.

28 So every craftsman and workmaster that passeth the night as the day, that maketh graven seals, and his continual diligence varieth the picture: he will give his heart to the similitude of the picture, and his watching will perfect the work.

29 So the ironsmith sitting by the anvil and considering the work of iron. The vapor of the fire will parch his flesh, and he striveth in the heat of the furnace:

30 The noise of the hammer reneweth his care, and his eye is against the similitude of the vessel.

31 He will give his heart to the finishing of the works, and his watching will polish to perfection.

32 So the porter sitting at his work, turning the wheel with his feet, who is always set in carefulness for his work, and all his working is in number:

33 With his arm he will fashion the clay, and before his feet he will bend his strength:

34 He will give his heart to finish the varnishing thereof, and his watching will make clean the furnace.

Prov. 15.
& 17.

2. Reg. 12

35 all these have hoped in their hands, and every one is wise in his own art.
 36 Without these a city is not built.
 37 And they shall not inhabit, nor walk therein, and they shall not leap high into the congregation.
 38 upon the judges seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and in parables they shall not be found:
 39 but they shall confirm the creature of the world, and their prayer shall be in the work of their art, applying their soul, & searching in the law of the Highest.

Chapter 39

Godly knowledge, 16. purity of soul, 20. humble conceit of ourselves, 27. and consideration of eternal reward, are good dispositions to spiritual contemplation.

(a) Besides active life commended in the former Chapter it is necessary that virtuous men use also meditation, & contemplation. unto which four dispositions are requisite, described in this chapt.

1 **THE** (a) wise man will search out the wisdom of all the ancients, and will be occupied in the Prophets.
 2 He will keep the narration of famous men, and will enter withal into the subtleties of parables.
 3 He will search out the hidden senses of proverbs, and will converse in the secrets of parables.
 4 In the midst of great men he will minister, and in the sight of the president he shall appear.
 5 He shall pass into the land of strange nations: for he shall try good and evil in men.
 6 He will give his heart to watch early unto our Lord, that made him, and he will pray in the sight of the Highest.
 7 He will open his mouth in prayer, and will entreat for his sins.
 8 For if it shall please our great Lord, he will fill him with (b) the spirit of understanding:
 9 and he will power forth the words of his wisdom as showers, and in prayer will confess to our Lord.
 10 And he will direct his counsel, and discipline, and in his secrets he will consult.
 11 He will open the discipline of his doctrine, and will Glory in the law of the testament of our Lord.
 12 many will praise his wisdom, and it shall not be abolished forever.
 13 The memory of him shall not depart, and his name shall be required from generation to generation.
 14 Nations shall declare his wisdom, and the church will show forth his praise.
 15 If he continue, he shall leave a name more then a thousand: and if he rest, it shall profit him.

(b) 1. True knowledge of holy Mysteries: without the which meditation will be erroneous.

(c) 2. Purity of soul free from grievous sins, and endowed with virtues.

(d) 3. Humility is especially required in contemplative persons.

(e) 4. Hope of eternal reward comforteth, & encourageth the servants of God.

(f) In the mean time God giveth necessities for this life. Which the good use rightly to their merit & the wicked use evil to their damnation.

(g) Devils were created in state of grace, and of their own will fell from God, & consequently are eternally punished.

16 I will yet consult that I may declare: For as with fury I am replenished.

17 In voice he saith: Hear me ye Divine fruits, and as the rose planted upon the rivers of waters fructify ye.

18 As Libanus (c) have ye the odors of sweetness.

19 Flourish ye flowers, as the lily, and give forth an odor, and bring forth leaves in grace, and praise with song, and bless our Lord in his works.

20 (d) give magnificence to his name, and confess unto him in the voice of your lips, and in songs of the lips, and harps, & thus shall ye say in confession:

21 all the works of our Lord are exceeding good.

*Gen. 2
Exo. 14*

22 At his word the water stood as an heap: and at the word of his mouth as it were receptacles of waters:

23 because in his commandment placability is made, and there is no diminishing of his salvation.

24 The works of all flesh are before him, and there is nothing hid from his eyes.

25 From world to world he beholdeth, and nothing is marvelous in his sight.

26 It is not to be said: What is this, or what is that? for all things shall be sought in their time.

27 (e) His blessing hath overflowed as a stream.

28 And as a flood hath watered the dry land, so his wrath shall inherit the nations, that have not sought him:

Gen. 7.

29 even as he turned waters into drought, and the earth was made dry: and his ways are direct to the ways of them: so to sinners stumbling blocks in his wrath.

30 Good things were created for the good from the beginning, so for the wicked, good things and evil.

31 (f) The beginning of the thing necessary for the life of men, water, fire, and iron, salt, milk, and bread of flower, and honey, and the cluster of grape, and oil, & clothing.

32 all these shall be converted to saints into good, so also to the impious and to sinners into evil.

33 There are spirits, that were created (g) for vengeance, and in their fury they have confirmed their torments:

34 in the time of consummation they shall power out strength: and they shall accomplish the fury of him, that made them.

35 Fire, hail, famine, and death, all these were created for vengeance:

36 the teeth of beasts, and scorpions, and serpents, and sword revenging the impious unto destruction.

37 In his commandments they shall make merry, and on the earth they shall be prepared when need is, and in their times they shall not pretermitt a word.

38 Therefore from the beginning I was confirmed, and I have consulted, and thought, and left written.

39 all the works of our Lord are good, & he will give every work in his hour.
 40 It is not to be said: This is worse then that: for all shall be approved in their time.
 41 And now with all heart and mouth praise ye, and bless the name of our Lord.

Chapter 40

The first matter of spiritual meditation may be Mans misery, contracted by original sin, 4. and increased by actual, 17. relived by Gods grace: 22. which giveth many benefits, 27. man adding his voluntary cooperation.

(a) The penalties which all men even new born infants suffer, do show that all in general are guilty of original sin, for if they were not guilty their punishment were not just. That Christ also would be subject to the same penalties was for the sins of others. And though his B. mother was preserved from this sin yet she was not exempted from the general penalty of all mankind.

1 **GREAT** travail is created to all men, and an heavy yoke upon the children of Adam, from (a) the day of their coming forth of their mothers womb, until the day of their burying, into the mother of all.

2 Their cogitations, and fears of the heart, imagination of things to come, and the day of their ending:

3 from him that sitteth upon the glorious seat, unto him that is humbled in earth & ashes.

4 From him that weareth hyacinth, and beareth the crown, even to him, that is covered with rude linen: fury, envy, tumult, wavering, and the fear of death, anger persevering, and contention,

5 and in the time of repose in bed, the sleep of night changeth his knowledge.

6 A little is as nothing in rest, and afterward in sleep, as in the day of watch.

7 He is troubled in the vision of his heart, as he that hath escaped in the day of battle. In the time of his safety he rose up, and marveleth at no fear:

8 With all flesh, from man even to beast, and upon sinners sevenfold.

9 Beside these things, death, blood, contention, and sword, oppressions, famine, and contrition, and scourges:

10 for the wicked all these were created, and for them the flood was made.

Gen. 7.

11 all things that are of the earth, shall turn into the earth, and all waters shall return into the sea.

Eccle. 1.

12 all bribing, and iniquity shall be clean taken away, and fidelity shall stand forever.

13 The riches of the unjust shall be dried up as a river, and they shall sound as great thunder in rain.

14 In opening his hands he shall rejoyce: so transgressors shall pine away in consumption.

15 The nephews of the impious shall not multiply boughs, nor unclean roots sound upon the top of a rock.

16 Over all water greenness, and at the brink of the river it shall be plucked up before all grass.

17 Grace is as paradise in blessings, and mercy remaineth forever.

(b) The society of Christs Church flourishing in all virtues excelleth the benefits of the old Testament.

- 18 The life of a workman that is sufficient for himself shall be sweet, and in it thou shalt find a treasure.
- 19 Children, and building of a city shall confirm the name, and an unspotted woman shall be counted above this.
- 20 Wine and music make a joyful heart: and the love of Wisdom is above both.
- 21 Shalms, and Psaltery make sweet melody, and a sweet tongue is above both.
- 22 Thine eye will desire grace and beauty, and (b) green sown fields are above this.
- 23 A friend and companion meeting together in time, and above them both is a woman with her husband.
- 24 Brethren are an help in the time of tribulation, and mercy shall deliver more then they.
- 25 Gold and silver are the establishing of the feet: and counsel is well accepted above them both.
- 26 Riches and strength exalt the heart, and above these is the fear of our Lord.
- 27 There is no diminution in the fear of our Lord, and in it there is no need to seek for help.
- 28 The fear of our Lord is as a paradise of blessing, and they have covered it above all Glory.
- 29 Son in thy life time (c) want not: for it is better to die then to want.
- 30 A man that looketh toward another Mans table, his life is as no life, thinking how to live, for he feedeth his soul with another Mans meats.
- 31 But a man nurtured, and taught will look to himself.
- 32 Poverty will be sweet in the mouth of the unwise, and in his belly a fire will burn.

(c) every one is bound to labor that he want not necessaries.

Chapter 41

Another matter of meditation is death, 8. whereof sin is the cause. 15. Care of a good same is necessary. 19. Let shamefastness be a bridle to avoid fornication, 22. iniquity, 24. theft, and other sins.

- 1 **O DEATH** how bitter is thy memory to a man that hath peace in his riches:
- 2 to a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!
- 3 O death, thy judgment is good to a needy man, and him that is diminished in strength,
- 4 and faileth in age, and that is careful of all things, and to the incredulous, that loseth patience!
- 5 Fear not the judgment of death. Remember what things have been before thee, and what come after thee: this is the judgment from our Lord to all flesh:
- 6 and what shall come upon thee by the good pleasure of the Highest? whether it be ten, or an hundred, or a thousand years.

(a) It is to no

purpose after death to accuse the shortness, or length of life, pretending the same to have been cause of sin. For God doth all justly, yea and for the best, if men would so use his benefits.

(b) It behooveth children, and scholars to esteem that which their elders teach:
(c) though the same doth not seem reasonable in their own opinion.

- 7 For in hell there is no (a) accusing of life.
- 8 The children of sinners be come children of abominations, and they that converse near the houses of the impious.
- 9 The inheritance of the children of sinners shall perish, and with their seed shall be continuance of reproach.
- 10 The children complain of an impious father, because for him they are in reproach.
- 11 Woe to you ye impious men, which have forsaken the law of our Lord the Highest.
- 12 And if ye be born, ye shall be born in malediction: and if ye die, in malediction shall be your portion.
- 13 all things that are of the earth, shall return into the earth: so the impious from malediction to perdition.
- 14 The mourning of men is in their body, but the name of the impious shall be clean wiped out.
- 15 Have care of a good name: for this shall be more permanent to thee, then a thousand treasures precious and great.
- 16 There is a number of the days of a good life: but a good name shall continue forever.
- 17 Children, keep ye discipline in peace. For wisdom hid, and treasure not seen, what profit is there in them both?
- 18 Better is the man that hideth his folly, then the man that hideth his wisdom.
- 19 But yet (b) have reverence to these things, which proceed from my mouth.
- 20 For it is not good to observe all shamefastness: & (c) all things do not please all men in opinion.
- 21 Be ashamed before father & before mother, of fornication: and before the president and before the mighty, of lying:
- 22 before the prince, and before the judge, of offence: before the synagogue and the people, of iniquity:
- 23 before companion and friend, of injustice: and before the place where thou dwellest,
- 24 of theft, of the truth of God, and his testament: of leaning on the bread, and of reproof for the thing given and taken:
- 25 before them that salute thee, of silence: of beholding a woman that is an harlot: and of turning away thy countenance from thy kinsman.
- 26 Turn not away thy face from thy neighbor, & of taking away part and not restoring.
- 27 Behold not another Mans wife, and search not his handmaid, neither stand by her bed.
- 28 Before friends of opprobrious words: and when thou hast given, upbraid not.

*Mat. 5. v.
28.*

Chapter 42

Further admonition to avoid sins in words, and deeds. 6. with care that others offend not by our negligence. 15. Another matter of meditation is Gods excellency, appearing in his works.

(a) It is not lawful to reveal that, which we justly promise to conceal.

1 **REPEAT** not the word (a) which thou hast heard, neither reveal thou of a secret word, & thou shalt in deed be without confusion, and shalt find grace in the sight of all men: be not ashamed for all these things, and accept not person thereby to sin.

2 Of the law of the Highest, and his testament, and of judgment to justify the impious,

3 of the word of companions and wayfaring men, and of the giving of the inheritance of friends,

4 of the equality of balance and weights, of the getting of many things and few,

5 of the corruption of buying, and of merchants, and of much discipline of thy children, and to make bloody the side of a wicked servant.

6 Over a Naughty woman a seal is good.

7 Where there are many hands, shut up, and what soever thou shalt deliver, number, and weigh it: and write every thing given and received.

8 Of the discipline of the unwise and foolish, and of ancients, that are judged of young men: and thou shalt be well instructed in all things, and approved in the sight of all the living.

9 A daughter is the secret watch of the father, and the care of her taketh away sleep, lest perhaps in her youth she become past age, & abiding with an husband she become odious:

10 lest at any time she be corrupted in her virginity, and in her fathers house she be found with child: lest perhaps abiding with her husband she transgress, or at the least become barren.

11 Over a dissolute daughter keep sure watch: lest at any time she make thee come into reproach with thine enemies, because of detraction in the city, and the objection of the people, and she confound thee in the multitude of the people.

12 Look not on every body for beauty sake: & among women tarry not.

13 For out of garments cometh forth the moth, and from a woman the iniquity of a man.

(b) There is less danger in conversing familiarly with a wicked man, then with a friendly woman. In which conversation, much prudence is required, as is before admonished.
Chapter 9.

14 For (b) better is the iniquity of a man, then a woman doing a good turn, and a woman shaming unto reproach.

15 I therefore will be mindful of the works of our Lord, and I will show forth which I have seen. By the words of our Lord are his works.

16 The Sun illuminating hath looked through out all, and full of the Glory of our Lord is his work.

17 Hath not our Lord made the Saints to declare all his marvelous things, which our Lord the omnipotent confirmed to be established in his Glory?

18 He hath searched out the depth, and the heart of men: and in their subtlety

*Levit. 19.
Deu. 1. 16
Prov. 24.
Jacob. 2.*

(c) The excellency of God, which can not be seen with mortal eye (*Exo. 33.*) is proposed to our meditation in his works. The like in, *Job. 38. 39. 40. 41.* and in many places of holy Scripture.

he hath considered.

19 For our Lord hath known all knowledge, and hath beheld the sign of age, declaring what things are past, and what are to come, revealing (c) the tokens of secret things.

20 No cogitation escapeth him, and no word hideth it self from him.

21 The glorious works of his wisdom he hath beautified: who is before the world and world without end, neither is there added,

22 nor diminished, and he needeth not any Mans counsel.

23 How are all his works to be desired, and which is as it were a spark to consider!

24 all these live, and remain forever, and in all necessity all things obey him.

25 all things double, one against one, and he hath made nothing to want.

26 He hath confirmed the good things of every one. And who shall be filled seeing his Glory?

Chapter 43

Gods incomparable excellency appeareth in the heavens; 2. in the sun, 6. Moon, 9. other stars, 12. rainbow, 14. snow, 15. clouds, 16. hail, 17. wind, 18. thunder, 21. frost, 22. crystal, 24. dew, 26. the sea, and innumerable things therein. 29. No man is able to praise God sufficiently.

1 **THE** firmament of height is his beauty, the beauty of heaven is in the vision of Glory.

2 The (a) Sun in sight declaring at his coming forth, a marvelous instrument, the work of the Highest.

3 At noon it burneth the earth, and who can abide in the presence of the heat thereof: keeping a furnace in the works of heat:

4 the Sun three times so much burning the mountains, casting out fiery beams, and shining with his beams blindeth the eyes.

5 Great is our Lord that made it, and by his words it hath hastened his course.

6 And the Moon in all in her time, is the showing of season and the sign of age.

7 By the Moon is the sign of a festival day, a light that diminisheth in consummation.

8 The month is according to her name, increasing marvelously in consummation.

9 An instrument of the camp on high, shining gloriously in the firmament of heaven.

10 The Glory of the stars is the beauty of heaven, our Lord illuminating the world on high.

11 In the words of the holy one they shall stand to judgment, and shall not fail in their watches.

(a) Of all senseless creatures, yea & of sensible also, that have not reason, the Sun is most excellent. Of which all corporal creatures receive their light: & by whose influence all generation of creatures proceedth: whereof is this Maxim in Philosophy, that *the Sun and man beget a man*, And Aristotle calleth the Sun the father of men and of gods. *li. 2. de anima.* But the faithful know it is a creature inferior to man, in respect of his reasonable soul, and in them both & in all other creatures, acknowledge

superexcellent & infinite Majesty in God.

12 See the bow, and bless him that made it: it is very beautiful in his brightness.

13 It hath compassed heaven in the circuit of his Glory, the hands of the Highest have opened it.

14 But by his commandment he hath hastened snow, & he hasteth to send forth the lightnings of his judgment.

15 Therefore are the treasures opened, and the clouds fly south as birds.

16 By his greatness he hath set the clouds, and the hailstones are broken.

17 In his sight the mountains shall be moved, and at his will the south wind hath blown.

18 The noise of his thunder shall beat the earth, the tempest of the northwind, and the Gathering togethereof wind:

19 and as the bird lighting down to sit, he scattereth snow, and the falling thereof, is as the locust diving downward.

20 The eye shall admire the beauty of the whiteness thereof, and the heart quaketh at the shower thereof.

21 He shall pour out frost upon the earth as salt: and when it freezeth, it shall be made as the tops of a thistle.

22 The cold north wind blew, & of water there froze crystal, upon all Gathering togethereof waters it shall rest, & as a breast plate it shall put it self upon the waters. (b)

23 And it shall devour the mountains, & burn the desert, & extinguish that which is green as fire.

24 The remedy of all is in the hasty coming of a cloud, and a dew meeting it by the heat that cometh, shall make it quail.

25 At his word the wind was still, and with his thought he appeased the depth, and our Lord planted Islands therein.

26 They that sail on the sea, tell the perils thereof: & hearing with our ears we shall marvel.

27 There are goodly works, & marvelous: diverse kinds of beasts, & of all cattle, & the creature of mighty beasts.

28 Through him is the end of their journey confirmed, and by his word all things are set in order.

29 We shall say many things, & shall fail in words; but the sum of our words is, he is in all.

30 Glorifying him how far shall we be able? for the omnipotent himself is above all his works.

31 Our Lord is terrible, & exceeding great, & his might is marvelous.

32 Glorifying our Lord as much as ever you can, he shall yet surpass, and his magnificence is marvelous.

33 Blessing our Lord, exalt him as much as you can: for he is greater then all praise.

(b) Which also appeareth even in the least creatures whose natural substances & qualities, with other accidents, the more any man considereth the more he shall admire God, the only Creator of all.

34 Exalting him be ye replenished with strength. Labor not: for you shall not comprehend.

35 Who shall see him, and shall declare him? and who shall magnify him as he is from the beginning?

36 many things hid are greater then these: for we have seen few of his works.

37 But our Lord made all things, and to them that live piously he hath given wisdom.

Chapter 44

The 2. part.
Examples and

Praises of holy fathers in general: 16. and in particular of Enoch, 17. Noe, 20. Abraham, 24. Isaac, and Jacob.

praises of holy men:
with praise & thanks
to God.

1 **LET** us praise glorious men, and our fathers in their generation.

2 Much Glory hath our Lord made by his magnificence from the beginning of the world.

(a) Virtuous men are
rightly called Lords,
and Princes; so the
children of Heth
said to Abraham. *My
Lord, thou art a
prince of God
among us. Gen. 23.*

3 Ruling in their (a) dominions, men great for force, and endued with their wisdom, declaring in the Prophets the dignity of Prophets,

4 and ruling in the people that was present, and by the virtue of wisdom most holy words to the peoples.

5 In their kill seeking out musical melodies, & uttering songs of scriptures.

6 Rich men in force studying beautifulnes: living at peace in their houses.

7 all these in the generations of their nation have obtained Glory, and in their days are praised.

8 They that were born of them have left a name to tell their praises:

9 and there are some of whom there is no memory: they are perished, as they that never were; & are born, as not born at all, & their children with them.

10 But they are men of mercy, whose godly deeds have not failed:

11 good things continue with their seed,

12 their nephews are an holy inheritance, and their seed hath stood in the testaments:

13 and their children because of them abide forever: their seed and their Glory shall not be forsaken.

14 Their bodys are buried in peace, and their name liveth unto generation and generation.

(b) Enoch shall
preach penance in
the time of
Antichrist.

15 (b) Let peoples tell their wisdom, and the Church declare their praise.

16 Henoch pleased God, and was translated into paradise, that he may (c) give repentance to the nations.

*Gen. 5.
Gen. 6.*

(c) Enoch shall
preach penance in
the time of
Antichrist.

17 Noe was found (d) perfect, just, and in the time of wrath he was made a reconciliation.

Gen. 3.

(d) Noe was perfect.

18 Therefore was there a remnant left to the earth, when the flood was made.

19 The testaments of the world were made with him, that all flesh should no

(e) Abraham father of all the believers in Christ.

more be destroyed with the flood.

20 Abraham the great (e) father of the multitude of the nations, and there was not found the like to him in Glory, who kept the law of the Highest, and was in covenant with him.

Gen. 12.

21 In his flesh he made the covenant to stand, and in tentation he was found faithful.

*Gen. 22.
Heb. 11.*

22 Therefore by an oath he gave him Glory in his nation, that he should increase as an heap of earth,

23 and that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

24 And he did in like manner in Isaac for Abraham his father.

(f) Isaac, and Jacob were blessed in Abraham.

25 Our Lord gave him the (f) blessing of all nations, and confirmed his covenant upon the head of Jacob.

26 He knew him in his blessings, and gave him an inheritance, & divided him his portion in twelve tribes.

27 And he preserved unto him men of mercy, and found grace in the eyes of all flesh.

Chapter 45

Praises of Moyses, 7. Aaron, 16. and his priestly progeny. 22. Against whom Chore with his accomplices rebelling, were destroyed.

1 **MOYSES** beloved of God, and men: whose memory is in benediction.

Exo. 3.

2 He made him like in the Glory of saints, and magnified him in the fear of his enemies. And with his words he appeased monsters.

3 He glorified him in the sight of Kings, and gave him commandment before his people, & showed him his Glory.

4 In his faith and meekness he made him holy, and chose him of all flesh.

Num. 12.

5 For he heard him, and his voice, and brought him into a cloud.

(a) Moyses saw Gods works more clearly then other Prophets, yet saw not his substance, as is noted. *Exo. 33.*

6 And he gave him precepts (a) face to face, and a law of life and discipline, to teach Jacob his testament, and Israel his judgments.

7 He exalted Aaron his brother high, and like to himself of the tribe of Levi.

8 He established unto him (b) an Everlasting testament, and gave him the priesthood of the nation, and made him blessed in Glory,

Exo. 28.

(b) Aarons priesthood continued so long as Moyses law: that was till Christ. And now the priesthood according to the order of Melchisedech continueth to the end of the world.

9 and he girded him about with a girdle, and put upon him a robe of Glory, and crowned him in furniture of power.

10 Garments to the feet, and breeches, and an Ephod he put upon him, and compassed him with little belles of gold very many round about,

11 to give a sound in his going, to make sound heard in the temple for a memory to the children of his nation.

12 An holy robe, of gold, and hyacinth, and purple, a woven work, of a wise man, endued with judgment and truth:

13 Of twisted scarlet the work of an artificer, with precious stones figured in the closure of gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.

14 A crown of gold upon his miter graven with a seal of holiness, and the Glory of honor: a work of power, and the adorned desires of the eyes.

15 There were none such so fair before him, even from the beginning.

16 No stranger was clothed with them, but only his children alone, and his nephews forever.

Levit. 8.

17 His sacrifices were consumed with fire every day.

18 Moyses filled his hands, & anointed him with holy oil.

19 It was made unto him for an Everlasting testament, and to his seed as the days of heaven, to do the function of priesthood, and to have praise and to glorify his people in his name.

20 He chose him of all that lived, to offer sacrifice to God, incense, and good odor, for a memorial to pacify for his people:

21 and he gave them power in his precepts, in the testaments of his judgments, to teach Jacob his testimonies, and in his law to give light to Israel.

22 Because strangers stood against him, and for envy men compassed him about in the desert, they that were with Dathan and Abiron, and the congregation of Core in anger.

Num. 16.

23 Our Lord God saw, and it pleased him not, and they were consumed in the violence of wrath.

24 He did prodigious things unto them, and consumed them in flame of fire.

25 And he added Glory to Aaron, and gave him an inheritance, and divided unto him the first fruits of the increase of the earth.

26 He prepared them bread in the first unto satiety: for the sacrifices also of our Lord they shall eat, which he gave to him, and to his seed.

(c) The tribe of Levi had not a portion of inheritance separate from the rest, but had tithes, first fruits, and oblations for their temporal provision.

27 But (c) he shall not inherit the nations in the land, and he hath no part in the nation: for himself is his portion & inheritance.

28 Phinees the son of Eleazar is the third in Glory, in imitating him in the fear of our Lord:

Num. 25.

29 and to stand in the reverence of the nation: in the Goodness and alacrity of his soul he pacified God for Israel.

30 Therefore did he establish unto him a covenant of peace, to be the prince of the holies, and of his nation, that the dignity of priesthood should be to him and to his seed forever.

(d) King David gave special assistance to the Priests, and greatly advanced Gods service *1. Paral. 23. &c.*

31 And the testament to (d) David king, the son of Jesse of the tribe of Juda, and inheritance to him and to his seed, that he might give wisdom into our heart to judge his nation in justice, that their good things might not be abolished, & their Glory in their nation he made Everlasting.

Chapter 46

Praises of Josue, 9. Caleb, 13. the Judges of Israel, 16. Namely of Samuel Judge and Prophet.

(a) Josue succeeded in the temporal government: for the spiritual pertained to the successors of Aaron. *Num. 27.*

1 **STRONG** in battle was Jesus the son of Nave, (a) successour of Moyses among the prophets, who was great according to his name,
2 most great in the salvation of Gods elect, to overthrow the enemies rising up, that he might get the inheritance of Israel.
3 What Glory obtained he in lifting up his hands, and casting swords against the cities?
4 Who before him did so resist? for our Lord himself brought the enemies.
5 Whether was not the Sun hindered in his anger, and one day was made as two?

Iosu. 10.

6 He invoked the mighty sovereign in assaulting of the enemies on every side, and the great and holy God heard him in hail stones of exceeding great force.

7 He made violent assault against the nation of his enemies, and in the going down he destroyed the adversaries,

8 that the nations might know his might, that it is not easy to fight against God. And he followed at the back of the mighty.

Num. 14.

(b) Only Josue and Caleb remained of those which came out of Ægypt, all the rest died in the desert, and their children entered into Chanaan. *Num 14.*

9 And in the days of Moyses did mercy, and Caleb the son of Jephone, did stand against the enemy, and stayed the nation from sins, and appeased the murmuring of malice. (b)

10 And they two being appointed, were delivered out of danger from among the number of six hundred thousand footmen, to bring them into their inheritance, into the land that yieldeth milk and honey.

Iosu. 14.

11 And our Lord gave strength to Caleb himself, and his strength continued even until old age, so that he went up into the high place of the land, & his seed obtained inheritance.

(c) Though some of the Judges were sometimes great sinners, yet they were finally just & for their good acts much renowned.

12 That all the children of Israel might see, that it is good to obey the holy God.

13 And (c) all the judges by their name, whose heart was not corrupted: which were not turned away from our Lord,

1. Reg 17

14 that their memory might be blessed, and their bones spring out of their place,

(d) Samuel anointed Saul, and David Kings.

15 and their name continue forever, the Glory of the holy men remaining unto their children.

16 The beloved of our Lord his God Samuel the prophet of our Lord, renewed the empire, and (d) anointed princes in his nation.

17 By the law of our Lord he judged the congregation, and the God of Jacob saw, and in his fidelity was proved a prophet.

18 And he was known faithful in his words, because he saw the God of light:

1 Reg 7.

19 and invoked our Lord omnipotent, in assaulting the enemies besetting him on every side, in the oblation of an immaculate lamb.

20 And our Lord thundered from heaven, and in great sound he made his voice

(e) If Samuel himself had not appeared, (but some other spirit) it could not have been noted in his praises. See. 1. Reg. 28.

heard,

21 and he discomfited the princes of the Tyrians, and all the dukes of the Philistines: 1 Reg. 12

22 and before the time of the end of his life, and the world, he gave testimony before our Lord, and his Christ, money and whatsoever besides unto the very shoes he took not of all flesh, and no man accused him. 1 Reg. 28

23 And after this he slept, and (e) he notified to the king, and showed him the end of his life, and he exalted his voice out of the earth in prophecy to take clean away the impiety of the nation.

Chapter 47

Praises of Nathan, 2. David, 14. and Salomon; in whose progeny (21. notwithstanding his fall) 27. the royal scepter remained for Davids sake, though for his and the peoples sins, ten tribes were cut of, and fell into schism.

1 **AFTER** these things arose Nathan the Prophet in the days of David. 2. Reg. 11

2 And as the fat separated from the flesh, so was David from the children of Israel.

3 He played with lions as it were with lambs: and with bears he did in like manner as with lambs of sheep in his youth. 2. Reg. 17

4 Did not he kill the giant, and took away reproach from his nation? Ibidem.

5 In lifting up his hand, with a stone of the sling he overthrew the boasting of Goliath: for he invocated our Lord the omnipotent, and he gave in his right hand, to take away the man strong in battle, and to exalt the horn of his nation.

7 So in ten thousand did he glorify him, and praised him in the blessings of our Lord, in offering to him a crown of Glory: 1. Reg 18

8 for he destroyed the enemies on every side, and rooted out the Philistines the adversaries even until this present day: he brake their horn forever.

9 In every work he gave confession to the holy one, and to the Highest, in the word of Glory.

(a) Amongst all the renowned acts of David his pure and sincere heart most pleased God.

10 From (a) all his heart he praised our Lord, & loved God that made him: and gave him might against his enemies:

11 and he made singers to stand before the altar, and by their sound he made sweet tunes. 1. Par. 25

12 And in the solenmities he gave honor, and adorned the times even to the end of his life, that they should praise the holy name of our Lord, and magnify the holiness of God in the morning.

13 Our Lord purged his sins, and exalted his horn forever: and he gave him a testament of the kingdom, and the seat of Glory in Israel. 2. Reg. 12

(b) For Davids sake God gave wisdom to Salomon, and peace in his kingdom.

14 After him arose a wise son, and for (b) him did he overthrow all the might of the enemies.

(c) By Apostrophe the author turneth his speech to

15 Salomon reigned in days of peace, to whom God subdued all his enemies, that he might build an house in his name, and prepare holiness forever: as (c) 3. Reg. 3.

Salomon. thou art instructed in thy youth. *3. Reg. 4.*

16 And thou art replenished as a river with wisdom, and thy soul discovered the earth.

17 And thou didst multiply dark sayings in comparisons: thy name was bruited to the islands far off, and thou wast beloved in thy peace.

18 The lands marveled at the songs and proverbs, and comparisons, and interpretations,

19 and at the name of our Lord God, whose name is, God of Israel. *3. Reg. 10*

20 Thou didst gather gold as copper, and filledst silver as lead,

(d) Salomons sins were punished, but Gods mercy continued in conserving his posterity. *Psal. 88.*

21 and bowdest thy thighs to women: thou hast had power on thy body,

22 thou (d) hast made a blot in thy Glory, and profaned thy seed to bring wrath to thy children, and thy folly to be kindled, *3. Reg. 11*

23 to make the kingdom divided, and a stubborn kingdom to reign of Ephraim.

24 But God will not leave his mercy, and he will not corrupt, nor abolish his own works, neither will he destroy from the stock the nephews of his elect: and he will not corrupt the seed of him, that loveth our Lord. *Psal. 88. v. 34.*

25 But he gave a remnant to Jacob, and to David of the same stock.

26 And Salomon had an end with his fathers.

27 And he left after him of his seed, the folly of the nation, *3. Reg. 12.*

28 and Roboam having little Wisdom, who turned away the nation by his counsel,

29 and Jeroboam the son of Nabat, who made Israel to sin, and made a way of sinning to Ephraim, and their sins did abound very many.

30 They removed them away from their land very far.

31 And he sought all iniquities, till there came defense unto them, and he rid them from all sins.

Chapter 48

Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaias.

1 **AND** there arose Elias the prophet, as it were fire, and his word burnt as a little torch. *3 Reg. 17*

2 Who brought famine upon them, and they provoking him in their envy, were made few. for they could not abide the precepts of our Lord.

(a) Elias procured fire from heaven to burn his sacrifice, *3. Reg. 18.* and twice more to burn an hundred men which persecuted him. *4. Reg. 1.*

3 By the word of our Lord he stayed heaven, and he brought down fire from heaven (a) thrice.

4 So was Elias magnified in his marvelous works. And who can so Glory like unto thee?

5 Who didst raise up the dead from hell, from the Lot of death, in the word of our Lord God.

6 Who didst cast down Kings to destruction, and didst easily break their might,

and the glorious from their bed.

7 Who hearest judgment in Sina, and in Horeb judgments of defense.

8 Who anointest Kings to repentance, and makest Prophets successors after thee. 3 Reg. 19
4. Reg. 2

9 Who wast received in a whirlwind of fire, in a chariot of fiery horses.

10 Who art written in the judgments of times, to appease the wrath of our Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

11 Blessed are they, that saw thee, and were honored in thy friendship.

12 For we live by life only, but after death our name shall not be such.

13 Elias was in deed hid in the whirlwind, & his spirit was complete in Eliseus: in his days he feared not the prince, and no man overcame him by might.

(b) The miracle wrought by his dead body showed that he was an holy prophet. *4. Reg. 13.* See the miracles of Elias, and Eliseus.

14 Neither did any word overcome him, and his body (b) prophesied being dead. 4 Reg. 13

15 In his life he did wonders, and in death he wrought marvelous things.

16 In all these things the people repented not, and they departed not from their sins, till they were cast out of their land, and were dispersed into all the earth.

17 And there was left a very small nation, and a prince in the house of David.

18 Some of them did that which pleased God: but others committed many sins.

19 Ezechias fenced his city, and brought in water into the midst thereof, and digged a rock with iron, and built a well for water.

20 In his days came up Sennacherib, and sent Rabsaces, and lifted up his hand against them, and put forth his hand upon Sion, and became proud by his mightiness. 4 Reg. 20
4 Reg. 18

(c) Prayer prevailed, when forces were not sufficient. *See, 4. Reg. 19.*

21 Then were their hearts, and hands moved: and they were in sorrow as travailing women.

22 And they invocated our merciful Lord, and spreading their hands, they lifted them up to heaven: and the holy Lord God (c) quickly heard their voice.

23 He was not mindful of their sins, neither did he give them to their enemies, but purged them by the hand of Isaie the holy prophet. 4 Reg 19
Isa. 37.

24 He overthrew the camp of the Assyrians, and the Angel of our Lord destroyed them.

25 For Ezechias did that which pleased God, and went strongly in the way of David his father, which Isaie commanded him, the great prophet, and faithful in the sight of God. 4. Reg 20
Isa. 38.

26 In his days the Sun returned backward, & added life to the king.

27 By a great spirit he saw the last things, and comforted the mourners in Sion.

28 Forever he showed the things to come, & secret things before they came to pass.

ANNOTATIONS

Chapter 48

Not only this book but also other holy scriptures witness that Elias shall return and preach before the end of the world. St. Chrysostom Aretas, and other Doctors testify the same. *See. Annot. Gen. 5.*

10. *Who art written.*) Amongst other quarrels, Protestants except against the authentic authority of this book, because the author saith, that Enoch and Elias shall come again, to appease the wrath of our Lord, to reconcile the father to the son, and to restore the tribes of Jacob. But that this is no just exception, is clear by other holy Scriptures, where the same uniform doctrine of the whole Church, is no less evident, then in this book. For God himself saith the same also by the mouth of his prophet Malachy: Behold I will send you Elias the prophet, before the day of our Lord come, the great and dreadful. Christ also saith: Elias in deed shall come, and restore all things. Whereupon St. Chrysostom, after he hath showed how terrible Antichrist shall be, by reason of his temporal power, cruelty, and wicked laws, he addeth: Fear thou not; He shall only have force in the reprobate, that perish. For then also Elias shall come, to fortify the faithful. Likewise the words in the Apocalypse, I will give to my two witnesses, & they shall prophecy a thousand two hundred and three score days, were ever invariably understood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shall come, & admonish all, not to give credit to the deceitful wonders of Antichrist: and that they shall travail in this testimony the space of three years and a half. For 1260. days come very near to that space of time.

Mal. 4.
Mat. 17.
In 2. Ibis 2.
Apoc. 11.

Chapter 49

Praises of Josias, who (like to David, and Ezechias) took away occasions of Idolatry. 8. Praises of Jeremie, 10. Ezechiel, 12. and the twelve Prophets. 13. Also of Zorobabel, Jesus the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.

1 **THE** memory of Josias is according to the confection of perfume made by the work of an apothecary.

4. Reg. 22

2 His remembrance shall be sweet as honey in every mouth, and as music in banquet of wine.

3 He was directed by God into the repentance of the nation, and he took away the abominations of impiety.

2. Par. 34

4 And he governed his heart toward our Lord, and in the days of sinners he strengthened piety.

4. Reg. 23

(a) many other Kings of Juda refrained always from committing Idolatry, but these three destroyed all places of Idolatry in their kingdom, which the others did not.

5 Except David, and Ezechias, and Josias, (a) all committed sin.

6 For the Kings of Juda forsook the law of the Highest, and contemned the fear of God.

7 For they gave their kingdom to others, and their Glory to a strange nation.

8 They burnt the chosen city of holiness, and made the ways thereof desolate in the hand of Jeremie.

4 Reg. 25
Jere. 1.

9 For they evil entreated him, who was consecrated a prophet from his mothers womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

10 Ezechiel who saw the sight of Glory, which he showed him in the chariot of Cherubs.

Ezech. 1.

11 For he made mention of the enemies in rain, to do good unto them, that have showed right ways.

12 And the bones of the twelve prophets well may they spring out of their place: for they have strengthened Jacob, and have redeemed themselves in the

fidelity of power.

(b) See the Annotation. *ch. 38 v. 10.*

(c) Joseph prophesying that the people should depart from Ægypt, willed them to carry his bones with them. *Gen. 50.* So by carrying his bones they professed, that he had truly prophesied.

13 How may we magnify Zorobabel, for he also was as a signet on the right hand,

14 and so Jesus the son of Josedec? who in their days built the house, and erected the holy temple to our Lord, prepared to Everlasting Glory.

15 And Nehemias in the memory of much time, who erected us our walls overthrown, and set up the gates and locks, who built our houses.

16 No man hath been born in the earth like to Henoch: for (b) he also was taken up from the earth.

17 Neither as Joseph who was a man born prince of his brethren, the stay of the nation, the ruler of his brethren, the stay of the people:

18 and his bones were visited, and after death (c) they prophesied.

19 Seth, and Sem obtained Glory with men: and above every soul, in the beginning Adam.

*Agge. 2. 1.
Esd. 3. 3.
Esd. 5.
Zach. 3. 2.
Esd. 2.
Gen. 5.
Gen. 39.
40. &c.*

Chapter 50

Praises of Simon the High Priest. 27. Detestation of certain persecuting adversaries. 29. with conclusion that the observers of this doctrine shall be wise and happy.

(a) This Simon called Justus, and Priscus, was high priest when this book was written (in the time of Ptolemy the first, king of Ægypt) a very holy man, and dead before it was translated into Greek. about the time of Ptolemy the third called Evergetes, near 300. years before Christ.

1 **SIMON** (a) the son of Ones, the high priest, who in his life held up the house, and in his days strengthened the temple.

2 The height also of the temple was founded by him, the double building and high walls of the temple.

3 In his days the wells of waters flowed out, and they were filled as the sea above measure.

4 Who had care of his nation, and delivered it from perdition.

5 Who prevailed to amplify the city, who obtained Glory in conversing with the nation: and amplified the entrance of the house, and the court.

6 As the morning star in the midst of a cloud, and as the full Moon he shineth in his days.

7 And as the Sun shining, so did he shine in the temple of God.

8 As the rainbow that shineth among the clouds of Glory, and as a flower of roses in the days of the spring, and as the lilies that are in the passage of water, and as frankincense smelling in summer days.

9 As fire glistening, and frankincense burning in the fire.

10 As a massive vessel of gold, adorned with every precious stone.

11 As an olive tree budding, and a cypress tree advancing it self on high, when he took the robe of Glory, and was revested to the consummation of strength.

12 In going up to the holy altar, he made the vesture of holiness, Glory.

13 And in receiving the portions out of the hand of the priests, himself also standing by the altar. About him was the ring of his brethren: and as the cedar

*Josephus
li. 12.
Antiqui*

plant in mount Libanus,

14 so stood they about him as boughs of the palm tree, & all the children of Aaron in their Glory.

15 And the oblation of our Lord in their hands, before all the synagogue of Israel: and executing the consummation on the altar, to amplify the oblation of the high king,

16 he stretched forth his hand in * oblation of moist sacrifice, and offered of the blood of the grape.

**Libatione.*

17 He poured out on the foundation of the altar a Divine odor to the high prince.

18 Then cried out the children of Aaron, they sounded with beaten trumpets, and made a great voice to be heard for a remembrance before God.

19 Then all the people together made haste, and fell on their face upon the earth, to adore our Lord their God, and to make prayers to God omnipotent the Highest.

20 And the singers amplified in their voices, and in the great house the sound was increased full of sweetness.

21 And the people in prayer desired our Lord the Highest, until the honor of our Lord was perfected, and they finished their office.

Num. 6. v. 23.

22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give Glory to God from his lips, and to Glory in his name,

23 and he repeated his prayer, willing to show the power of God.

24 And now pray ye the God of all, who hath done great things in all the land, who hath increased our days from our mothers womb, and hath done with us according to his mercy:

25 give he unto us joyfulness of Everlasting:

26 that Israel may believe that the mercy of God is with us, to deliver us in his days.

27 Two nations my soul hateth: and the third is (b) no nation, which I hate:

28 they that sit in mount Seir, and the Philistines, and the (c) foolish people that dwell in Sichem.

29 Jesus the son of Sirach, a man of Jerusalem, wrote the doctrine of wisdom and discipline in this book, who renewed wisdom from his heart.

30 Blessed is he, that converseth in these good things: and he that layeth them in his heart, shall be wise always.

31 For if he do them, he shall be able to do all things: because his steps are in the light of God.

(b) Three nations; the Idumeans, Philistines, and Samaritans, did most persecute the Israelites: the Samaritans were not one pure nation, but mixed of Assyrians and Jews: and so here called *no nation*.

(c) They are also called *a foolish people*, because they knowing true religion, mixed Idolatry therewith, according to diverse sects, as appeareth *4. Reg. 17. v. 29.*

Chapter 51

The author rendereth praises and thanks to God; 18. and inviteth others to do the same, by his own example, 31. and by earnest exhortation.

(a) Where we are not able to render recompense to benefactors; especially to God, we are the more bound to acknowledge his many great benefits, altogether undeserved by us.

- 1 **THE** prayer of Jesus the son of Sirach. (a) I will confess to thee o Lord king, and will praise thee God my Saviour.
- 2 I will confess to thy name: because thou art become my helper and protector,
- 3 and hast delivered my body from perdition, from the snare of an unjust tongue, and from the lips of them that work lying, and in the sight of them that stood up thou art become my helper.
- 4 And thou hast delivered me according to the multitude of the mercy of thy name from them that did roar, prepared to devour,
- 5 out of the hands of them that seek my soul, and from the gates of tribulations which have compassed me:
- 6 from the oppression of the flame, which hath compassed me, and in the midst of fire I was not burnt.
- 7 From the depth of the belly of hell, and from a defiled tongue, and from the word of lying, from a wicked king, and from an unjust tongue:
- 8 my soul shall praise our Lord even to death,
- 9 and my life was approaching to hell beneath.
- 10 They have compassed me on every side, & there was none that would help. I looked toward the help of men, & there was none.
- 11 I remembered thy mercy o Lord, and thy operation, which are from the beginning of the world.
- 12 Because thou deliverest them that patiently expect thee o Lord, and savest them out of the hands of the nations.
- 13 Thou hast exalted my habitation upon the earth, and I have prayed for death to pass away.
- 14 I have invocated our Lord the father of my Lord, that he leave me not in the day of my tribulation, and in the time of the proud without help.
- 15 I will praise thy name continually, and will collude it in confession, and my prayer was heard.
- 16 And thou hast delivered me from perdition, and hast rescued me from the wicked time.
- 17 Therefore will I confess, & say praise to thee, and bless the name of our Lord.
- 18 When I was yet (b) young, before I erred, I sought for wisdom openly in my prayer.
- 19 Before the temple I prayed for it, and unto the later end I will seek after it, and it shall flourish as the grape timely ripe,
- 20 my heart hath rejoiced in it, my foot hath walked the right way, from my youth I searched after it.
- 21 I bowed mine ear a little, and received it.
- 22 I found much wisdom in myself, & I have much profited therein.
- 23 To him that giveth me wisdom, will I give Glory.

(b) When senses are most ripe, and the soul most free from great sins, is the aptest time to serve God, & to get all virtues, and true knowledge. *Eccle. 12.*

24 For I have consulted to do it: I have had a zeal to good, and shall not be confounded.

25 My soul hath wrestled in it, and in doing it I was confirmed...

26 I stretched forth my hands on high, & I lamented foolishness.

27 I directed my soul to wisdom, and in knowledge I found it.

28 I possessed with it an heart from the beginning: for this cause I shall not be forsaken.

29 My belly was troubled in seeking it: therefore shall I possess a good possession.

30 Our Lord hath given me a tongue for my reward: and with the same I will praise him.

31 Approach unto me ye unlearned, and gather yourselves together into the house of discipline.

32 Why slack ye yet? and what say you herein? your souls are exceeding thirsty.

33 I have opened my mouth, and have spoken: Bye it for you without silver,

34 and submit your neck to the yoke, and let your soul receive discipline: for it is very near to find it.

35 See with your eyes that I have labored a little, and have found much rest to myself.

36 Take ye discipline (c) in a great sum of silver, and possess abundance of gold in it.

37 Let your soul rejoice in his mercy, and you shall not be confounded in praise.

38 Work your work (d) before the time, and he will give you your reward in his time.

(c) In stead of riches labor to get wisdom for it is much better then all gold & silver.

(d) Merit is in this life, and reward in the next.

The end of the Sapiential Books.

THE FOURTH PART OF THE OLD TESTAMENT CONTAINING PROPHETICAL BOOKS.

AMONGST many great benefits, which God bestowed upon his peculiar people in the old Testament, one principal, and very excellent was, that besides their Ordinary Pastors, and governors in spiritual causes, the Priests of Aarons progeny, and other Clergymen of the same tribe of Levi, in Hierarchical subordination of one chief, with other superiors and subjects, disposed in sacred functions; he also gave them other extraOrdinary Prophets of sundry tribes, as admonitors and guides, to reduce them from errors of sin, into the right way of virtue. which office the same Prophets performed, as well by threatening the offenders with Gods wrath, and punishment, as by exhorting them to repentance, and so to trust in Gods assured mercy, that he would give them better times, and relief from their miseries. But most especially these holy Prophets did foresee, and foretell the happy times of Grace in the New Testament. The coming of Messias, Christ our Redeemer and Saviour: with the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension, Coming of the holy Ghost, Foundation, Propagation, perpetual Stability of his Church; and finally the General Judgment, Eternal Glory of the blessed, and Everlasting pain of the damned. For albeit they preached and prophesied many things, properly and immediately pertaining to the particular state, and people of the Jews, and other nations, where they conversed, yet the principal sum of all the prophetical Books, is of Christ and his Church. Yea all the old Testament is a general prophecy, and foreshowing of the New. which (as we noted in the beginning) is contained, and lieth hid in the old. Nevertheless speaking more distinctly of the proper arguments, or contents of the four parts of the old Testament, the former three more peculiarly set forth the Law, the History, and Sapiential precepts: and this last part chiefly containeth Prophecies of things to come. Of which the greatest part is now come to pass, or daily fulfilled, and the rest shall likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential Books, follow the Prophetical: and are these, according to the names of the Prophets that wrote them. Isaie, Jeremie with Baruch, Ezechiel, and Daniel, commonly called the greater Prophets: and the twelve lesser are Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie: and Malachie. who were all singularly inspired, and governed in their preachings and writings, by the holy Ghost, that they could not err. Yea they were so illuminated in their understanding, that they clearly saw that, which they uttered. And therefore their Prophecies are called Visions, for the assured infallibility of truth, which they avouch. For as nothing is more certain in vulgar knowledge then that, which we see with our corporal eyes, and therefore of all witnesses the eye witness is esteemed the surest: and as in all natural knowledge, that is most certain, which is seen by discourse of reason: so in supernatural knowledge nothing is more assured then that, which is seen by supernatural light. whereof there be three sorts: the light of Faith, of Prophecy, and of Glory. All three certain, and undoubted; but most clear and manifest is the vision by light of

Gods special benefit of sending Prophets to the people.

The function of Prophets, to exhort to repentance with hope of Gods mercy by Christ.

Four greater Prophets, and twelve lesser were authors of the prophetical Books following. Baruchs book being inserted in Jeremies.

Prophecies are called visions, for their certainty.

Light of prophecy is next to the light of Glory, and more clear then the light

of faith.

Glory: Whereby God is seen in himself, and all things in him, that pertain to the state of every glorious saint. Next thereto is the vision by light of prophecy, Wherewith God illuminateth the understanding of the Prophet by a special, extraOrdinary, and transitory light of grace, that either he clearly seeth the revealed truths, or at least perfectly knoweth, that he is moved by the holy Ghost, though he understand not all, that the holy Ghost intendeth; and so when, and where it is Gods will, he uttereth the same, for instruction of others. The last, which is also certain, but more obscure, is the supernatural knowledge, which all Catholic Christians have by light of faith, assuredly believing all things which God Revealeth by his Church.

Concerning therefore this excellent Divine gift of Prophecy, granted to few, for the benefit of all Gods servants, we are here to inform the vulgar reader, that whereas these prophecies are for most part hard to be understood, and as St. Peter teacheth, not known by private interpretation, but must be interpreted by the same Spirit, Wherewith they were written, our purpose is not to explicate them, nor yet to produce large explications of the godly learned Fathers, but rather fewer and briefer notes then heretofore. and for the rest we remit the more learned and studious readers, according to their capacities, to search the same, in the commentaries of ancient and late Expositors: wishing others to content themselves, with the more easy parts of holy Scriptures, and other godly Books, and daily instructions of spiritual teachers. And such as do also read these, may observe with us, these (amongst other) special causes of the hardness of the Prophets. One cause is the frequent interruption of sentences, with sudden change from one person, or matter to another, without apparent coherence. which St. Jerome noteth in sundry places. As Isaie. 7. after that the Prophet hath severely reprehended king Achab, for his distrust of Gods assistance against his temporal enemies (v. 13.) in the next words he prophesieth, that a Virgin shall conceive, and bear a son, Christ our Saviour, and the like in other places. Another cause is, that the Prophets speak things of some persons, which are to be fulfilled in others, either of their progeny, or prefigured by them. As the prophecy of the Jews and Gentiles, comprised in the history of Esau & Jacob. Likewise that which Jacob prophesied (Gen. 49.) of Simeon an Levi, not fulfilled in themselves but in the Scribes, and Priests descending of their stock. Also much of that which David seemeth to speak of Salomon, Psal. 88. can only be understood of Christ. Other examples will occur in the Prophets ensuing. Briefly, for we can not here express all the causes in few words, prophecies are often times uttered in figurative speeches, and often not in words, but in facts; other times so mixed with histories, and temporal things with spiritual, again some things pertaining to the old Testament, so joined with mysteries of the new, and the like, that most hard it is to discern, nay not possible without special revelation, or instruction of others to know, to what purpose or thing every part pertaineth, or is to be applied: for some things are spoken only of the history, some things of mysteries, many things of both. And the reason why the holy Ghost doth so utter these prophecies is noted by St. Jerome (in Nabum. 3.) that the proud and malicious enemies of Religion may not understand them: left (saith he) a holy thing should be given to dogs, pearls cast to swine, most sacred mysteries laid open before profane persons. St. Gregory also allegeth another reason (ho. 17. in Ezech.) that occasion of humility may be given us by those things, which are hidden in holy Scriptures. And increase also of merit by believing more then

Prophecies are hard to be understood for diverse causes.

Sudden transition from one thing to another.

That which is spoken of certain persons is meant of others

Prophecies are often uttered in figurative speeches. Some consist in things done, others are mixed with histories, and temporal things with spiritual.

Why God would have them obscure.

2. Pet. 1.

S. Jerome. in c. 2. & 3 Nahum

S. Chrys. In. 8. in Heb. 2.

S. Aug. decatech. rudibus. c. 3.

Et cont. mend. c. 10.

Entym. in Psal. 117.

we understand, because faith hath not merit, where reason giveth experiment.

THE ARGUMENT OF THE PROPHECY OF ISAIE.

Isaie of noble lineage and a martyr prophesied a long time.

Is called the Evangelical Prophet. He wrote in a high style

Lived in the kingdom of Juda.

The contents, divided into two general parts. and into eight particular.

ISAIE the son of Amos, and nephew (as St. Jerome insinuateth) to king Amasias, prophesied in the times of Osias, Joathan, Achaz, Ezechias, and in the beginning of Manasses, Kings of Juda; in all above three score years and was cruelly put to death, sawed into parts by commandment of Manasses. He is commonly called the Evangelical Prophet, for his ample and particular speeches of Christ, more large and more plain then in any other of the old Prophets. His style is high and eloquent, according to his liberal education being of the royal blood. For so it pleaseth the holy Ghost, to utter his Divine prophecies diversely according to the qualities, and conditions of the persons, by whom he speaketh: by Isaie in a lofty, and by Amos in a mean style: as a musician soundeth the same song, by a simple pipe, & by a cornet, trumpet or other musical instrument. which St. Paul also witnesseth, saying, Diversely and by diverse means, God spake to the fathers in the Prophets. Isaie therefore conversing in the kingdom of Juda, especially in the Imperial and Metropolitan city of Jerusalem, preached & prophesied many things pertaining to the Tribes of Juda and Benjamin, as also to the tribe of Levi. which after the schism of Jeroboam, repaired in manner all to the kingdom of Juda, where God was rightly served. He prophesied also of the ten Tribes, the kingdom of Israel: & of the future captivities of them both, and of the reduction of Juda. Also he prophesied of other nations, and peoples, with whom the Jews had either enmity, or friendly conversation: and of all the world. But most especially of the coming of Christ, to redeem, and deliver mankind from captivity of sin.

The whole prophecy containeth two general parts. First more principally the Prophet admonisheth, and threatneth the people, that they shall be punished for their manifold sins, in the 39. former chapters. In the other 27. he comforteth them, signifying that God of his mercy, will after Chastisement, & their repentance, deliver them from their adversaries. Yet so that each part participateth of the principal contents with the other. More particularly the whole book may be divided into eight parts. In the twelve first chapters, the Prophet admonisheth all sorts in the kingdom of Juda, of their ingratitude towards God, with many other sins and of just punishment, but mixed with consolation of Gods mercy, and thanksgiving for the same. In eleven chapters following, he directeth his speech to other Nations, adversaries to the Jews. In four more he extendeth his admonitions to all the world, still intermixing some consolations. In other four he reprehendeth both the kingdoms, of Israel and Juda, for seeking help of strange nations. In the next eight chapters he prophesieth of diverse dangers imminent to the kingdom of Juda, of their captivity in Babylon, of Gods benignity delivering them, & very much in every part of Christ, and his Church. Then in five chapters he prophesieth very particularly of the comfortable delivery from sin by Christ. In other four from temporal captivity by Cyrus King of Assyrians. And finally in the last eighteen chapters, he prophesieth largely of the perfect delivery by Christ, conversion of all Nations, rejection of the Jews, till near the end of the world, when they

Prefat. ad Paul. & Eusto.

S. Jero. Epist. ad Paulin. and in com Isai. St. Aug. li. 18. c. 27. civit. & lib. 9. c. 5. confess. Heb. 1.

shall also return to Christ.

THE PROPHECY OF ISAIE

Chapter 1

The first part. The kingdom of Juda shall be captive in Babylon, for their ingratitude towards Gods, and other sins.

(a) Not Amos the third of the less Prophets, for this name is written in other letters in Hebrew: but one of the royal blood as St. *Jerome*. testifieth.

(b) Prince, Priest, and people are all sick of ingratitude against God, & other iniquities.

(c) Jerusalem defaced and destroyed.

(d) God continually preserveth some holy seed, that his Church never faileth.

Isaie prophesying in the days of four Kings of Juda, 2. admonisheth both princes and people of their ingratitude, and other sins against God. 7. for which they shall be led captive. 11. Neither shall sacrifices, nor prayers save them, 16. except they cleanse their souls from sins. 20. which they not doing shall be severely punished. 26. Whereby the relics shall be purged, and the Church shall flourish.

1 **THE** vision of Isaie the son of (a) Amos, which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias Kings of Juda.

2 Hear ye heavens, & give ear o earth, because our Lord hath spoken. I have brought up children, and exalted them: but they have despised me.

3 The ox hath known his owner, and the ass his masters crib: but Israel hath not known me, and my people hath not understood.

4 Woe to the sinful nation, the people laden with grievous iniquity, the wicked seed, ungracious children: they have forsaken our Lord, they have blasphemed the holy one of Israel, they are revolted backwards.

5 For what shall I strike you any more, which add prevarication? (b) every head is sick, & every heart in heaviness.

6 From the sole of the foot unto the top of the head, there is no health therein: wound, and wail, and swelling stroke: it is not bound up, nor cured with medicine, nor mollified with oil.

7 Your land is desolate, your cities burnt with fire: your country strangers devour before your face, and it shall be made desolate as in the spoil of enemies.

8 And (c) the daughter of Sion shall be left as a vineyard, and as a cottage in a place of cucumbers, and as a city that is wasted.

9 (d) Unless the Lord of hosts had left us seed, we had been as Sodom, and we should be like to Gomorrah. *Rom. 9.*

10 Hear the word of our Lord ye princes of Sodom, give ear to the law of our God ye people of Gomorrah.

11 To what purpose do you offer me the multitude of your victims, saith our Lord? I am full. the holocaust of rams, and the fat of fatlings, and the blood of calves, and lambs, and buck goats I have not desired.

12 When you should have come before my sight, who sought for these things at your hands, that you should walk in my courts?

13 Offer sacrifice no more in vain: incense is abomination to me. The new Moon, and the Sabbath, and other festivities I will not abide, your assemblies

are wicked.

14 My soul hateth your Calends, and your solenmities: they are become tedious to me, I have labored in sustaining.

15 And when you shall stretch forth your hands, I will turn away mine eyes from you: & when you shall multiply prayer, I will not hear: for your hands are full of blood.

16 Wash you, be clean, take away the evil of your cogitations from mine eyes: cease to do perversely.

17 Learn to do good: seek judgment, succor the oppressed, judge for the pupil, defend the widow.

18 And come, and accuse me, saith our Lord: if your sins shall be as scarlet, they shall be made white as snow: and if they be red as vermilion, they shall be white as wool.

19 If you be willing, and will hear me, you shall eat the good things of the earth.

20 But if you will not, and will provoke me to wrath: the sword shall devour you, because the mouth of our Lord hath spoken.

21 How is the faithful city, full of judgment, (e) become an harlot? justice hath dwelled in it, but now mankillers.

22 Thy silver is turned into dross: thy wine is mingled with water.

23 Thy princes are unfaithful, companions of thieves: all love gifts, follow rewards. They judge not for the pupil: and the widows cause goeth not in to them.

24 For this cause saith our Lord the God of hosts the mighty one of Israel: Alas, I will comfort myself upon mine adversaries: and will be revenged of mine enemies.

25 And I will turn mine hand to thee, and I will boil out thy dross till it be pure, & will take away all thy tin.

26 And I will restore (f) thy judges as they have been before, and thy counselors as of old. After these things thou shalt be called the just, a faithful city.

27 Sion shall be redeemed in judgment, and they shall bring her back in justice.

28 And he shall destroy the wicked, and the sinners together: and they that have forsaken our Lord, shall be consumed.

29 For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens, which you chose.

30 When you shall be as an oak the leaves falling of, and as a garden without water.

31 And your strength shall be, as the isles of towe, and your work as a spark: and both shall be set on fire together, and there shall be none to quench it.

(e) Much wickedness reigned in Jerusalem before their captivity in Babylon: but much more at Christs passion, when they persecuted him even to the Crosse: and his disciples, and all Christians, till their city was taken by the Romans and the whole nation dispersed.

(f) The Rabbins understand those Judges and Priests that governed the people after their delivery from captivity: but St. Jerome expoundeth this and the like places of the Apostles, and their successors.

Chapter 2

All nations shall come to the Church of Christ; which shall begin in Jerusalem. 6. And the Jews shall be rejected for their Idolatry, avarice, and other sins. 11. Proud men shall be humbled, & Gods Glory shall increase, 18. Idolatry shall be destroyed.

1 **THE** word, that Isaie the son of Amos saw upon Juda and Jerusalem.

(a) It is not only certain, but also evident that the prophet speaketh here, and in innumerable other places, of the Church of Christ, which is the city set upon a mountain. *Mat. 5.* unto which all nations are gathered, and all the time of the new Testament is called the last hour, *1. Joan. 2.* because no time shall follow after this, but all eternity.

2 And in (a) the later days the mountain of the house of our Lord shall be prepared, in the top of mountains, and it shall be elevated above the little hills: and all nations shall flow unto it.

3 And many peoples shall go, & shall say, come and let us go up to the mount of our Lord, and to the house of the God of Jacob, and he will teach us his ways, and we shall walk in his paths: because the law shall come forth from Sion, and the word of our Lord from Jerusalem.

4 And he shall judge the Gentiles, and rebuke many peoples: and they shall turn their swords into culters, and their spears into scythes: nation shall not lift up sword against nation, neither shall they be exercised any more to battle.

5 House of Jacob come ye, and let us walk in the light of our Lord.

6 For thou hast (b) rejected thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have stuck fast to strange children.

7 The land is replenished with silver and gold: and there is no end of their treasures.

8 And their land is replenished with horses: and their chariots are innumerable. And their land is full of Idols: they have adored the work of their hands, which their fingers made.

9 And man bowed himself, and man was humbled: therefore forgive them not.

10 Enter thou into the rock, and be hid in a pit, in the ground from the face of the fear of our Lord, & from the Glory of his Majesty.

11 The lofty eyes of man are humbled, and the height of men shall be made to stoop: & our Lord only shall be exalted in that day.

12 Because the day of the Lord of hosts shall be upon all the proud and lofty, and upon every one that is arrogant, and he shall be humbled.

13 And upon all the cedars of Libanus high, & elevated, & upon all the oaks of Basan.

14 And upon all the high mountains, and upon all little hills elevated.

15 And upon every high tower, and every fenced wall.

16 And upon all the ships of Tharsis, and upon all, that is fair to behold.

17 And the loftiness of men shall be bowed, and the height of men shall be humbled, and our Lord only shall be exalted in that day.

18 And idols shall (c) utterly be destroyed.

19 And they shall enter into the caves of rocks, and into the pits of the earth from the face of the fear of our Lord, and from the Glory of his Majesty, when he shall rise up to strike the earth.

20 In that day shall a man castaway the idols of his silver, and the idols of his

(b) The Jews were rejected after Christs death: before which they were still conserved: though often severely punished. And so now the Church of Christ shall never be rejected.

(c) It is most absurd, and contrary to this and other Scriptures, that Protestants feign of great Idolatry in the Christian world, for a thousand or more years together,

professing Christs name & Religion, and yet continually committing (as these new masters imagine) gross Idolatry.

gold, which he had made him to adore, moles and bats.

21 And he shall go into the clefts of rocks, and into the caves of stones from the face of the fear of our Lord, and from the Glory of his Majesty, when he shall rise up to strike the earth.

22 Cease therefore from the man, whose spirit is in his nostrils, because he is reputed high.

Chapter 3

The Jews shall be deprived of wise men, 4. and be subject to childish, and effeminate governors, 8. for their grievous sins. 16. The proud, curious, and lascivious attire of their women, 24. shall be turned into ignominy, and sorrow.

(a) This was fulfilled first in the captivity of Babylon and more notoriously after Christs passion, in the destruction of Jerusalem, and dispersion of the Jews: even to this day: and yet forward, till near the end of this world.

1 **FOR** behold the dominator the Lord of hosts (a) shall take away from Jerusalem, and from Juda the valiant and the strong, all strength of bread, and all strength of water.

2 The strong, and the man of war, the judge, and the prophet, and soothsayer, and the ancient.

3 The prince over fifty, and the honorable of countenance, and the counselor, and the wise of workmasters, and the skillful of mystical speech.

4 And I will give children to be their princes, and the effeminate shall rule over them.

5 And the people shall rush violently, man against man, and every one against his neighbor: the child shall make tumult against the ancient, and the base against the noble.

6 For a man shall take hold of his brother, one of the house of his father: Thou hast a garment, be thou our prince, and let this ruin be under thy hand.

7 He shall answer in that day, saying: I am no Physician, & in my house there is no bread, nor garment: do not appoint me prince of the people.

8 For Jerusalem is gone to ruin, and Juda is fallen: because their tongue, & their inventions were against our Lord, to provoke the eyes of his Majesty.

9 The knowledge of their face hath answered them: and they have proclaimed their sin as Sodom, neither have they hid it: woe to their soul, because evils are rendered to them.

10 Say to the just that it is well, because he shall eat the fruit of his inventions.

11 Woe to the impious unto evil: for the reward of his hands shall be made to him.

12 My people their exactors have spoiled, & women have ruled over them. My people, (b) they that call thee blessed, the same deceive thee, and dissipate the way of thy steps.

13 Our Lord standeth to judge, and he standeth to judge peoples.

14 Our Lord shall come to judgment with the ancients of his people, and his princes: for you have devoured the vineyard, and the spoil of the poor is in

(b) An Ecclesiastical preacher must not flatter the people. He must move tears (*saieth St. Jerome*) not laughter.

Apoc. 1.

(c) By the metaphor of women, St. Jerome understandeth the cities of Jewry, of which Jerusalem was the head, and Sion the chief place there of, all which were defaced, by the Babylonians, but more fully destroyed by Titus and Vespasian, forty years after Christs Passion.

your house.

15 Why do you consume my people, and grind the faces of the poor, saith our Lord the God of hosts?

16 And our Lord said: for that (c) the daughters of Sion are haughty, and have walked with stretched out neck, and went with twinklings of eyes, and clapped their hands, walked on their feet, and jetted in a set pace.

17 Our Lord shall make bald the crown of the daughters of Sion, and our Lord shall discover their hair.

18 In that day shall our Lord take away the ornament of shoes, and little Moons.

19 And chains, and ouches, and bracelets, and bonnets.

20 And the sheading combs, and slopes, and tablets, and sweet balls, and earlets.

21 And rings, and pearls hanging on the forehead.

22 And changes of apparel, and short cloaks, and the fine linen, and needles,

23 and looking glasses, and launes, and headbands, and bonegraces.

24 And for sweet savor there shall be stink, and for a girdle a cord, and for frissled hair baldness, and for stomachs haircloth.

25 Thy fairest men also shall fall by the sword, and thy strong ones in battle.

26 And her gates shall lament and mourn, and she shall sit desolate on the ground.

Chapter 4

After the destruction of the Jews, many women shall seek to marry with one man, 2. but the relics, repenting of their sins, shall return to God, 5. and flourish under his protection.

(a) After the reduction of heathenish or heretical people to Catholic religion, there will be great want of spiritual pastors.

(b) Not all the Jews that escaped temporal death in the destruction of Jerusalem, but those only shall be eternally saved, that believing shall be baptized and live well.

1 **AND** (a) seven women shall take hold of one man in that day, saying: We will eat our own bread, and be covered with our garments: only let thy name be called upon us, take away our reproach.

2 In that day the bud of our Lord shall be in magnificence, and Glory, and the fruit of the earth high, and exultation to them, that shall be saved of Israel.

3 And it shall be: every one that shall be left in Sion, and (b) shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.

4 If our Lord shall cleanse the filth of the daughters of Sion, and shall wash the blood of Jerusalem out of the midst thereof in the spirit of judgment, and spirit of heat.

5 And our Lord shall Create upon every place of mount Sion, and where he is invocated, a cloud by day, and smoke, and the brightness of flaming fire in the night: for upon all Glory protection.

6 And there shall be a tabernacle for a place of shadow in the day from the heat, and for security, and covert from the whirlwind, and from rain.

Chapter 5

Under the figure of a barren vineyard, is prophesied the rejection of the Jews, 7. for their sins of avarice, 11. intemperance, & other wickedness, 18. one iniquity drawing another, 20. judging good to be evil, and evil good. 25. for which the Gentiles of diverse nations shall afflict them.

(a) Isaie of the tribe of Juda here prophesieth the doleful song which Christ uttered weeping over Jerusalem, fore seeing & foretelling their destruction.
Luc. 19. v. 41.

(b) all this showeth that God only subtracting his protection, no man nor people is able to stand; of whose ruin God is not the author, but only permitteth that they fall into sins, and so into other miseries.

(c) An admonition to celebrate festival days with holy religious exercises, and not to follow drunkenness nor other wicked or vain things.

1 I will sing to my beloved (a) the canticle of my cousin concerning his vineyard. A vineyard was made to my beloved in horn the son of oil.

Mat. 21.

2 And he hedged it, and chose stones out of it, and planted it elect, and built a tower in the midst thereof, and set up a press therein: and looked that it should yield grapes, and it yielded wild grapes.

3 Now therefore ye inhabitants of Jerusalem, and men of Juda, judge between me and my vineyard.

4 What is there that I ought to do more to my vineyard, and have not done to it? Whether that I looked, it should yield grapes, and it hath yielded wild grapes?

5 And now I will show you what I will do to my vineyard. (b) I will take away the hedge thereof, and it shall be into spoil: I will throw down the wall thereof, and it shall be to be trodden upon.

6 And I will lay it waist: it shall not be pruned, and it shall not be digged: and briers and Thorns shall overgrow it: and I will command the clouds that they rain no shower upon it.

7 For the vineyard of the Lord of hosts, is the house of Israel: and the man of Juda, his delectable bud: & I looked that it should do judgment, and behold iniquity: and justice, and behold clamor.

8 Woe to you that join house to house, and lay field to field, even to the end of the place: why shall you alone dwell in the midst of the earth?

9 These things are in my ears, saith the Lord of hosts: unless many great and fair houses become desolate, without an inhabitant.

10 For ten acres of the vineyards shall yield one little flagon, and thirty bushels of seed shall yield three bushels.

11 Woe to you that rise up early to follow drunkenness, and to drink even until evening, that you may be inflamed with wine.

12 Harp, and viole, & timbrel, and shalme, and wine in your Feasts: and (c) the work of our Lord you regard not, nor consider the works of his hands.

13 Therefore is my people led away captive, because they had not knowledge, and their nobles died with famine, and the multitude thereof dried away with thirst.

14 Therefore hath hell dilated his soul, and opened his mouth without any limit, and their strong ones, and their people, and their high and glorious ones shall descend into it.

15 And man shall be bowed, and man shall be humbled, and the eyes of the lofty shall be brought low.

16 And the Lord of hosts shall be exalted in judgment, and the holy God shall

be sanctified in justice.

17 And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.

18 Woe to you that draw iniquity in cords of vanity, & sin as the link of a wayne.

19 Which say: let him make haste, & let his work come quickly, that we may see it: & let the counsel of the holy one of Israel come, and we shall know it.

20 Woe unto you that call evil good, and good evil: putting darkness light, and light darkness: putting bitter for sweet, & sweet for bitter.

Rom. 12.

21 Woe to you that are wise in your own eyes, and prudent before yourselves.

22 Woe to you that are mighty to drink wine, & stout men in drunkenness.

23 Which justify the impious for gifts, and take away the justice of the just from them.

24 For this, even as the tongue of fire devoureth stubble, and the heat of the flame burneth it up: so shall their root be as isles, and their bud shall rise up as dust, for they have cast away the law of the Lord of hosts, and have blasphemed the word of the holy one of Israel.

(d) Grievous sins must be grievously punished. Such as was the sin of the Jews persecuting Christ.

25 Therefore is the fury of our Lord wrath against his people, and he hath stretched out his hand upon them, and striken them: and the mountains were troubled, and their carcasses were made as dung in the midst of the streets. In all these things his fury is not turned away, (d) but yet is his hand stretched forth.

26 And he shall lift up a sign in the nations afar, and shall whistle to him of the ends of the earth: and behold he shall come in hast speedily.

27 There is none that fainteth, nor that laboreth in them, he will not slumber, nor sleep, neither shall the girdle of his reins be loosed, neither shall the latchet of his shoe be broken.

28 His arrows sharp, and all his bows bent. The hooves of his horses as the flint, & his wheels as the violence of a tempest.

29 His roaring as a lions, he shall roar as lions whelps: and he will gnash, and hold the prey, and clasp it, and there shall be none to pluck it away.

30 And it shall sound upon him in that day, as the sound of the sea: we shall look towards the earth, and behold darkness of tribulation, and the light is darkened in the mist thereof.

Chapter 6

The prophet after a glorious vision, 5. lamenteth his former silence; 6. his lips being purified by an Angel, with a hot coal, 8. he is willingly sent & so prophesieth that the peoples heart will be hardened; their cities shall be destroyed, but good relics shall be conserved.

(a) Neither Isaie, nor Moyses, nor any other mortal man did ever see God in

1 **In** the year that king Ozias died, I saw our Lord sitting upon an high throne and elevated: and those things that were under him filled the temple.

4. Reg. 15
2. Par. 26

2 Seraphims stood upon the same: six wings to one, and six wings to the other:

himself but only shadowed. Yet the wicked calumniously accused, condemned, and put Isaie to cruel death, upon pretence of blasphemy, for saying that he saw God. Which he otherwise said not, but *covered by the wings of the Seraphims*. Origen *in hunc locum*. & St. Jerome. *Tradi. Hebraicis in Paral.*

(b) Isaie was not only an Evangelical but also an Apostolical prophet, with whom God here treateth and proceedth, as with an *Apostle*, saying: *Whom shall I send?* and the prophet answering: *Send me*. God sent him, saying: *Go*. &c. St. Jerome *in Prooemio Isaiaë*.

(a) Before this, the Kings of Syria and of Israel had taken king Achaz in battle and carried away great spoils, 2. *Paral. 28*. But presuming, to do the like again, God suffered them not to prevail.

Mystically this signified that heretics of diverse

with two (a) they covered his face, and with two they covered his feet, and with two they flew.

3 And they cried one to another, and said: holy, holy, holy, the Lord God of hosts, all the earth is full of his Glory.

Apoc. 4.

4 And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

Rom. 11.

5 And I said: Woe is me because I have held my peace, because I am a man of polluted lips, and I dwell in the midst of a people that hath polluted lips, and the king the Lord of hosts I have seen with mine eyes.

6 And one of the Seraphims flew to me, and in his hand an hot coal, which he had taken with tongs from the altar.

7 And he touched my mouth, and said: Behold this hath touched thy lips, and thine iniquity shall be taken away, & thy sin shall be cleansed.

8 And I heard the voice of our Lord saying: Whom (b) shall I send? and who shall go for us? And I said: Lo I am here, send me.

9 And he said: go, and thou shalt say to this people: Hear ye that hear, and understand not: and see vision, and know it not.

10 Blind the heart of this people, and make their ears heavy, and shut their eyes: lest perhaps they may see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

Mat. 22.

11 And I said: How long Lord? And he said: Until the cities be made desolate without inhabiter, and the houses without man, and the land shall be left desert.

12 And our Lord shall make men go far off, and he shall be multiplied that was left in the midst of the earth.

13 And yet there shall be tithing in it, and she shall be converted, and shall be to the show as a terebinth, and as an oak, that spreadeth his boughs: that which shall stand in it, shall be an holy seed.

Chapter 7

Jerusalem being beseeched, 3. the prophet telleth the king, that the enemies shall not prevail (8. but the kingdom of Israel shall be destroyed) 10. giveth for a sign that a Virgin shall conceive and bare a Son. 17. prophesieth also the captivity, and desolation of the kingdom of Juda.

1 **AND** it came to pass (a) in the days of Achaz the son of Joathan, the son of Ozias king of Juda, there came up Rasin the king of Syria, and Phacee the son of Romelia the king of Israel to Jerusalem, to fight against it: and they could not overcome it.

4. Reg. 16

2 And they told the house of David, saying: Syria hath rested upon Ephraim, & his heart was moved, and the heart of his people, as the trees of the woods are moved at the face of the wind.

3 And our Lord said to Isaie: go forth to meet Achaz, thou, and Jasub thy son that is left, to the conduit of the upper pool, in the way of the Fullers field.

4 And thou shalt say to him: See thou be still: fear not, and let not thine heart

sectes conspire together, to impugn the Catholic Church.

Which they do much afflict, and terrify, but can never overthrow it. St. Jerome in *hunc locum*.

(b) Though Achaz was very wicked and committed Idolatry, *4. Reg. 16. 2. Par. 28.* yet he believed in God Almighty, knowing that he ought not to tempt him.

(c) upon occasion of Gods mercy promised without Mans desert, which king Achaz hardly believed, to confirm the same with a far greater example, God inspired the Prophet also to foreshow the greater mystery of Christs Incarnation, his conception & birth of a virgin, for the redemption of all mankind.

be afraid of the two tails of these smoking firebrands, in the wrath of the fury of Rasin the king of Syria, and of the son of Romelia.

5 For that Syria hath taken counsel against thee, unto the evil of Ephraim, and the son of Romelia, saying:

6 Let us go up to Juda, and raise it up, and pluck it away to us, and make the son of Tabeel king in the midst thereof.

7 Thus saith our Lord God: It shall not stand, & this shall not be.

8 But the head of Syria Damascus, & the head of Damascus Rasin: and yet threescore and five years, and Ephraim shall cease to be a people:

9 And the head of Ephraim Samaria, and the head of Samaria the son of Romelia. If you will not believe, you shall not be permanent.

10 And our Lord added to speak to Achaz, saying:

11 Ask a sign for thee of the Lord thy God unto the depth of hell, or unto the height above.

12 And Achaz said: I will not ask, and (b) I will not tempt our Lord.

13 And he said: Hear ye therefore o house of David: Is it a small thing for you, to be grievous to men, that you are grievous to my God also?

14 Therefore shall our Lord himself (c) give you a sign. Behold a virgin shall conceive, and bear a son, & his name shall be called Emmanuel.

15 He shall eat butter and honey, that he may know to refuse evil, and choose the good. *Luc. 1.*

16 For before the child know to refuse evil, and choose good, the land which thou doest detest shall be forsaken of the face of her two Kings.

17 Our Lord will bring upon thee, & upon thy people, and upon the house of thy father, days that came not since the days of the separation of Ephraim from Juda, with the king of the Assyrians.

18 And it shall be in that day: our Lord shall hiss to the fly, that is in the utter most part of the rivers of Ægypt, and to the bee, that is in the land of Assur.

19 And they shall come, and shall rest all in the torrents of valleys, and in the caves of rocks, and in all shrub places, and in all holes.

20 In that day our Lord shall shave with a razor, hired by them, that are beyond the river, by the king of the Assyrians, the head, and the hairs of the feet, and the whole beard. *4. Reg. 19.*

21 And it shall be in that day: a man shall nourish a young cow, and two ewes.

22 And for the abundance of milk he shall eat butter: for butter and honey shall every one eat, that shall be left in the midst of the land.

23 And it shall be in that day: every place where there shall be a thousand vines, for a thousand pieces of silver, they shall be into Thorns and briers.

24 With arrows and bow they shall go in thither: for briers and Thorns shall be in all the land.

25 And all mountains, that shall be weeded with a weeding hook, the terror of Thorns and briers shall not come thither, and it shall be for the ox to feed on,

and cattle to tread upon.

Chapter 8

Under the figure of a new name, Christs birth of a virgin is again prophesied. 4. but first the kingdoms of Syria, and Israel shall be destroyed: and Juda sore afflicted: 8. yet conserved with loss of many. 16. which is a mystery hidden from the Jews. 21. Great evils hang over them, that depart from the law.

(a) The mystery here prophesied is of so great importance, as would require a very great book for full explication thereof.

(b) Christ the Son of God and virgins child quickly taketh the pray from the Devil, who before possessed almost all the world.

(c) The prophet speaketh of the ten tribes, which joined forces with the king of Syria against Jerusalem, but them selves were first brought into captivity by the Assyrians, God protecting Jerusalem for that time, and long after.

1 **AND** our Lord said to me: Take thee (a) a great book, & write in it with the pen of man. Take away the spoils speedily, quickly take preys.

2 And I took to me faithful witnesses, Urias the priest, & Zacharias the son of Barachias.

3 And I went to the Prophetess, and she conceived, and bare a son. And our Lord said to me: call his name, (b) Hasten to take away the spoils: make haste to take preys.

4 For before the child know to call his father and his mother, the strength of Damascus shall be taken away, and the spoils of Samaria before the king of the Assyrians.

5 And our Lord added yet to speak unto me, saying:

6 For that (c) this people hath cast away the waters of Siloe, that run with silence, and rather taken Rasin, and the son of Romelia:

7 for this cause behold our Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his Glory: and he will ascend over all their rivers, and will flow over all their banks.

8 And will go through Juda, overflowing, and passing through shall come even to the neck. And the stretching out of his wings shall fill the breadth of thy land o Emmanuel.

9 Gather ye together o peoples, and be overcome, and hear all ye lands far of: Take courage, and be overcome, gird yourselves, & be overcome.

10 Take counsel and it shall be defeated: speak a word, and it shall not be done: because God is with us.

11 For thus saith our Lord to me: As in a strong arm he hath taught me, that I should not walk in the way of this people, saying:

12 Say not: Conspiracy: for all things that this people speaketh, is conspiracy: and fear ye not their fear, neither dread ye.

13 The Lord of hosts him sanctify ye: be he your dread, and he your terror.

14 And he shall be a sanctification to you. But for a stone of offence, and for a rock of scandal to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem.

15 And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.

16 Bind the testimony, sale the law in my disciples.

17 And I will expect our Lord, who hath hid his face from the house of Jacob,

*Luc. 2.
Rom. 9. 1.
Pet. 2.*

and I will wait for him.

18 Behold I and my children, whom our Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, which dwelleth in mount Sion.

19 And when they shall say to you: Ask of Pythones, and of Diviners, which whisper in their enchantments: shall not the people ask vision of their God, for the living of the dead?

(d) Whether they seek to God in their extreme distress, not sincerely, but coacted,

20 To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.

(e) or seek worldly help, they shall not escape misery.

21 And he shall pass by it, shall fall, and be hungry: and when he shall be hungry, he will be angry, and curse his king, and his God, and (d) will look upwards.

22 And he will look (e) to the earth, and behold tribulation and darkness, dissolution and distress, and mist persecuting, and he can not fly away from his distress.

Chapter 9

Theglath Phalasar carrieth some Israelites captive, and Salmanasar many more; in figure of a few disciples converted to Christ in Galilee, and all Jewry, but many more in the whole world. 7. whose Empire shall be great, and durable: 8. but the Jews Glory, especially of the ten tribes, shall be obscured, for their pride, hypocrisy, and other sins.

(a) S. Mathew expoundeth this prophecy of Christ, first preaching in Galilee.

1 **AT** (a) the first time was the land of Zabulon alleviated: and the land of Nepthali: and at (b) the last was aggravated the way of the sea beyond Jordan of Galilee of the Gentiles. Mat. 4.

Where his disciples believed in him & followed him.

2 The people that walked in darkness, hath seen great light: to them that dwelt in the country of the shadow of death, light is risen.

(b) But after his passion few Jews believed in him, in comparison of the Gentiles.

3 Thou hast multiplied the nation, and not magnified the joy. They shall rejoice before thee, as they that rejoice in harvest, as conquerors rejoice after a pray is taken, when they divide the spoils.

(c) He that is great, yea omnipotent God, is born a little one in this world, and without violence conquereth & ruleth all the world.

4 For the yoke of their burden, and the rod of their shoulder, and the scepter of their exactor thou hast overcome, as in the day of Madian. Iudic. 7.

5 Because all violent taking of pray with tumult, and garment mingled with blood, shall be to be burnt, and food for the fire.

6 For (c) **A Little Child Is Born To Us**, and a son is given to us, and principality is made upon his shoulder: and his name shall be called, Marvelous, Counselor, God, Strong, Father of the world to come, the Prince of peace. Luc. 2.

7 His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom: that he may confirm it, and strengthen it in judgment and justice, from this time & forever: the Zeal of the Lord of hosts shall do this.

8 Our Lord hath sent a word into Jacob, and it is fallen in Israel.

9 And all the people of Ephraim shall know, & the inhabitants of Samaria,

saying in pride & greatness of heart:

10 Bricks are fallen, but we will build with square stones: they have cut down sycamores, but we will change them into cedars.

(d) God punishing sinners, and they not repenting, his just fury still increaseth: punishing eternally all those that never repent.

11 And our Lord shall lift up the enemies of Rasin over him, and shall turn his enemies into tumult.

12 Syria from the East, and the Philistines from the West: and they shall devour Israel with full mouth. In all these things his (d) fury is not turned away, but his hand is yet stretched forth.

13 And the people is not returned to him, who hath stricken them, and have not sought after the Lord of hosts.

14 And our Lord shall destroy from Israel the head & the tail, the perverter and restrainer in one day.

15 The aged and honorable, he is the head, & the prophet that teacheth a lie, he is the tail.

16 And they that call this people blessed, seducing them: and that are called blessed, shall be thrown headlong.

17 For this cause our Lord shall not rejoice upon their young men: and on their pupils, and widows he shall not have mercy: because every one is an hypocrite & wicked, and every mouth hath spoken folly. In all these things his fury is not turned away, but his hand is yet stretched forth.

18 For impiety is kindled as a fire, it shall devour brier and thorn: and it shall be kindled in the thicket of the forest, and it shall be wrapped up together in the pride of smoke.

19 In the wrath of the Lord of hosts the earth is troubled, and the people shall be food for the fire: man shall not spare his brother.

(e) Where is no repentance, there can be no remission. *As v. 12. 17. & ch. 10. v. 4. &c.*

20 And he shall decline to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shall eat the flesh of his arm: Manasses Ephraim, and Ephraim Manasses, they together against Juda.

21 (e) In all these things his fury is not turned away, but his hand is yet stretched forth.

Chapter 10

Makers of wicked laws are cursed. 3. For which the Israelites shall be afflicted by the Assyrians. 5. The Assyrians overthrown by extraordinary means sent from God: 21. and the Jews delivered from imminent danger: with diverse mysteries of Christ intermixed.

(a) Whereas good laws are the stability of the commonwealth wicked are the ruin thereof. Such as Jeroboam made forbidding to go to Jerusalem and setting up golden

1 **WOE** to them that make (a) wicked laws: and writing, have written injustice.

2 That they might oppress the poor in judgment, & do violence to the cause of the humble of my people: that widows might be their prey, and they might spoil pupils.

3 What will you do in the day of visitation, and of calamity coming from far? to whose help will ye flee? and where will ye leave your Glory?

4 That you be not bowed under the bond, and fall with the slain? In all these

calves in Bethel and Dan: causing the people to serve them as the gods of Israel.

3. Reg. 12. v. 16.
Such also as the Scribes and Pharisees made devising wicked traditions, contrary to Gods commandments.
Mat. 15. v. 5.

(b) The Jews are called a deceitful nation because they broke their promise made to God, that they would serve him and keep his commandments.
Exo. 19. v. 8.

(c) Senacharib not by his own power but as Gods instrument & minister afflicted the Israelites. Nevertheless he persecuted them of his own free will, which God used for the punishment of his people. In general therefore evil men are like to instruments without sense, but differ in that mens actions are voluntary, & unreasonable, and senseless creatures have no will at all, but only natural aptness, and inclination.

things his fury is not turned away, but his hand is yet stretched forth.

5 Woe to Assur, he is the rod of my fury, and the staff, Mine indignation is in their hands.

6 I will send him to (b) a deceitful nation, & will give him commandment against the people of my fury, that he take away spoils, and catch the prey, and put them to be trodden upon, as the mire of the streets.

7 But he shall not so think, and his heart shall not esteem it so: but his heart shall be set to destroy, and to the destruction of no few nations.

8 For he shall say:

9 Are not my princes with all Kings? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria?

10 even as my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, & of Samaria.

11 Shall I not as I have done to Samaria and her idols, so do to Jerusalem and her idols?

12 And it shall be: when the Lord shall have accomplished all his works in mount Sion, and in Jerusalem, I will visit over the fruit of the magnificent heart of the king of Assur, and over the Glory of the haughtiness of his eyes.

4 Reg. 19

13 For he hath said: In the strength of mine own hand have I done it, and in mine own wisdom have I understood: and I have taken away the borders of peoples, and have spoiled their princes, and have pulled down as a mighty man, them that sat on high.

14 And my hand hath found the strength of peoples as a nest: and as eggs be gathered, that are left, so have I gathered together all the earth: and there was none that moved wing, and opened mouth, and once muttered.

15 Shall (c) the axe Glory against him, that cutteth with it? or shall the saw exalt itself against him, by whom it is drawn? As if a rod should lift up itself against him, that lifteth it up, and a staff exalt itself which is certes but wood.

16 For this cause the Dominator the Lord of hosts shall send leanness in his fat ones: and under his Glory shall burn as it were the burning of fire kindled.

17 And the light of Israel shall be in fire, and the holy one thereof in flame: and his thorn shall be kindled, and be devoured, and the briars in one day.

18 And the Glory of his forest, and of his carmelus shall be consumed, from the soul even to the flesh, and he shall be a fugitive for fear.

19 And the remains of the wood of his forest, for the fewness shall be numbered, and a child shall write them.

20 And it shall be in that day, the residue of Israel, and they that shall escape of the house of Jacob, shall not add to lean upon him, that striketh them: but they shall lean upon our Lord the holy one of Israel in truth.

21 The remnant shall be converted, the remnant I say of Jacob, to the strong God.

22 For if thy people o Israel shall be as the sand of the sea, the remnant thereof shall be converted, consummation abridged shall make justice overflow.

23 For our Lord the God of hosts shall make consummation, and abridgement in the midst of all the earth.

24 For this cause, thus saith our Lord the God of hosts: O my people inhabiter of Sion, be not afraid of Assur: he shall strike thee with his rod, and shall lift up his staff over thee in the way of Ægypt.

25 For yet a little and a very little, and mine indignation and fury upon their wickedness shall be consummate.

26 And the Lord of hosts shall raise up a scourge upon him, according to the plague of Madian in the rock Oreb, and his rod upon the sea, and he shall lift it up in the way of Ægypt. *Bedi. 7.*

(d) By these places Senacherib passed with his army from Ægypt to Jerusalem.

27 And it shall be in that day: his burden shall be taken away from of thy shoulder, and his yoke from of thy neck, and the yoke shall putrify at the face of oil.

28 He shall come into (d) Aiath, he shall pass into Magron: at Machmas he shall commend his vessels.

29 They have passed in haste, Gaba is our seat: Rama was astonished, Gabaath of soul fled.

30 Neay with thy voice o daughter of Gallim, attend Laisa, seely poor Anathoth.

31 Medemena is removed: ye inhabitants of Gabin take courage.

32 Yet there is day, to stand in Nobe: he shall shake his hand over the mountain of the daughter of Sion, the little hill of Jerusalem.

33 Behold the dominator the Lord of hosts shall break the little flagon in terror, and the high of stature shall be cut down, and the lofty shall be humbled.

34 And the thick places of the forest shall be overthrown with iron, and Libanus with the high ones shall fall.

Chapter 11

Christ born of the stock of Jesse, replenished with seven gifts of the holy Ghost, 4. shall have a spiritual kindom, most just, and potent. 10. whereto all nations will repair.

(a) The blessed virgin.)

1 **AND** a (a) rod shall come forth of the root of Jesse, and a (b) flower shall rise up out of his root. *Act. 13.*

(b) Christ our Saviour replenished with the seven gifts of the holy Ghost, of whose infinite plenitude his servants participate as it pleaseth his Divine spirit to impart.

2 And the Spirit of our Lord shall rest upon him: the spirit of wisdom, and understanding, the spirit of counsel, and strength, the spirit of knowledge, and piety,

3 and the spirit of the fear of our Lord shall replenish him. He shall not judge according to the sight of the eyes, nor rebuke according to the hearing the ears.

4 But he shall judge the poor in justice, and shall rebuke in equity for the mild of the earth: and he shall strike the earth with the rod of his mouth, and with the spirit of his lips he shall kill the impious. *2. Thes. 2.*

5 And justice shall be the girdle of his loins: and faith the girdle of his reins.

6 The wolf shall dwell with the lamb: and the leopard shall lie with the kid: the calf, and lion, and sheep shall abide together, a little child shall lead them.

7 The calf, and the bear shall feed: their young ones shall rest together: and the lion shall eat straw as it were an ox.

8 And the infant from the breast shall be delighted upon the hole of the asp: & he that is weaned, shall thrust his hand into the hole of the cockatrice.

9 They shall not hurt, and they shall not kill in all my holy mountain, because the earth is replenished with the knowledge of our Lord, as the covering waters of the sea.

10 In that day the root of Jesse, that standeth for a sign of peoples, him the nations shall beseech, & (c) his sepulchre shall be glorious.

Rom. 15.

11 And it shall be in that day: our Lord shall put to his hand the second time to possess the remnant of his people, which shall be least of the Assyrians, and of Ægypt, and of Phethros, and of Æthiopia, and of Ælam, and of Sennaar, and of Emath, and of the islands of the sea.

12 And he shall lift up a sign unto the nations, and shall assemble together the fugitives of Israel, and shall gather the dispersed of Juda from the four quarters of the earth.

13 And the emulation of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, & Juda shall not fight against Ephraim.

14 And they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil the children of the East: Idumea, and Moab the precept of their hand, and the children of Ammon shall be obedient.

15 And our Lord shall make desolate the tongue of the sea of Ægypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike him in his seven streams, so that they may pass through it with shoes.

16 And there shall be a way to the remnant of my people, which shall be left of the Assyrians: as there was to Israel in the day, that he came up out of the Land of Ægypt.

Chapter 12

A Canticle of thanks for the benefits of Christ.

1 **AND** thou shalt say in that day: I will confess to thee o Lord, because thou wast angry with me: thy fury is turned away, and thou hast comforted me. (a)

2 Behold God is my Saviour, I will do confidently, and will not fear: because our Lord is my strength, and my praise, and he is become my salvation.

*Exo. 15.
Psal. 117.*

3 You shall draw waters in joy out of the Saviours fountains.

4 And you shall say in that day: Confess ye to our Lord, and invoke his name: make his inventions known among the peoples: remember that his name is high.

5 Sing ye to our Lord because he hath done magnifically: show this forth in all the earth.

(c) Christ after his death, which to the world was ignominious, would be gloriously buried, by very honorable persons, Joseph and Nicodemus, with abundance of most precious spices, wrapped in fine linen, and laid in a new monument: to show that the Glory of the just beginneth from their death: where the Glory of the wicked endeth. Christs sepulchre still also remaineth glorious, honored even by the Turks: much more by Catholic Christians.

(a) The Jews gave thanks for their delivery from captivity of Babylon; & much more the Church of Christ rendereth thanks for her delivery from all sins.

6 Rejoice, and praise o habitation of Sion: because great in the midst of thee, is the holy one of Israel.

Chapter 13

The 2 part. Ten

prophetical
cominations
against so many
peoples The 1.
against Babylon.

(a) Nemrod began
the kingdom of
Babylon (Gen. 10.)
his son Belus did
much augment it:
and his son Ninus
brought it to be a
very great Empire,
& Monarchy. But at
last, after 1240.
years, it was
overcome by Cyrus
king of Persia.

(b) Medes and
Persians were called
sanctified, in that
they were the
ministers of Gods
justice, in the ruin of
Babylon: which the
Prophet foretelling
calleth it *The burden
of Babylon.*

(c) After the
slaughter there shall
be so few
Babylonians, or
Chaldeans left alive,
that one man shall
be more rare and
precious then much
fine gold.

The Prophet foretelleth the calamity, and ruin of Babylon.

1 **THE** (a) burden of Babylon, which Isaie the son of Amos saw.

2 upon the dark mountain lift up a sign, exalt the voice, lift up the hand, and let the dukes enter the gates.

3 I have commanded my (b) sanctified, and have called my strong ones in my wrath, them that rejoice in my Glory.

4 The voice of a multitude in the mountains, as it were of many peoples, a voice of the sound of Kings, nations gathered together: The Lord of hosts hath commanded the host of battle.

5 Coming from a country far off, from the end of heaven: our Lord, and the instruments of his fury, to destroy the whole land.

6 Howl ye, because the day or our Lord is near: it shall come as destruction from our Lord.

7 For this cause shall all hands be dissolved, and every heart of man shall melt,

8 And be broken. Gripings and pains shall hold them, they shall be in pain as she that travaileth. every one shall be astonished at his neighbor, their countenances as faces burnt.

9 Behold the day of our Lord shall come, cruel, and full of indignation, and of wrath, and fury to bring the land to a wilderness, and to destroy the sinners thereof out of it.

10 Because the stars of heaven, and their brightness shall not display their light: the Sun is darkened in his rising, and the Moon shall not shine in her light.

11 And I will visit over the evils of the world, and against the impious their iniquity, and I will make the pride of infidels to cease, and will humble the arrogancy of the strong.

12 A man shall be more precious then gold, & (c) man then pure fine gold.

13 For this I shall trouble heaven: & the earth shall be moved out of her place, for the indignation of the Lord of hosts, & for the day of the wrath of his fury.

14 And it shall be as a young do fleeing, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.

15 every one that shall be found, shall be slain: and every one that shall come to aid, shall fall by the sword.

16 Their infants shall be dashed in pieces before their eyes: their houses shall be spoiled, and their wives shall be ravished.

17 Behold I will raise upon them the Medes, which shall not seek silver, nor desire gold.

*Ezech. 32.
Joel. 3.
Mat. 24.
Mar. 13.
Luc. 21.*

Psal. 136.

18 But with arrows they shall kill the little ones, and shall have no pity upon the sucklings of the womb, and upon the children their eye shall not spare.

Gen. 19.

(d) Another city was built by the same name, but much less, & in another place of Chaldea.

19 And that Babylon glorious in kingdoms, noble in the pride of the Chaldees, shall be even as our Lord subverted Sodom and Gomorrah.

20 It shall not be inhabited forever, & it (d) shall not be founded unto generation & generation: neither shall the Arabian pitch his tents there, nor shepherds rest there.

21 But beasts shall rest there, and their houses shall be filled with dragons, and ostriches shall dwell there, and Satyrs shall dance there:

22 And the Syrach owls shall answer there in the houses thereof, and mermaids in the temples of pleasure.

Chapter 14

The Jews shall be released from the captivity of Babylon. 12. Nabuchodonosor most proud and mighty, shall be thrown into extreme misery. 24. In the mean time the Assyrians besieging Jerusalem shall be defeated. 28. Neither shall the Philistines prevail against the Jews, as they presume.

(a) Isaie prophesied the destruction of Babylon above 100. years before the Jews were carried thither captive, and their captivity endured 70. years.

Which was released by Cyrus, after he had overcome the Babylonians. Yet this space of near 200. years, is counted a short time in respect of so great a Monarchy as this was, which had now continued above a thousand years, from the time of Ninus, yea was begun by Nemrod. Gen. 10. v. v.

1 IT (a) is near that the time thereof shall come, and the days thereof shall not be prolonged. For our Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: the stranger shall be joined to them, & shall stick to the house of Jacob.

2 And peoples shall hold them, and bring them into their place: and the house of Israel shall possess them upon the land of our Lord for servants and handmaids: and they shall lead captive those that had taken them, & shall subdue their exactors.

3 And it shall be in that day, when God shall give thee rest from thy labor, and from thy vexation, and from the sore servitude, which thou didst serve before.

4 Thou shalt take this parable against the king of Babylon, and shalt say: How hath the exactor ceased, the tribute rested:

5 Our Lord hath broken the staff of the impious, the rod of the rulers,

6 that did beat peoples in indignation with uncurable wound, subduing nations in fury, persecuting cruelly.

7 all earth is quiet and still, is glad & hath rejoiced.

8 The fir trees also have rejoiced over thee, and the cedars of Libanus: since thou hast slept, there hath none come up to hew us.

9 hell beneath is troubled to meet thy coming, it hath raised up the giants for thee. all the princes of the earth are risen up from their thrones, all the princes of nations.

10 all shall answer, and say to thee: Thou also art wounded even as we, made like unto us.

11 Thy pride is drawn down to hell, thy carcass is fallen: under thee shall the moth be strawed, and worms shall be thy covering.

12 (b) How art thou fallen from heaven Lucifer, which didst rise in the

(b) As Lucifer the greatest Devil, so Nabuchodonosor king of Babylon fell through pride into

extreme misery.

morning? art thou fallen to the earth, that didst wound nations?

13 Which didst say in thy heart: I will ascend into heaven, above the stars of God will I exalt my throne, I will sit in the mount of the testament, in the sides of the North.

14 I will ascend above the height of the clouds, I will be like to the Highest.

15 But yet thou shalt be drawn down to hell, into the depth oh the lake.

16 They that shall see thee, shall turn to ward thee, & behold thee: Is this the man, that troubled the earth, that shaked kingdoms,

17 that made the world a desert, & destroyed the cities thereof, opened not the prison to his prisoners?

18 all the Kings of the nations every one have slept in Glory, each man in his own house.

19 But thou art cast forth out of thy sepulchre, as an unprofitable branch polluted, and wrapped up with them that were slain by the sword, and are gone down to the foundations of the lake, as a rotten carcass.

20 Thou shalt not keep company with them, neither in burial, for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named forever.

21 Prepare his children to slaughter in the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the world with cities.

22 And I will rise over them, saith the Lord of hosts: & I will destroy the name of Babylon, and the remains, and bud, and progeny: saith our Lord.

23 And I will make it the possession of the hedgehog, & marices of waters, & I will sweep it with besome wearing it, saith the Lord of hosts.

(c) The miraculous destruction of the Assyrians army besieging Jerusalem is recorded. *4. Reg. 19.*

24 The Lord of hosts hath sworn, saying: If it shall not be, as I have thought: and so fall out, as I have in mind consulted:

(d) The second commination is against the Philistines.

25 That I (c) destroy the Assyrian in my land, and in my mountains tread upon him: and his yoke shall be taken away from them, and his burden taken of from their shoulder.

(e) Though Achaz was dead whom the Philistines feared, yet Ezechias a better king did afflict them more then the other had done. *4. Reg. 18. v 8.* Much more Ozias. *2. Par. 26*

26 This is the counsel, that I have devised upon all the earth, and this is the hand stretched forth upon all nations.

27 For the Lord of hosts hath decreed, and who can weaken it? and his hand is stretched out: and who shall turn it away?

28 (d) In the year, that king Achaz died, was this burden made.

29 Rejoice not thou whole Philistea, that (e) the rod of thy striker is broken in pieces: for from the root of the serpent shall issue forth a cockatrice, and his seed swallowing the bird.

4 Reg. 16

(f) From Jerusalem which is situated on the north of Philistea.

30 And the first born of the poor shall be fed, & the poor shall rest confidently: and I will make thy root to perish in famine, and will kill thy remnant.

31 Howl thou gate, cry out o city: all Philistea is thrown down: for a smoke shall come from (f) the North, and there is none that shall escape his troop.

32 And what shall be answered to the messengers of nations? That our Lord

hath founded Sion, and the poor of his people shall hope in him.

Chapter 15

Unexpected ruin shall fall upon the Moabites: 5. whereof the Prophet hath compassion.

(a) The third commination was against the Moabites.

(b) Destruction made in the night, prevented that they feared not the imminent danger, but so much the more they were afflicted, being suddenly oppressed with extreme misery.

(c) Misery, even of enemies, moveth a charitable heart to compassion. So the Prophet lamenteth the Moabites affliction.

1 **THE** burden (a) of Moab. Because Ar-Moab was wasted in the night, (b) he hath held his peace: because the wall of Moab is destroyed in the night, he hath held his peace.

2 The house is gone up, & Dibon to the high places to mourn upon Nabo, and upon Medaba shall Moab howl: on all the heads thereof baldness, and every beard shall be shaven.

3 In the high ways thereof they are girded with sackcloth: upon the roofs thereof, and in the streets thereof all howling, goeth down to weep.

*Jere. 48.
Ezech. 7.*

4 Hesebon shall cry, & Eleale, their voice is heard even to Jasa. For this shall the well appointed of Moab howl, his soul shall howl to himself.

5 (c) My heart shall cry to Moab, the bars thereof unto Segor an heifer astonishing: for by the ascent of Luith he shall go up weeping: & in the way of Oronaim they shall lift up a cry of contrition.

6 For the waters of Nemrim shall be made desolate, because the grass is withered, the spring is faded, all greenness is perished.

7 According to the greatness of the work, is also their visitation: they shall lead them to the torrent of willows.

8 Because the cry shall go round about the border of Moab: unto Gallim the howling thereof, and unto the Pit-Elim the cry thereof.

9 Because the waters of Dibon are replenished with blood: for I will put additions upon Dibon: the lion for them that shall flee of Moab, and for the remnant of the land.

Chapter 16

The prophet prayeth for, and prophesieth Christs coming: 6. adding more of the affliction of the Moabites for their pride.

(a) In the great misery of the Moabites, the Prophet saw one special cause of consolation, that Christ the lamb of God which taketh away the sins of the world, should be born of their lineage, by one of their progeny.

(b) Of Ruth a Moabite, who was

1 **SEND** forth o Lord (a) the lamb the dominator of the earth, from the (b) rock of the desert, to the mount of the daughter of Sion.

2 And he shall be as a bird fleeing, and the young flying out of the nest, so shall the daughters of Moab be in the passage of Arnon.

3 Take counsel, gather a Council: set thy shadow in the midday as it were night: hide them that flee, and them that wander betray not.

4 My fugitives shall dwell with thee: Moab be thou their covert from the face of the destroyer: for the dust is ended, the wretch is come to naught: he hath failed, that trod down the earth.

5 And a throne shall be prepared in mercy, and there shall sit upon it, in truth in the tabernacle of David, he that judgeth and seeketh judgment, and quickly

married to Booz,
and so was Davids
great grandmother.
*Ruth. 4. See the
argument of Ruth.*

rendereth that which is just.

6 We have heard the pride of Moab, he is proud exceedingly: his pride and his arrogance, and his indignation is more then his strength.

7 Therefore shall Moab howl to Moab, all shall howl: to them, that rejoice upon the walls of baked brick, tell ye their plagues.

8 Because the suburbs of Hesebon are desolate, and the vineyard of Sabama the lords of the Nations have cut of: the branches thereof have reached to Jaser: they wandered in the desert, the branches thereof are least, they passed over the sea.

9 For this I will lament in the weeping of Jaser the vineyard of Sabama: I will inebriate thee with my tear o Hesebon, and Eleale because the voice of the treaders is rushed in upon thy vintage, and upon thy harvest.

10 And gladness and joy shall be taken away from Carmelus, and it shall not rejoice nor make jubilation in vineyards. He shall not tread wine in the press that was wont to tread: the voice of the treaders I have taken away.

11 For this my belly shall sound as an harp to Moab, & my bowels to the wall of baked brick.

(c) The wars against
Moab continued
three years,

12 And it shall be: when it shall appear that Moab hath labored for his excelses, he shall go in to his sanctuaries to pray, & shall not prevail.

(d) In which it was
brought into
servitude.

13 This is the word, that our Lord spake to Moab from that time:

14 and now our Lord hath spoken, saying: (c) In three years, as the years of (d) an hired servant, the Glory of Moab shall be taken away upon all the multitude of people, and it shall be left little and small, not much.

Chapter 17

Damascus with other Syrians shall be afflicted, 4. likewise the ten tribes of Israel. 7. Of which some few persons will return to God. 12. And finally their enemies the Assyrians shall be overthrown.

(a) The fourth
prophetical
commination was
against the Syrians.

1 **THE** burden of Damascus. (a) Behold Damascus shall cease to be a city, and shall be as an heap of stones in ruin.

2 The forsaken cities of Aroer shall be for flocks, and they shall rest there, and there shall be none to terrify them.

3 And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the Glory of the children of Israel: saith the Lord of hosts.

4 And it shall be in that day: the Glory of Jacob shall be diminished, and the fatness of his flesh shall become lean.

5 And it shall be as one Gathering in harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

6 And the fruit thereof shall be left, as it were a cluster of grapes in it, and as the shaking of the olive tree, of two or three olives in the top of a bough, or four or five in the tops thereof, saith our Lord the God of Israel.

7 In that day man shall incline himself to his maker, and his eyes shall look to the holy one of Israel.

8 And he shall not incline to the altars, which his hands made: and the things that his fingers wrought he shall not regard, as groves and temples.

9 In that day the cities of his strength shall be left, as the plows, and the corn that were left before the face of the children of Israel, and thou shalt be desolate.

*Josue 10.
11. &c.*

10 Because thou hast forgotten God thy Saviour, and hast not remembered thy strong helper: therefore shalt thou plant a faithful plant, & shalt sow a strange seed.

11 In the day of thy planting shall be the wild grape, & in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and he shall be vehemently sorry.

(b) After that the Assyrians had afflicted the Israelites, and their confederates, themselves were also afflicted.

12 Woe to (b) the multitude of many peoples, being as the multitude of the sounding sea: & the tumult of multitudes, as the sound of many waters.

13 Peoples shall sound as the sound of waters overflowing, and he shall rebuke him, and shall flee far of: and he shall be violently taken away as the dust of the mountains at the face of the wind, and as a whirlwind before a tempest.

14 In the Eventide, and behold trouble: in the morning, and he shall not be. this is the portion of them, that have wasted us, & the lot of them that spoiled us.

Chapter 18

The fifth was against the Æthiopians and Ægyptians.

The Ægyptians, for alluring the two tribes to their confederacy, shall be afflicted, 7. and the Jews return to more sincere service of God.

(a) The Ægyptians bid their messengers go swiftly, & tell the Jews that they shall have present help according as they require & expect.

1 **WOE** to the land the cymbal of wings, which is beyond the rivers of Æthiopia,

2 which sendeth legates into the sea, and in the vessels of * bulrushes upon the waters. go ye swift (a) angels to a nation shaken a sunder, and torn in pieces: to a terrible people, after which there is none other: to a nation expecting and trodden under foot, whose land the floods have spoiled:

** Or paper boats.*

(b) But the prophet showeth that the Ægyptians themselves shall be overthrown by the Assyrians.

3 (b) all ye inhabitants of the world, which abide in the earth, where the sign shall be lifted up in the mountains, you shall see, and shall hear the sound of the trumpet:

4 because thus saith our Lord to me: I will rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

5 For before harvest it hath wholly flourished, and unripe perfection shall spring forth, and the boughs thereof shall be cut of with hooks: and the things that are left, shall be cut of, and shaken out.

6 And they shall be left together to the birds of the mountains, and beasts of the earth: and the fowls shall be upon it the whole summer, and all the beasts of the earth shall winter upon it.

7 In that time shall a gift be brought to the Lord of hosts, of a people plucked

asunder and rent in pieces: of a terrible people, after which there hath been none other, of a nation expecting, expecting and trodden under foot, whose land the floods have spoiled, to the place of the name of the Lord of hosts, mount Sion.

Chapter 19

Further description of the Ægyptians punishment, 17. with their conversion to Christ in the new Testament.

(a) When our B. Saviour was carried in his infancy by his mother into Ægypt the Idols of that country lost their power. And the inhabitants were specially blessed, & afterwards very many believed in Christ, and sincerely served him.

1 **THE** burden of Ægypt. Behold (a) our Lord will ascend upon a swift cloud, and will enter into Ægypt, and the idols of Ægypt shall be moved at his presence, & the heart of Ægypt shall melt in the midst thereof.

2 And I will make the Ægyptians to run together against the Ægyptians: and a man shall fight against his brother, and every man against his friend, city against city, kingdom against kingdom.

3 And the spirit of Ægypt shall be broken in the bowels thereof, and I will overthrow their counsel headlong: and they shall ask their idols, and their Diviners, and Pythons, and Soothsayers.

4 And I will deliver Ægypt into the hand of cruel masters, and a strong king shall rule over them, saith our Lord the God of hosts.

5 And the water of the sea shall be dried up, and the river shall be made desolate and dry.

6 And the rivers shall fail: the rivers of the rampiers shall be diminished, & dried up. The reed and bulrush shall wither:

7 the channel of the river shall be spoiled of his fountain, and all sown corn field that is watered shall be dried up, it shall wither, and shall not be.

8 And the fishers shall lament, and all that cast angle into the river shall mourn, and they that spread net upon the face of the water shall pine away.

9 They shall be confounded that wrought twisting flax, combing and weaning fine things.

10 And the watered places thereof shall be dry, all they that made pools to take fishes.

11 The princes of Tanis are fools, the wise counselors of Pharao have given unwise counsel: how say ye unto Pharao: I am the son of the wise, the son of the ancient Kings?

12 Where are now thy wise men? let them tell thee, and show what the Lord of hosts hath thought concerning Ægypt.

13 The princes of Tanis are become fools, the princes of Memphis are withered away, they have deceived Ægypt, the corner of the peoples thereof.

14 Our Lord hath mingled in the midst thereof the spirit of gladness: and they have made Ægypt to err in every work thereof, as he erreth that is drunk and vomiteth.

15 And Ægypt shall have no work, to make the head and the tail the perverter, and restrainer.

16 In that day Ægypt shall be as women, and they shall be astonished, and shall be afraid at the face of the moving of the hand of the Lord of hosts, which he shall move over it.

17 And the land of Juda shall be a fear to Ægypt: every one, that shall remember it shall quake at the face of the counsel of the Lord of hosts, which he hath thought concerning it.

18 In that day there shall be five cities in the land of Ægypt, speaking tongue the of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun.

19 In that day there shall be (b) an altar of our Lord in the midst of the land of Ægypt, and a title of our Lord by the border thereof

20 it shall be for a sign, and for a testimony to the Lord of hosts in the land of Ægypt. For they shall cry to our Lord at the presence of the afflicter, and he shall send them a Saviour and defender to deliver them.

21 And our Lord shall be known of Ægypt, and the Ægyptians shall know we our Lord in that day, and shall worship him in hosts and in gifts: and they shall vow vows to our Lord, and pay them.

22 And our Lord shall smite Ægypt with a struck, and heal it, and they shall return to our Lord, and he shall be pacified towards them, and heal them.

23 In that day there shall be a way from Ægypt to the Assyrians, and the Assyrian shall enter into Ægypt, and the Ægyptians to the Assyrians, and the Ægyptians shall serve Assur.

24 In that day shall Israel be a third to the Ægyptian and the Assyrian: a blessing in the midst of the earth,

25 which the Lord of hosts hath blessed, saying: Blessed be my people of Ægypt, and the work of my hands to the Assyrian: but Israel is mine inheritance.

Chapter 20

The ignominious captivity of Ægyptians, and Æthiopians is again foreshowed by the Prophet going naked. 5. whereat the Jews are astonished and afeared, Seeing their confederates so confounded.

1 **IN** the year, that Tharthan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it:

2 at that time our Lord spake in the hand of Isaie the son of Amos, saying: go, and loose the sackcloth from of thy loins, and take of thy shoes from thy feet. And he did so (a) going naked, and barefoot.

3 And our Lord said: As my servant Isaie hath walked, naked & barefoot, it shall be a sign & a wonder of three years upon Ægypt, and upon Æthiopia,

4 so shall the king of the Assyrians lead the captivity of Ægypt, and the transmigration of Æthiopia, young and old, naked and unshod, their buttocks uncovered to the ignominy of Ægypt.

5 And they shall fear, & be ashamed of Æthiopia their hope, and of Ægypt

(b) Both Jews and Christians understand this prophecy of the conversion of the Ægyptians to Christ. But the Jews expect it as yet to come, we know that it is already fulfilled. At least in part. For there were sometimes many Christians in that country, yea many most excellent Saints. St. Paul. St. Antony. St. Hilarion, and innumerable others.

(a) The holy prophet, of noble blood, was not disobedient, not ashamed to go naked, because nothing is more honest then to obey Gods commandment. St. Jerome. *in bunc*

locum.

their Glory.

6 And the inhabitant of this isle shall say in that day: Lo this was our hope, to whom we fled for help, that they should deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

ANNOTATIONS

Chapter 20

Gods providence in punishing all that trust in men & not in him.

Examples of mutations in kingdoms.

6. *Lo this was our hope.*) God to show the vanity of all hope, that is reposed in men, or in worldly things, layeth the marvelous and miserable mutations of temporal great kingdoms, before the eyes of his people. That we may see, and admire his merciful providence, and our own folly, when we trust in the help of ourselves, or of other men, who can not defend them selves from ruin and ignominy: and much less can they save us, or we ourselves. As these examples make manifest. The kingdom of Israel (or ten tribes) trusted in Damascus, which could not defend it self, but was overthrown. The kingdom of Juda (or two tribes) trusted in Ægypt. The Ægyptians trusted in Ethiopians, and both were overthrown by the Assyrians. The Assyrians glorying in their victories and triumphs, attributing all to their own strength, were overcome by the Babylonians. The Babylonians, likewise insolent and proud, were oppressed by the Medes and Persians. The Medes and Persians were subdued by Alexander the great. Who was shortly taken away in his youth by poison; and his great Monarchy divided amongst his servants. And so other peoples, and kingdoms, much more particular persons, and families are turned like a wheel. And therefore our only refuge must be to God: in whom is all true hope, help, safety, and happiness, temporal and eternal.

Chapter 21

The destruction of Babylon by the Medes and Persians is again prophesied, 11. The like of the Idumeans; 13. and of Arabians.

(a) The sixth commination was against the Assyrians, & specially the Babylonians.

1 **THE** burden of the desert sea. As whirlwinds come from the South, it cometh from the desert, from an horrible land. (a) (9)

2 A sore vision was told me: he that is incredulous doth unfaithfully: & he that is a spoiler, wasteth. Come up Aelam, besiege o Mede: I have made all the mourning thereof to cease.

3 Therefore are my loins filled with sorrow, anguish hath possessed me, as the anguish of a woman that travaileth: I fell down when I heard it, I was troubled when I saw it.

4 Mine heart sailed, darkness made me astonished: Babylon my beloved is made a miracle unto me.

5 Lay the table, look about in the watch tower the eaters and drinkers: arise ye princes, take shield.

(b) Cyrus king of the Persians a people of small power, & of the Medes, of great strength.

6 For thus hath our Lord said to me: go, and set a watchman: and what soever he shall see, let him tel.

7 And he saw a chariot of two horsemen, a rider upon an (b) ass, and a rider upon a camel: and he beheld them diligently with much looking.

8 And a lion cried: I am upon the watch tower of our Lord, standing continually by day: and I am upon my watch, standing whole nights.

9 Behold this man cometh, the rider upon the chariot of two horsemen, and he answered, and said: Fallen, fallen is Babylon, and all the sculptures of the gods thereof are broken to the ground. *Apoc. 14 Jere. 5.*

10 O my threshing, and children of my floor, the things that I have heard of the Lord of hosts the God of Israel, I have showed unto you.

(c) The seventh prophetic commination was against the Idumeans.

11 (c) The burden of Duma crieth to me out of Seir: Watchman what of the night? watchman what of the night?

12 The watchman said: morning is come & night: if you seek, seek: return, come.

(d) The eight against the Ismaelites Arabiam.

13 (d) The burden in Arabia. In the forest at even you shall sleep, in the paths of Dedanim.

14 Meeting the thirsty bring water, you that inhabit the land of the South, with bread meet him that fleeth.

15 For they are fled from the face of the swords, from the face of the sword hanging over, from the face of the bow bent, from the face of a grievous battle.

16 Because thus saith our Lord to me: Yet in one year, as in the year of an hired man, and all the Glory of Cedar shall be taken away.

17 And the remnant of the number of the strong archers of the children of Cedar shall be diminished: for our Lord the God of Israel hath spoken it.

Chapter 22

For the sins especially of chief officers, Sion and the temple shall be destroyed. 15. Sobna a wicked ruler shall be removed, 20. and Eliacim put in his place.

(a) The ninth against the cheese rulers of Jerusalem.

1 **THE** (a) burden of the (b) vale of vision. What aileth thee, that thou art also wholly gone up into the house tops?

(b) Sion situated on a hill, and often called a mountain is here called a vale, for the afflicted state wherein it was in the captivity.

2 full of clamor, a populous city, rejoicing: thy slain are not slain by the sword, nor dead in battle.

3 all thy princes are fled together, and are bound hard: all that were found, are bound together, they are fled far of.

4 Therefore have I said: Depart from me, I will weep bitterly: labor not to comfort me, for the destruction of the daughter of my people.

5 For it is a day of slaughter, and conculcation, and weepings to our Lord the God of hosts in the vale of visitation, searching the wall, and magnificent upon the mountain.

6 And Aelam took quiver, chariot of the horseman, and the shield hath made the wall naked.

7 And thy principal valleys shall be full of chariots, and the horsemen shall place them selves in the gate.

8 And the covering of Juda shall be discovered, and thou shalt see in that day the armory of the house of the forest.

9 And you shall see the breaches of the city of David, because they are multiplied: and you have gathered together the waters of the lower pool,

10 and have numbered the houses of Jerusalem, and destroyed houses to fortify the wall.

11 And you have made a lake between the two walls to the water of old pool: and you looked not up to him, that made it, and the worker thereof long before you saw not.

12 And our Lord the God of hosts shall call in that day to weeping, and to mourning, to baldness, and to girdle of sackcloth:

13 and behold joy and gladness, to kill calves, and to slay rams, to eat flesh, and to drink wine: Let us eat, and drink: for tomorrow we shall die.

14 And the voice of the Lord of hosts was revealed in mine ears: If this iniquity shall be forgiven you until you die, saith our Lord the God of hosts.

(c) This Sobna had some office about the Temple, but by crafty intrusion and unjust usurpation, rather than by lawful induction, was very covetous & ambitious: & so by Gods judgment fell into misery.

15 Thus saith our Lord the God of hosts: go, get thee in to him, that dwelleth in the tabernacle, to (c) Sobna the provost of the temple, and thou shalt say to him:

16 What doest thou here, or as if thou were some body here? because thou hast cut thee out a sepulchre here, thou hast cut out a memorial diligently in an high place, a tabernacle for thee in a rock.

17 Behold our Lord will cause thee to be carried away, as a cock is carried, and he will lift thee up as a garment.

18 Crowning he will crown thee with tribulation, he will cast thee as a ball into a broad and large country: there shalt thou die, and there shall the chariot of thy Glory be, the ignominy of the house of thy Lord.

19 And I will expel thee from thy standing, and depose thee from thy ministry.

20 And it shall be in that day: I will call my servant Eliacim the son of Hellecias,

21 and will cloth him with thy coat, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

22 And I will give the key of the house of David upon his shoulder: & he shall open, and there shall be none to shut: and he shall shut, and there shall be none to open.

23 And I will fasten him as a pin in a sure place, & he shall be for a throne of Glory to the house of his father.

24 And they shall hang upon him all the Glory of his fathers house, diverse kinds of vessels, every little vessel from vessels of cups even to every instrument of music.

25 In that day saith the Lord of hosts, shall the pin be taken away, that was fastened in the sure place: and that which hung thereon, shall be broken, and fall, and perish, because our Lord hath spoken.

Chapter 23

The destruction of Tyrus by the Chaldees, 15. and reparation thereof after seventy years.

(a) The tenth commination was against the Tyrians.

(b) Tyrus was an island, as Ezechieel also describeth it (*ch. 27.*) in the entrance yea situated in the heart of the sea: but not far distant, for king Alexander filled up that passage of water and made it continent.

1 **THE** burden of Tyre. Howl ye ships of the sea, because the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them. (a)

2 Hold your peace ye that dwell in (b) the isle: the traffickers of Sidon passing over the sea, have replenished thee.

3 The seed of Nilus in many waters, the harvest of the river was her fruits: & she was made the traffic of the nations.

4 Be ashamed Sidon, for the sea saith, the strength of the sea, saying: I have not travailed, and I have not brought forth, and I have not nourished young men, nor brought virgins to their growth.

5 When it shall be heard in Ægypt, they will be sorry when they shall hear of Tyre:

6 Pass over the seas, howl ye that dwell in the isle,

7 Is not this your city, which Gloried from ancient days in her Antiquity? her feet shall lead her afar to sojourn.

8 Who hath thought this against Tyre, that was some time crowned, whose merchants were princes, her chapmen the nobles of the earth?

9 The Lord of hosts hath thought it, that he might pluck down the pride of all Glory, and bring all the glorious of the earth to ignominy.

10 Pass thy land as a river, o daughter of the sea, thou hast a girdle no more.

11 He hath stretched forth his hand upon the sea, he hath troubled kingdoms: Our Lord hath given commandment against Chanaan, to destroy the strong thereof,

12 and he said: Thou shalt add no more to Glory, o Virgin daughter of Sidon sustaining calumny: rising up sail over to Cethim, there also thou shalt have no rest.

13 Behold the land of the Chaldees was not such a people, Assur founded it: they led away the strong thereof into captivity, they undermined the houses thereof, they brought it to ruin.

14 Howl ye ships of the sea, because your strength is destroyed.

15 And it shall be in that day: thou shalt be in oblivion o Tyre, (c) seventy years, as the days of one king: but after seventy years, there shall be to Tyre as it were the song of an harlot.

16 Take an harp, go about the city thou harlot forgotten: sing well, multiply song, that there may be remembrance of thee.

17 And it shall be after seventy years: our Lord will visit Tyre, and will bring her back again to her merchandise: and she shall fornicate again with all the kingdoms of the earth, upon the face of the earth.

18 And the martes, and rewards shall be sanctified to our Lord: they shall not be kept in store, nor laid up: because her merchandise shall be for them, that shall dwell before our Lord, that they may eat unto satiety, and be clothed unto continuance.

(c) The Tyrians rejoiced in the Jews captivity & therefore God punished them with like captivity of 70. years.

Chapter 24

The third part:
Prophecies
pertaining to the
whole world.

*All this world shall be destroyed, 7. whereof many signs shall come before, 18.
and general judgment shall follow.*

(a) Diversity of
states which is now
in the world, shall
cease at the general
judgment, and all
men shall receive
according to their
desserts.

1 **BEHOLD** our Lord shall dissipate the earth, and make it naked, and afflict the face thereof, and disperse the inhabitants thereof. *Osee. 4.*

2 And (a) as the people, so shall the priest be: & as the servant, so his master: as the handmaid, so her mistress: as the buyer, so he that selleth: as the lender, so he that borroweth: as he that asketh his due, so he that oweth.

3 With dissipation shall the earth be dissipated, and with spoil it shall be spoiled: for our Lord hath spoken this word.

4 The earth hath mourned, and fallen away, and is weakened: the world is fallen away, the height of the people of the earth is weakened.

5 And the earth is infected by the inhabitants thereof: because they have transgressed the laws, changed right, dissipated the Everlasting covenant.

(b) Near the end of
the world, many
forgetting the law of
God, & nature, will
rage in extreme fury
against others,
persecuting &
murdering one
another, especially
the wicked afflicting
the good: which our
Saviour describeth
(*Mat. 24*) saying:
*Nation shall rise
against nation. You
shall be odious to all
nations for my sake.
Iniquity shall
abound. &c.*

6 For this cause shall malediction devour the earth, & the inhabitants thereof shall sin: and therefore the dwellers therein (b) shall be mad, & few men shall be least.

7 The vintage hath mourned, the vine is weakened, all have sighed that rejoiced in heart.

8 The joy of tymbrels hath ceased, the sound of them that rejoice is least of, the Sweetness of the harp is silent.

9 They shall not drink wine with song: the drink shall be bitter to them that drink it.

10 The city of vanity is broken down, every house is shut, no man goeth in.

11 There shall be crying for the wine in the streets: all mirth is left: the joy of the earth is carried away.

12 Desolation is left in the city, and calamity shall oppress the gates.

13 Because these things shall be in the midst of the earth, in the midst of peoples, in like manner as if a few olives, which are remaining, should be shaken out of the olive tree; and grapes, when the vintage is ended.

14 These shall lift up their voice, and praise: when our Lord shall be glorified, they shall make a joyful noise from the sea.

15 For this cause in doctrines glorify our Lord: (c) in the isles of the sea the name of our Lord the God of Israel.

(c) This joyful
propagation of Gods
Glory and name, is
either understood to
be prophesied of the
Church in general,
which is as an island
of the whole world:
or properly and
particularly
(amongst other
gentiles) of islands
converted to Christ:
as great Britannia &

16 From the ends of the earth we have heard praises, the Glory of the just one. And I said: My secret to me, my secret to me, woe is me: the prevaricators have prevaricated, and by the prevarication of transgressors they have prevaricated.

17 Fear, and pit, and snare upon thee, that art inhabiter of the earth.

18 And it shall be: He that shall flee from the voice of fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be held in the snare: because the floodgates from on high are opened, and the foundations of the

Jere. 48.

others.

earth shall be shaken.

19 With breaking shall the earth be broken, with bruising shall the earth be bruised, with moving shall the earth be moved,

20 With shaking shall the earth be shaken as a drunken man, and shall be taken away as the tabernacle of one night: and the iniquity thereof shall be heavy upon it, and it shall fall, and not add to rise again.

21 And it shall be: In that day our Lord will visit upon the host of heaven on high, and upon the Kings of the earth, that are upon the earth.

22 And they shall be gathered together as the Gathering of a bundle into the lake, and shall be shut there in prison: and after many days they shall be visited.

23 And the Moon shall be confounded, when the Lord of hosts shall reign in mount Sion, and in Jerusalem, & shall be glorified in the sight of his ancients.

Chapter 25

The Prophet getteth thanks to God for his marvelous works, 7. and great benefits, in lightning many with faith, washing away sins, and giving grace, and eternal Glory.

(a) The prophet and faithful people confessing Gods benefits, and perfect performance of whatsoever he promiseth, or determineth, conforming their desires to his pleasure, say: *Amen*: as well in prosperity, when he delivereth, and blesseth them, as in adversity, when he punisheth: by the destruction of Jerusalem, which is here prophesied, and the like.

(b) After the rejection of the Jews all Gentiles shall be converted to Christ.

1 **O LORD** thou art my God, I will exalt thee, and confess to thy name: because thou hast done marvelous things, the old cogitations faithful, (a) Amen.

2 Because thou hast brought the city into a heap, the strong city into ruin, the house of strangers: that it be no city, & that it be not built forever.

3 For this shall strong people praise thee, the city of strong nations shall fear thee.

4 Because thou art become a strength to the poor, a strength to the needy in his tribulation: an hope against the whirlwind, a shadow against the heat. For the spirit of the strong is as a whirlwind beating against a wall.

5 As hear in thirst, shalt thou humble the tumult of strangers: and as with heat under a burning cloud thou shalt make the branch of the strong to wither.

6 And the Lord of hosts shall make to (b) all peoples in this mount, a feast of fat things, a feast of vintage, of fat things full of marrow, of vintage purified from the dregs.

7 And he shall in this mount throw down headlong the face of the bond, tied together upon all peoples, and the web that he hath begun upon all nations.

8 He shall cast death down headlong forever: and our Lord God shall take away tear from all face, and the reproach of his people he shall take away out of the whole earth: because our Lord hath spoken it.

9 And he shall say in that day: Lo this is our God, we have expected him, and he will save us: this is our Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

10 Because the hand of our Lord shall rest in this mount: and Moab shall be trashed under him, as straw is broken with the wayne.

11 And he shall stretch forth his hands under him, as he that swimmeth

*Apoc. 7.
& 21.*

stretcheth forth to swim: and he shall humble his Glory with dashing of his hands.

12 And the munitions of thy high walls shall fall, and be humbled, & shall be plucked down to the ground even to the dust.

Chapter 26

A Canticle of thanks for changing the old Synagogue into the Church of Christ: which hath more light of true faith, 12. and more patience in tribulations: 19. which in the general resurrection shall be made manifest.

(a) In the time of grace given by Christ his whole Church singeth this and other like canticles of praises.

(b) Other peoples have their peculiar proper cities: Babylon, Damascus, Tyrus, Sidon, &c. but all Christians have one city the Catholic Church signified by Sion.

(c) Fenced with wall, and bulwark, of faith & good works. St. Jerome here noteth that the sense of this Canticle is hard, by reason of often and sudden interlocutions of diverse persons consisting in questions and answers. To whose learned commentaries we remit the studious readers.

1 **IN** (a) **That** day shall this song be sung in the land of Juda. (b) Sion the city of our strength a Saviour, therein shall be put (c) a wall and bulwark.

2 Open ye the gates, and let the just nation enter in, that keepeth truth.

3 The old error is gone: thou wilt keep peace: peace, because, we have hoped in thee.

4 You have hoped in our Lord in worlds Everlasting, in our Lord God strong forever.

5 Because he will bow down them that dwell on high, the high city he will abase. He will abase it even to the ground, he will pluck it down even to the dust.

6 The foot shall tread it down, the feet of the poor, the steps of the needy.

7 The path of the just is right, the path of the just is right to walk in.

8 And in the path of thy judgments o Lord, we have patiently expected thee: thy name, and thy memorial are in the desire of the soul.

9 My soul hath desired thee in the night: yea and with my spirit in my heart I will watch to thee in the morning.

When thou shalt do thy judgments in the earth, the inhabitants of the world shall learn justice.

10 Let us have mercy on the impious, and he will not learn justice: in the land of the holy he hath done wicked things, and he shall not see the Glory of our Lord.

11 Lord thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thine enemies.

12 Lord thou wilt give peace to us: for all our works thou hast wrought to us.

13 O Lord our God, there have lords besides thee possessed us, only in thee let us remember thy name.

14 Let not the dead live, let not the giants rise again: therefore hast thou visited and destroyed them, & hast destroyed all their memory.

15 Thou hast been favorable to the nation o Lord, thou hast been favorable to the nation: wast thou glorified? thou hast made all the ends of the earth far of.

16 Lord in distress they have sought after thee, in tribulation of murmur thy doctrine was to them.

17 As she that conceiveth, when she draweth near to be delivered, being

sorrowful crieth in her pains: so are we become at thy presence o Lord.

18 We have conceived, and as it were travailed, and brought forth the spirit: salvations we have not done in the earth, therefore the inhabitants of the earth have not fallen.

(d) A prophecy of the general resurrection of all men.

19 Thy (d) dead shall live, my slain shall rise again: awake, and praise ye that dwell in the dust: because (e) the dew of the light is thy dew; & (f) the land of the giants thou shalt pluck down into ruin.

(e) Some in Glory.

20 go my people, enter into thy chambers, shut thy doors upon thee, be hid a little for a moment, till the indignation pass.

(f) Some in misery.

21 For behold our Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall Reveal her blood, and shall cover her slain no more.

Mich. 1

Chapter 27

God comforteth the faithful, promising to destroy the wicked. 3. Christs coming is again prophesied, with propagation of his Gospel, and conversion of all nations.

(a) Tyrants are called serpents for their subtle poisonous malice, and bars because they hold men fast enclosed in bondage. And for the same reasons the Devil is called a serpent, and a bar.

1 **IN** that day our Lord will visit with his sore, and great, and strong sword upon Leviathan (a) the serpent, (b) the bar, and upon Leviathan the crooked serpent, and shall kill the whale that is in the sea.

Job. 40.

2 In that day the vineyard of pure wine shall sing to it.

3 I the Lord that keep it, I will suddenly drink to it: lest perhaps there be visitation against it, night and day I keep it.

4 There is no indignation in me: who will give me to be thorn and brier in battle: to go upon it, to set it on fire together?

5 Or rather shall he hold my strength, shall he make peace with me, shall he make peace with me?

6 They that go in with violence to Jacob, Israel shall flourish and spring, and they shall fill the face of the world with seed.

7 Hath he stricken him according to his stroke that stroke him? or as he killed his slain, is he killed?

8 In measure against measure, when it shall be cast of, thou shalt judge it. He hath meditated in his hard spirit during the day of heat.

9 Therefore upon this shall the iniquity be forgiven to the house of Jacob: and this is all the fruit that the sin thereof be taken away, when he shall have laid all the stones of the altar, as stones of ashes broken, the groves & temples shall not stand.

10 For the defensed city shall be desolate, the beautiful city shall be forsaken, and shall be left as a desert, there shall the calf feed, and there he shall lie, and shall consume the tops thereof.

11 The harvests thereof shall be destroyed in drought, women coming and teaching it: for it is not a wise people, therefore shall not he that made it, have mercy on it: and he that formed it, shall not spare it.

12 And it shall be, in that day our Lord will strike from the channel of the river, even to the torrent of Ægypt, and you shall be gathered together one and one o children of Israel.

13 And it shall be: in that day a sound shall be made with a great trumpet, and they that were lost, shall come from the land of the Assyrians, and that were cast out, from the land of Ægypt, and shall adore our Lord in the holy mount in Jerusalem.

Chapter 28

Tribulations are threatened to the ten tribes of Israel, for their pride, and voluptuousness. (5. God still protecting some who serve him sincerely) 7 and for contempt of Religion. 16. But God will lay a sure foundation in Sion, 20. will punish the wicked, 24. and comfort the good.

(a) By Ephraim is understood the kingdom of Israel, whose first king Jeroboam was of that tribe.

(b) The fourth part. Prophetical admonitions to both the kingdoms of Israel and Juda.

(c) After that the ten tribes were carried captives. (4. Reg. 17) God delivered the two tribes out of imminent danger. (4. Reg. 18. 19)

(d) giving peace to their people:

(e) spirit of judgment to king Ezechias:

(f) and victory to the soldiers.

(g) Because Isaias & other holy Prophets

1 **WOE** to the crown of pride, to the drunkards of (a) Ephraim, and to the flower falling down from the Glory of his exultation, which were in the top of the most fat valley, erring by wine. (b)

2 Behold our Lord is valiant and strong, as the violence of hail: a whirlwind breaking, the violence of many waters overflowing, & sent forth upon a large ground.

3 The crown of pride of the drunkards of Ephraim shall be trodden under feet.

4 And the flower of the Glory of his exultation, which is upon the top of the valley of fat ones, shall be falling as a timely fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon as he taketh it in his hand, he will devour it.

5 (c) In that day the Lord of hosts shall be a crown of Glory, and (d) a garland of exultation to the residue of his people:

6 and (e) a spirit of judgment to him that sitteth in judgment, and (f) strength to them that return out of battle to the gate.

7 But these also have been ignorant because of wine, and by drunkenness have erred: the priest and the prophet have been ignorant because of drunkenness, they are swallowed up with wine, they have erred in drunkenness, they have not known him that seeth, they have been ignorant of judgment.

8 For all tables were filled with vomiting and filth, so that there was no more place.

9 Whom shall he teach knowledge? and whom shall he make to understand the thing heard? them that are weaned from the milk, that are plucked away from the breasts.

10 For command recommand, command recommand; expect reexpect, expect reexpect; a little there, a little there.

11 For in the speech of lip, and in another tongue he will speak to his people.

12 To whom he said: This is my rest, refresh the wearie, and this is my refreshing: & they would not hear.

13 And the word of our Lord shall be to them; (g) command recommand, command recommand; expect reexpect, expect reexpect; a little there a little

often and much urged, not only the people, but also priests (which had rule over the people) to keep Gods commandments, and to expect his mercy and Goodness, they scornfully repeat the same words, deriding such exhortations & desperately giving themselves to all wickedness, as if they neither feared death nor hell. v. 15.

(h) As husbandmen dispose their works in order: so God sometimes worketh miracles, sometimes giveth benefits, sometimes sendeth afflictions:

(i) and greater to some then to others.

(k) But none are continually afflicted without intermission.

there: that they may go, and fall backward, and be destroyed, and snared, and taken.

14 For this cause hear the word of our Lord ye scornful men, which rule over my people, that is in Jerusalem.

15 For you have said: We have stroken a league with death, and with hell we have made a covenant. The scourge overflowing when it shall pass, shall not come upon us: because we have made lying our hope, and with lying we are protected.

16 Therefore thus saith our Lord God: Behold I will send in the foundations of Sion a stone, an approved stone, a corner stone, precious founded in the foundation. He that believeth, let him not make haste.

17 And I will put judgment in weight, and justice in measure: and hail shall overthrow the hope of lying: and waters shall overflow the protection.

18 And your league with death shall be abolished, and your covenant with hell shall not stand: when the scourge overflowing shall pass, you shall be trodden down of it.

19 Whensoever it shall pass through, it shall take you away: because in the morning early it shall pass through, in the day and in the night, and vexation alone shall give understanding in the hearing.

20 For the bed is straitened, so that one must fall out, and a short mantel can not cover both.

21 For our Lord shall stand as in the mount of divisions: as in the valley, which is in Gabaon, shall he be angry: that he may do his work, his strange work: that he may work, his work is strange from him.

22 And now mock not, lest perhaps your bonds be tied strait. For I have heard of our Lord the God of hosts consummation and abridgement upon all the earth.

23 Harken with your ears, and hear my voice, attend, and hear my speech.

24 will (h) the ploughman plow all the day to sow, will he cut and harrow his ground?

25 will he not when he hath made even the face thereof, sprinkle cumin, and place the wheat by order, and the barley, and millet, and vetch, in their bonds?

26 And his God will instruct him in judgment: he will teach him.

27 For (i) gith shall not be threshed with instruments that have teeth, neither shall the wayne wheel turn about upon cumin: but gith shall be beaten out with a rod, and cumin with a staff.

28 But bread corn shall be broken small: (k) but the thresher shall not thresh it forever, neither shall the wayne wheel vex it, nor break it with the teeth thereof.

29 And this is come forth from our Lord the God of hosts, that he might make his counsel marvelous, and magnify justice.

*Mat. 21. v
42. Act. 4.
1. Pet. 2.
Rom. 9.*

*2. Reg. 5.
1. Par. 14.
Josue. 10*

Chapter 29

The Prophet bewaileth the Jews destruction, 9. for their blind obstinacie; 17. prophesying the Gentiles conversion.

(a) *Ari* signifieth a lion, *El* God: So Jerusalem called the lion of God, to wit a strong city, is threatened with destruction, which happened first by the Babylonians. 4. *Reg.* 25. again more miserably by Titus & Vespasian, 40. years after Christs death.

1 **WOE** to (a) Ariel, Ariel the city, which David overcame: year is added to year: the solemnities are at an end.

2. *Reg.* 5.
1. *Par.* 11
Luc. 19.

2 And I will make a trench about Ariel, and it shall be sorrowful & mourning, and it shall be to me as Ariel.

3 And I will compass as a sphere round about thee, and will cast a rampier against thee, and place munitions to besiege thee.

4 Thou shalt be humbled, thou shalt speak out of the earth, and out of the ground thy speech shall be heard: and thy voice shall be out of the earth as the Pythons, and out of the ground thy speech shall mutter.

5 And the multitude of them that fan thee shall be as small dust: and as isles passing away, the multitude of them, that have prevailed against thee.

6 And it shall be suddenly forthwith. It shall be visited of the Lord of hosts in thunder, and earth quake, and with great voice of whirlwind and tempest, and with flame of devouring fire.

7 And the multitude of all nations, that have fought against Ariel, shall be as the dream of a vision in the night, and all that have waried, and besieged & prevailed against it.

8 And as he that is hungry dreameth, & eateth, but when he is awake, his soul is empty: & as he that is thirsty dreameth, and drinketh, and after he is awake, faint as yet thirsteth, and his soul is empty: so shall the multitude be of all the Gentiles, that have fought against mount Sion.

9 Be astonished, and marvel, waver, and stagger: be ye drunk, and not of wine: be moved, & not of drunkenness.

10 Because our Lord hath mingled unto you the spirit of drowsiness, he will shut your eyes, he will cover your Prophets and princes, that see visions.

(b) Scribes and Pharisees pretending knowledge of Scriptures, can not read Christ in the Prophets, because these Books are sealed (or locked) and they have not the key. *Apoc.* 3.

11 And the vision of all shall be unto you as the words of a book sealed: which when they shall give to him that knoweth letters, they shall say: Read this: and he shall answer, (b) I can not, for it is sealed.

12 And the book shall be given to one that knoweth not letters, and it shall be said to him: Read: and he shall answer:

(c) I know not letters.

(c) The Gentiles could not read Christ in these Books, because they knew not letters of the holy Scriptures. *St. Jerome Proæmio. in Isaiam.*

13 And our Lord said: Because this people approacheth with their mouth, and with their lips glorifieth me, but their heart is far from me, and they have feared me by the commandment and doctrines of men:

Mat. 15.
Mar. 7.

14 therefore behold I will add to make admiration to this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent shall be hid.

15 Woe unto you that are deep of heart, to hide your counsel from our Lord: whose works are in darkness, and they say: Who seeth us, and who knoweth us?

1. *Cor.* 11

16 This your cogitation is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or

Eccli. 29.

the thing formed should say to the fashioner thereof: Thou understandest not.

17 Shall not yet within a little while, and in a short time Libanus be turned into Charmel, & Charmel reputed for a forest?

18 And in that day the deaf shall hear the words of the book, and out of the darkness and mist the eyes of the blind shall see.

19 And the meek shall add joyfulness in our Lord, and the poor men shall rejoice in the holy one of Israel.

20 Because he hath failed that did prevail, the scorner is consumed, and they are all cut down that watched upon iniquity:

21 that made men sin in word, and supplanted him that reproveth them in the gate, and declined in vain from the just.

22 For this cause, thus saith our Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded, neither shall now his countenance be ashamed:

23 but when he shall see his children, the works of mine hands in the midst of him sanctifying my name, and they shall sanctify the holy one of Jacob, and shall preach the God of Israel,

24 and they that err in spirit, shall know understanding, and the mutterers shall learn the law.

Chapter 30

The Jews are blamed for seeking counsel, and help of the Ægyptians. 18. but if they repent, they shall find relief, and spiritual riches of the soul 27. Gods judgment will be strict: 33. and hell is most horrible.

(a) You that trust in your own counsels and forces, or in other mens and not in God, shall find the miserable Event of your folly, as is before noted.
Chapter 20.

1 **WOE** (a) unto * renegade children, saith our Lord, that you would take counsel, and not of me: & would begin a web, and not by my spirit, that you might add sin upon sin:

**Apostates.
or, denyers.*

2 which walk to go down into Ægypt, & have not asked my mouth, hoping for help in the strength of Pharao, and having confidence in the shadow of Ægypt.

3 And the strength of Pharao shall be a confusion to you, and the confidence of the shadow of Ægypt an ignominy.

4 For thy princes were in Tanis, and thy messengers came even to Hanes.

5 all were confounded upon the people, that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.

6 The burden of the beasts of the South. In a land of tribulation and distress, the lioness, and the lion of them, the viper & the flying basilisk carrying their riches upon the shoulders of beasts, and their treasures upon the bunch of camels to a people, that can not be able to profit them.

7 For Ægypt shall help in vain, and to no purpose: therefore have I cried upon this: It is pride only, cease.

(b) Either Isaias was commanded to write this which should be fulfilled many years after; or else he

8 (b) Now therefore going in write to her upon box, and draw it diligently in a book, and it shall be in the latter day for a testimony forever.

speaketh
prophetically to
Jeremie, near 200.
years before he
prophesied;
signifying that he
should then write it,
as in deed he did.
Jere. 41 &c.

9 For it is a people provoking to wrath, and lying children, children that will not hear the law of God.

10 Which say to the seers: See not: and to them that behold: Behold us not those things that are right: Speak unto us pleasant things, see errors unto us.

11 Take from me the way, turn away the path from me, let the holy one of Israel cease from our face.

12 Therefore thus saith the holy one of Israel: For that you have rejected this word, & have hoped in calumny and tumult, and have leaned thereupon:

13 therefore shall this iniquity be unto you as a breach that falleth, and is found lacking in an high wall, because suddenly, whiles it is not hoped, shall come the destruction thereof.

14 And it shall be broken small, as the potters vessel is broken with mighty breaking: & there shall not a shred be found of the fragments thereof, wherein a little fire may be carried from the burning, or a little water be drawn out of the pit.

15 Because thus saith our Lord the God of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not:

16 and you have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter, that shall persecute you.

17 A thousand men at the face of the terror of one: and at the face of the terror of five shall you flee, till you be left as the mast of a ship in the top of a mountain, and as a sign upon a little hill.

18 Therefore our Lord expecteth that he may have mercy on you: and therefore shall he be exalted sparing you: because our Lord is the God of judgment: blessed are all they that expect him.

Psal. 13.

19 For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, pitying he will pity thee: at the voice of thy cry as soon as he shall hear, he will answer thee.

20 And our Lord will give you strait bread, and short water: and will not make thy doctor to flee away from thee any more: and thine eyes shall see thy master.

21 And thine ears shall hear the word of him, that behind thy back admonisheth thee: This is the way, walk in it: and decline ye not neither to the right hand, not to the left.

22 And thou shalt contaminate the plates of the sculptures of thy silver, and the garment of the molten of thy gold, and shalt scatter them as the uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence.

23 And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy possession:

24 and thine oxen, as the ass colts, that till the ground, shall eat mingled provender as it was fanned in the floor.

(c) This clarity in Sun and Moon shall be after the general resurrection.

(d) Christ will exercise his severe justice in the general judgment, when he shall bid the damned go into Everlasting fire. *Mat. 25.*

(e) If often appeareth that when evil men seem most secure, they fall into sudden calamities.

25 And there shall be upon every high mountain, and upon every little hill elevated, rivers of running waters in the day of the killing of many when the towers shall fall.

26 And (c) the light of the Moon shall be as the light of the sun, and the light of the Sun shall be sevenfold, as the light of seven days in the day, when our Lord shall bind up the wound of his people, & shall heal the stroke of their wound.

27 Behold the name of our Lord cometh from far, his (d) burning fury, and heavy to bare: his lips are filled with indignation, and his tongue as a detouring fire.

28 His spirit as a torrent overflowing even to the midst of the neck, to destroy the nations to nothing, and the bridle of error, that was in the jaws of peoples.

29 There shall be a song unto you as the night of a sanctified solemnity, and joy of heart as he that goeth with a shaulme, to enter into the mount of our Lord to the strong one of Israel.

30 And our Lord shall make the Glory of his voice to be heard, and shall show the terror of his arm, in threatening of fury, and flame of detouring fire: he shall dash to pieces in whirlwind, and in hail stone.

31 For at the voice of our Lord shall Assur fear being stroken with the rod.

32 And the passage of the rod shall never cease, which our Lord shall make to rest upon him in (e) tymbrels and harps: and in principal battles he shall overthrow them.

33 For * Topheth is prepared since yesterday, prepared of the king, deep, and wide. The nourishments thereof, fire & much wood: the breath of our Lord as a torrent of brimstone kindling it.

* *Hell.*

Chapter 31

The prophet further bewaileth the Jews calamity, into which they shall fall for their confederacy with the Ægyptians. 5. Yet God will protect Jerusalem: 8. and overthrow Senacharib.

(a) Both this Prophet, and afterwards Jeremie admonished the Jews not to trust in the Ægyptians, but they contemning this admonition showed in their deeds that they distrusted God, not believing nor obeying his Prophets: & for the same were at last punished.

(b) In the mean time God destroyed the army of Sennacarib

1 **WOE** to them that go down into Ægypt for help, hoping in horses, and having confidence upon chariots, because they be many: and upon horsemen, because they be very strong: and have (a) not trusted upon the holy one of Israel, & have not sought after our Lord.

Jere. 42.

2 But he that is the wise one hath brought evil, and hath not taken away his words: and he will rise up against the house of the wicked, & against the aid of them that work iniquity.

3 Ægypt, a man, and not God: and their horses, flesh, and not spirit: and our Lord shall bow down his hand, and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

4 Because thus saith our Lord to me: As if a lion should roar, and the lions whelp upon his prey, & when a multitude of shepherds shall come against him, he will not fear at their voice, and of their multitude he will not be afraid: so shall the Lord of hosts descend, (b) to fight upon mount Sion, and upon the little hill thereof.

besieging Jerusalem.
4 Reg. 19. But they
forgot this and many
other examples of
Gods power and
love.

5 As birds that fly, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing and saving.

6 Return as you revolted deeply o children of Israel.

7 For in that day man shall cast away the idols of his silver, and the idols of his gold, which your hands have made you into sin. *Isai. 2.*

8 And Assur shall fall by the sword not of man, and the sword not of man shall devour him, & he shall flee not at the face of the sword: and his young men shall be tributaries:

9 and his strength shall pass away at the terror, & his princes fleeing shall be afraid: our Lord hath said it: whose fire is in Sion, & his furnace in Jerusalem.

Chapter 32

The prophet comforteth the Jews, foreshowing that their king Ezechias will rule well, and prosper; but most especially prophesieth of Christ. 9. That they shall be rejected for persecuting him, 15. and his Church shall prosper.

(a) The fifth part. Of the captivity, and relaxation of the kingdom of Juda: with other afflictions and comforts; but especially of Christ and his Church.

1 **BEHOLD** the king shall reign in justice, & the princes shall rule in judgment. (a)

2 And a man shall be as he that is hid from the wind, and hideth himself from a tempest, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert ground.

3 The eyes of them that see, shall not be dim, and the ears of them that hear, shall harken diligently.

4 And the heart of fools shall understand knowledge, and the tongue (b) of mafflers shall speak readily and plain.

5 He that is unwise shall no more be called prince: neither shall the deceitful be called the greater man:

6 for the fool shall speak foolish things, and his heart shall do iniquity, that he may work simulation, and speak to our Lord deceitfully, and make empty the soul of the hungry, and take away drink from the thirsty.

7 The vessels of the deceitful are most wicked: for he hath framed devises to undo the meek, with the word of lying, when the poor man spake judgment.

8 But the prince will think these things, that are Worthy of a prince, & he shall stand above the dukes.

9 Ye * rich women arise, and hear my voice: ye confident daughters give ear to my speech.

10 For after days, & a year you shall be troubled that have confidence: for the vintage is at an end, the Gathering will no more come.

11 Be astonished ye rich women, be troubled ye confident: strip you, and be confounded, gird your loins.

12 Mourn upon your breasts, upon the country Worthy to be destroyed, upon the fruitful vineyard.

13 upon the ground of my people shall Thorns and briars come up: how much

(b) Albeit many things in this and other places pertain first and literally to the old testament: yet all are in figure, and some things have no other literal sense but of the new testament. As this prophecy of maffling, or unperfect tongues, to speak readily, is fulfilled in the Church of Christ; plainly and distinctly confessing all Mysteries of Catholic faith and religion: and the like, which can not be verified in the Jewish people.

* Noble cities of Juda.

more upon all the houses of joy, of the city rejoicing?

14 For the house is forsaken, the multitude of the city is left, darkness and palpableness are made upon the dens forever.

15 The joy of wild asses the pastures of flocks, until the spirit be poured out upon us from on high: and the desert shall be as Charmel, and Charmel shall be reputed for a forest.

16 And judgment shall dwell in the wilderness, and justice shall sit in Charmel.

17 And the work of justice shall be peace, and the service of justice silence, and security forever.

18 And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.

19 But hail in falling upon the forest, and the city shall be humbled with lowness.

20 Blessed are ye, that sow upon all waters, sending in the foot of the ox and the ass.

ANNOTATIONS

Chapter 32

This & many other prophecies pertain to the old testament as in figure, alluding to the history, but principally to Christ, and his Church.

Pref. of prophetic Books.

What the words, Judgment and Justice signify.

Definition of Judgment and Justice as they are used in the holy Scriptures. Both

1. *The king shall reign.*) Some expound this whole passage of Ezechias, or Josias Kings of Juda, and of the chief princes under them: but so great effects, as be here prophesied, were not fully verified in them, but as in figure only of a more excellent king, and his principal servants, that should follow afterwards. For albeit these were very good Kings, and had good and wise counselors, & governors under them: yet they had not that perfect judgment, nor performed that complete justice, Whereby the subjects enjoyed such peace, rest, safety, and consolation, as be here described, by the metaphors, and similitudes of men hid from wind, safe from tempest, refreshed with waters in their heat, and shadowed by a rock from the burning Sun in the desert, with the like. And therefore St. Jerome, and other Christian Doctors understand it of Christ, who hath most perfect judgment and justice; and of his Apostles, and other Pastors of his Church, who by unction of the holy Ghost, participate more abundantly of Christs grace, then did the priests, & other rulers in the old testament. And so Christian people receive these benefits of peace, rest, protection, refreshing in soul, & conscience, & other spiritual comforts in Christ, by the mysteries of the new Testament, which the faithful of the old Testament could not receive, by their Kings & princes, nor by priests and prophets of that time. The same we might deduce of innumerable other places of this & other Prophets: but it is not our purpose to explicate much in this Edition.

1. *Reign in justice: and rule in judgment.*) Here also to avoid prolixity, we may once note that these words: *Judgment*, and *Justice*, have a far other higher and more excellent signification in holy Scriptures (where they most frequently occur) then in profane writings, and natural or moral philosophical discourses. For Philosophers, such as Plato and Aristotle, could reach no further then to natural reason, which they called right judgment: and to moral equity, which in general they named justice. But the holy Ghost by these words Revealeth most high spiritual mysteries, known by faith, most comfortable to mens souls, relieving and refreshing the consciences of penitents in this life, & replenishing the just with unspeakable gladness in eternal Glory. Therefore in the sense usual in holy Scripture, Judgment is the act of the mind, or understanding, discerning what is right, just, & agreeing to reason: And Justice is the rectitude of the will, doing conformably to right direction of the mind, or understanding. And so these words are applied to signify both Gods, and just mens actions. As that which God

applied to Gods,
and mens actions.

Explication of the
text.

mercifully decreed in eternity, and promised after the fall of man, to do for mankind, as convenient for his Divine Power, Wisdom, Justice, Mercy, & Goodness; wit all the means which he ordained for effecting the same, is called his Judgment; and the performing and accomplishment thereof, so far as is of his part, is called his Justice. Also that which any man discusseth, discerneth, and determineth in his understanding, as right, or reasonable in supernatural things, is called his spiritual judgment; and that which he doth of his freewill according to the same right judgment, is called his justice. So in this place the Prophet forshoweth, that Christ our *King will reign in justice*, that is, perform and fulfill all that he, as God with the Father & the holy Ghost, decreed for Redemption, Justification and Salvation of men. And *the princes*, his Apostles and other Pastors, *shall rule in judgment*: that is, discern and judge, what is right and good for themselves, and the people in respect of their souls, and eternal salvation.

Chapter 33

Sennacherib besieging and threatening Jerusalem, shall be overthrown by Angels. 13. that both wicked arrogant infidels may feel the hand of God, and faithful sinners repenting after great terror be comforted.

(a) Sennacarib spoiled all the kingdom of Israel, and all Juda saving Jerusalem, which he also besieged, reproaching and despising God: but himself was therefore spoiled, and despised.

(b) Fidelity in performing promises of good things temporal and spiritual.

(c) Messengers sent to procure peace shall mourn, because they can not obtain it.

1 **WOE** to thee (a) that spoilst, shalt not thy self also be spoiled? and that despisest shalt not thy self also be despised? when thou shalt have ended spoiling, thou shalt be spoiled: when being wearied thou shalt cease to contemne, thou shalt be contemned.

2 O Lord have mercy upon us: for we have expected thee: be our arm in the morning, and our salvation in the time of our tribulation.

3 At the voice of the Angel the peoples fled, and at thy exaltation the nations are dispersed.

4 And your spoils shall be gathered together as the locust is gathered, as when the ditches shall be full thereof.

5 Our Lord is magnified, because he hath dwelt on high: he hath filled Sion with judgment and justice.

6 And there shall be (b) faith in thy times: riches of salvation wisdom and knowledge: the fear of our Lord that is his treasure.

7 Behold they that see shall cry without, (c) the angels of peace shall weep bitterly.

8 The ways are dissipated, the passenger by the path hath ceased, the covenant is made frustrate, he hath rejected the cities, he hath not esteemed the men.

9 The land hath mourned, and languished: Libanus is confounded, and become fowl, and Saron is made as a desert: and Basan is shaken, & Carmel.

10 Now will I rise up, saith our Lord: now will I be exalted, now will I be lifted up.

11 You shall conceive heat, you shall bring forth stubble: your spirit as fire shall devour you.

12 And the peoples shall be as ashes of a great fire, Thorns gathered together shall be burned with fire.

13 Hear ye that are far off, what things I have done, and ye that are near, know

my strength.

14 The sinners are terrified in Sion, trembling hath possessed the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with Everlasting heats?

15 He that walketh in justices, and speaketh truth, that casteth away avarice of oppression, and shaketh his hands from all gift, that stoppeth his ears left he hear blood, and shutteth his eyes that he may see no evil.

Psal. 14.

16 This man shall dwell on high, the munitions of rocks shall be his highness: bread is given to him, his waters are faithful.

17 His eyes shall see the king in his beauty, they shall see the land far of.

18 Thy heart shall meditate fear: where is the learned? where is he that pondereth the words of the law? where the teacher of little ones?

1. Cor. 1.

19 The unwise people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.

(d) Both prophecies & histories testify that terrene Jerusalem was subject to destruction, and was destroyed, and therefore this is necessarily to be understood of the Church of Christ, against which hell gates shall never prevail.

20 Look upon Sion the city of our solemnity: thine eyes shall see Jerusalem, a rich habitation, a tabernacle (d) that can not be transferred: neither shall the nails thereof be taken away forever, and all the cords thereof shall not be broken:

21 because only there our Lord is magnificent: a place of floods, rivers most broad and wide: no ship of rowers shall pass by it, neither shall the great galley pass thereby.

22 For the Lord is our judge, the Lord is our lawmaker, the Lord is our king: he will save us.

23 Thy cords are loosed, and they shall not prevail: thy mast shall be so, that thou canst not spread the sign. Then shall the spoils of many preys be divided: the lame shall take the spoil.

24 Neither shall the neighbor say: I am feeble. The people that dwelleth therein, iniquity shall be taken away from them.

Chapter 34

A prophecy of the destruction of the whole world, at the day of Judgment, 5. and in particular of Idumea, 9. & Jerusalem, as figures thereof.

(a) God willeth as well the gentiles that were far off, to come near.

1 **COME** (a) near ye Gentiles, and hear, and ye (b) peoples attend let the earth hear, & the fullness thereof, the round world, and every spring thereof.

(b) As also the Jews, that were his peculiar people all to attend that he will destroy this whole world, before the general Judgment.

2 Because the indignation of our Lord is upon all Gentiles, and fury upon all their hosts: he hath killed them, & given them into slaughter.

3 Their slain shall be cast forth, and out of their carcasses shall rise a stench: the mountains shall melt with their blood.

4 And all the host of the heavens shall melt away, and the heavens shall be folded together as a book: and all their host shall fall away as the leaf falleth from the vine, and from the fig tree.

5 Because my sword is inebriated in heaven: behold it shall descend upon

Idumea, and upon the peoples of my slaughter to judgment.

(c) No defense of strong places (signified by Bosra) shall save any men from destruction in the day of Judgment.

6 The sword of our Lord is filled with blood, it is fatted of the blood of lambs and buck goats, of the blood of rams full of marrow: for the victim of our Lord is in (c) Bosra, & a great slaughter in the land of Edom.

7 And the unicorns shall come down with them, and the bulls with the mighty: their land shall be drunk with blood, & their ground with the fatness of fat ones.

(d) In the mean time, as a figure thereof Sion shall be destroyed and therefore the metaphorical destruction following rather pertaineth to the state of the damned in the next world than to the afflicted in this life.

8 Because it is the day of the revenge of our Lord, the year of retributions of the judgment (d) of Sion.

9 And the torrents thereof shall be turned into pitch, and the ground thereof into brimstone: & the land thereof shall be into burning pitch.

10 Night and day it shall not be quenched, the smoke thereof shall go up forever: from generation unto generation it shall be desolate, there shall none pass by it world without end.

11 The onocrotalus, and hedgehog shall possess it: & the ibis, and the raven shall dwell in it: and a measure shall be stretched out upon it, to bring it to nothing, and a plum line unto desolation.

12 The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be as nothing.

13 And Thorns and nettles shall grow up in the houses thereof, and the thistle in the munitions thereof: and it shall be the couch of dragons, and the pasture of ostriches.

14 And spirits shall meet the onocentaurus, and the satyr shall cry one to the other, there hath the lamia lien, and found her self rest.

15 There hath the hedgehog had an hole, and brought up whelps, and digged round about, and cherished them in the shadow thereof: thither are the kites gathered together, one to another.

16 Search ye diligently in the book of our Lord, and read: one of them hath not wanted, one hath not sought for the other, because that which proceedth out of my mouth, he hath commanded, and his spirit the same hath gathered them.

17 And he hath cast them a lot, and his hand hath divided it unto them by measure: they shall possess it forever, in generation & generation they shall dwell therein.

Chapter 35

Gentiles converted to Christ shall much rejoice, 5. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life Everlasting.

(a) An evident prophecy of the conversion of Gentiles. In whom the Church shall continually spring & flourish.

1 **THE** (a) desert and the land without passage shall be glad, & the wilderness shall rejoice, and shall flourish as the lily.

2 Springing it shall spring, & shall rejoice joyful and praising: the Glory of Libanus is given to it, the beauty of Carmel, and Saron, they shall see the Glory of our Lord, and the beauty of our God.

(b) Christ leaning all logical arguments, proved himself to be Messias by his works. *If ye believe not me* (sayth our B. Saviour) *believe my works.* Joan. 10. v. 38.

- 3 Encourage ye the loose hands, & strengthen the weak knees.
- 4 Say to the fainthearted: Take courage, and fear not: behold your God shall bring revenge of retribution: God himself will come and will save you.
- 5 Then shall (b) the eyes of the blind be opened, and the ears of the deaf shall be open.
- 6 Then shall the lame leap as an hart, and the tongue of the dumb shall be opened: because waters are cut out in the desert, and torrents in the wilderness.
- 7 And that which was dry land, shall be as a pool, and the thirsty ground as fountains of waters. In the dens wherein dragons dwelt before, shall spring up the greenness of reed and bulrush.
- 8 And a path and a way shall be there, and it shall be called the holy way: the polluted shall not pass by it, and this shall be unto you a direct way, so that fools can not err by it.
- 9 The lion shall not be there, and the Naughty beast shall not go up by it, nor be found there: and they shall walk that shall be delivered.
- 10 And the redeemed of our Lord shall be converted, and shall come into Sion with praise, and Everlasting joy shall be upon their head: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

*Mat. 15.
Mar. 7.
Isc. 7.*

Chapter 36

Sennacherib king of Assyrians having taken other cities in Jewry, besiegeth and threatneth Jerusalem; 4. reproacheth king Ezechias; 7. blasphemeth God; 13. and terrifieth the people.

(a) That which the prophet had foretold by way of prophecy, now he recordeth by way of history, & therefore these four next chapters are inserted in the fourth book of Kings. ch. 18. 19. and 20. almost in the same words, & an abridgement thereof 2. Paral. 32.

- 1 AND it came to pass (a) in the fourteenth year of king Ezechias, Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them.
- 2 And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the water conduit of the upper pool in the way of the fullers field.
- 3 And there came out to him Eliacim the son of Hellcias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the commenter.
- 4 And Rabsaces said to them: tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, whereupon thou dost trust?
5 or by what counsel or force art thou disposed to rebel? upon whom hast thou confidence, that thou art revolted from me?
- 6 Lo thou dost trust upon this broken staff of reed, upon Ægypt: upon which if a man leane, it will enter into his hand, and pierce it: so is Pharao the king of Ægypt to all that trust in him.
- 7 But if thou wilt answer me: We trust in our Lord God: is it not he (b) whose excelses and altars Ezechias hath taken away, and he said to Juda and Jerusalem: Before this altar shall you adore?
- 8 And now deliver thyself to my lord the king of the Assyrians, & I will give thee two thousand horses, neither shalt thou be able of thyself to give riders for

*4. Reg. 18.
2 Par. 32.*

(b) Such is the blindness, and malice of infidels, that they confound things done to destroy Idolatry, as if the same were

against God.

them.

9 And how wilt thou abide the face of the judge of one place, of the lesser servants of my Lord? But if thou trust in Ægypt, in chariots and in horsemen:

10 and now am I come up without the Lord unto this land to destroy it? The Lord said to me: go up against this land, & destroy it.

11 And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: speak not to us in the Jews language in the ears of the people, that is upon the wall.

12 And Rabsaces said to them: Why, did my lord send me to thy lord and to thee, to speak all these words; and not rather to the men, that sit on the wall; that they may eat their own dung, and drink the urine of their feet with you?

13 And Rabsaces stood, & cried with a loud voice in the Jews language, and said: Hear ye the words of the great king, the king of Assyrians.

14 Thus saith the king: Let not Ezechias seduce you, for he shall not be able to deliver you.

15 And let not Ezechias give you confidence upon the Lord, saying: Our Lord delivering will deliver us, this city shall not be given into the hand of the king of Assyrians.

(c) do that is profitable for you. 4. Reg. 18. v. 31.

(d) many in Samaria served false gods which could not defend them: others served God Almighty who for their good suffered them to be afflicted.

16 Hear not Ezechias: for thus saith the king of Assyrians, do (c) a blessing with me, and come forth to me, and eat ye every man of his own vineyard, and every man of his own fig tree, and drink ye every man the water of his own cistern,

17 till I come and take you away to a land, that is as your own, a land of corn and of wine, a land of bread and vineyards.

18 Neither let Ezechias trouble you, saying: Our Lord will deliver us. Why, have the gods of the nations delivered every one their land out of the hand of the king of Assyrians?

19 Where is the god of Emath, and Arphad? where is the god of Sepharvaim? have they delivered (d) Samaria out of my hand?

20 Who is there of all the gods of these lands, which hath delivered their land out of my hand, that the Lord can deliver Jerusalem out of my hand?

21 And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

22 And Eliacim the son of Hellcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the commentor, went in to Ezechias their garments rent, and told him the words of Rabsaces.

Chapter 37

King Ezechias requesteth the prayers of Isaie the prophet, 6. who assureth the king of Gods help. (8. In the mean time the enemies threatening and blaspheming, 14. King Ezechias prayeth) 21. God promiseth to protect Jerusalem: 36. and by an Angel killeth in one night an hundred eighty five

thousand Assyrians. 37. Their king returneth to Ninive and is slain by his own sons.

(a) Renting or cutting of garments was a ceremony to show internal sorrow;)

(b) And sackcloth was an habit of penitents for sins.

1 **AND** it came to pass, when king Ezechias had heard it, he (a) rent his garments, and was wrapped in (b) sackcloth, & entered into the house of our Lord.

4. Reg. 39.
2. Par. 32.

2 And he sent Eliacim which was over the house, and Sobna the scribe, and the ancients of the priests covered with sack clothes to Isaie, the son of Amos the prophet,

3 and they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: because the children are come even to the birth, and there is not strength to bring forth.

4 If by any means our Lord thy God will hear the words of Rabsaces, whom the king of Assyrians his Lord hath sent to blaspheme the living God, & to upbraid with words which our Lord thy God hath heard: lift up prayer therefore for the remnant that are left.

5 And the servants of Ezechias came to Isaie.

6 And Isaie said to them: Thus shall you say to your master: Thus saith our Lord: Fear not at the face of the words, which thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed me.

7 Behold, I will give him a spirit, and he shall hear a message, and shall return to his country, and I will make him fall by the sword in his own country.

8 And Rabsaces returned, and found the king of Assyrians fighting against Lobna. For he heard that he was departed from Lachis,

9 and he heard of Tharaca the king of Æthiopia, them that said: He is come forth to fight against thee. Which when he had heard, he sent messengers to Ezechias, saying:

10 Thus shall you say to Ezechias the king of Juda, speaking: Let not thy God deceive thee, in whom thou hast confidence, saying: Jerusalem shall not be given into the hand of the king of the Assyrians.

11 Lo thou hast heard all things the Kings of the Assyrians have done to all countries, which they have subverted, and canst thou be delivered?

(c) That which happened to all these infidel Kings, fell also upon Sennacharib king of Assyrians shortly after he had thus bragged, or rather greater ruin and misery. v. 36. & 38.

12 Why, have the gods of the nations delivered them, whom my fathers have subverted, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar?

13 (c) Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, & Ava?

14 And Ezechias took the letters of the hand of the messengers, and read them, and went up into the house of our Lord, and Ezchias laid them open before our Lord.

15 And Ezchias prayed to our Lord, saying:

16 O Lord of hosts God of Israel, which sittest upon the Cherubs, thou art the only God of all the kingdoms of the earth, thou hast made heaven and earth.

17 Incline o Lord thine ear, and hear: open o Lord thine eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18 For in very deed, o Lord, the Kings of the Assyrians have made lands desolate, and the countries of the same.

19 And they have given their gods to fire: for they were not gods, but the works of mens hands, wood & stone: & they brake them in pieces.

20 And now o Lord our God save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

21 And I say the son of Amos sent to Ezechias, saying: Thus saith our Lord the God of Israel: For the things that thou prayed me concerning Sennacherib the king of Assyrians:

22 this is the word which our Lord hath spoken upon him: The virgin daughter of Sion hath despised thee, and scorned thee: the daughter of Jerusalem hath wagged the head after thee.

23 Whom hast thou upbraided, and whom hast thou blasphemed, and upon whom hast thou exalted voice, and lifted up the height of thine eyes? To the holy one of Israel.

24 By the hand of thy servants thou hast upbraided our Lord: and hast said: In the multitude of my chariots have I climbed the height of mountains, the tops of Libanus: and I will cut down the high cedars thereof, & the chosen fir trees thereof, and will enter to the top of the height thereof, to the forest of his Carmel.

25 I have digged, and drunken the water, and have dried up with the step of my foot all the rivers of the rampiers.

26 Why, hast thou not heard, what I have done to him of old? from ancient days have I formed it: and now I have brought it to effect: and it is made to the rooting out of little hills bickering together, and of fenced cities.

27 The inhabitants of them with shortened hand have trembled, and are confounded: they are become as hay of the field, and grass of the pasture ground, and herb of the house tops, which hath withered before it was ripe.

(d) He turneth his speech to Ezechias.

28 I have known thy habitation, and thy going out, and thy coming in, and thy madness against me.

29 When thou didst rage against me, thy pride ascended into mine ears: therefore I will put a ring in thy nostrils, and a bit in thy lips, & will bring thee back into the way, by which thou camest.

30 (d) But to thee this shall be a sign: eat this year the things that grow of themselves, and in the second year eat fruits: but in the third year sow and reap, & plant vineyards, and eat the fruit of them.

31 And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward:

32 because out of Jerusalem there shall a remnant go forth, and salvation from mount Sion: the zeal of the Lord of hosts shall do this.

33 Therefore thus saith our Lord concerning the king of the Assyrians: He shall not enter this city, and he shall not shoot arrow there, and shield shall not occupy it, and he shall not cast rampier about it:

34 In the way that he came, by the same he shall return, and into this city he

shall not enter, saith our Lord.

35 And I will protect this city, that I may save it for Mine own sake, and for Davids sake my servant.

36 And the Angel of our Lord came forth, and stroke in the camp of the Assyrians an hundred eighty five thousand. And they arose in the morning, and behold, all were carcasses of dead men.

*Tob. 1.
Eccli 48. 1
Mac. 7. 2
Mac. 8.*

37 And he went out, and departed, and Sennacherib the king of the Assyrians returned, and dwelt in Ninive.

38 And it came to pass, when he adored in the temple of Nesroch his god, Adramelech and Sarasar his sons stroke him with the sword: and they fled into the land of Ararat, & Asarhaddon his son reigned for him.

ANNOTATIONS

Chapter 37

Merits of Saints do profit the living.

The Protestants evasion.

God promised to protect the city of Jerusalem from certain dangers, but not perpetually.

The Protestants gloss is ill grounded.

This similitude doth not prove but explain the truth otherwise proved.

35. *For Davids sake.*) We have here a manifest example that the merits of Saints departed forth of this world, do profit the living: God protecting Jerusalem not only for his own, but also for his servant Davids sake. Against which plain sense, Protestants denying merits and prayers of Saints, seem to have no better evasion, then this silly shift, feigned without warrant of holy Scripture, or ancient Father; to interpret these words, *for Davids sake* to signify, *for Gods promise sake made to David*. But if they be demanded, where and when God promised to David, that he would protect and save the city of Jerusalem from sacking by enemies, or from ruin, they can never show it. God made David conqueror of Jerusalem, extirpating there the Jebusites, who until his time kept the tower of Sion (2. Reg. 5. v. 7.) & protected the same city all his time, and long after. And in certain particular dangers, promised to Achaz a wicked king (Isaie. 7.) and to this good king Ezechias here (& 4. Reg. 19.) that he would save and deliver Jerusalem, from the particular distresses wherein it was at those times, but he promised not this to king David. Neither did God make a general promise to protect that city perpetually. For if he had so promised, it should not have been subdued, brought into captivity, & defaced as it was by the Babylonians. And therefore this gloss of Protestants is built upon false ground. And the words are as manifest, as if the kings Majesty should say: I will protect the city of London, that I may save it for mine own sake, and such my former subjects sake, that have faithfully heretofore served their Kings. Or if he should say: I will protect such a nobleman's chief Manor place for mine own sake, & for such his progenitors sake, who served me loyally. Whereby is plainly signified, that the king doth this favor not only for his own sake, but also for the merits of some that lived there, and deserved well before. Neither do we produce this similitude to prove that is in controversy, but to explain the Catholic doctrine, apparent by this text, and approved by the ancient Fathers, and the whole Church of God.

*Bible.
1603.*

4. Reg. 25.

Chapter 38

Ezechias being sick, and advertised by the prophet that he shall then die, by prayer obtaineth prolongation of life: 6. with promise of victory, confirmed by a sign. 9. For which he rendereth thanks to God with a Canticle of praise.

(a) After the Assyrians were slain king Ezechias was visited with

1 IN (a) those days Ezechias was sick even to death, and Isaie the son of Amos the prophet, went in unto him, and said to him: Thus saith our Lord: Take order with thy house, for (b) thou shalt die, and shalt not live.

*4. Reg. 20.
2. Par. 32.*

dangerous sickness, to keep him in the fear of God lest much joy should bring him into oblivion, of his duty.

(b) It was first revealed to the Prophet that the kings sickness was deadly.

(c) Secondly that God would add 15. years to his life: which could not be said, *to be added*, except his life according to natural causes, had been at an end. *St. Aug. li. 6. c. 17. de Gen ad lit.*

(d) In this Canticle the king reciteth his afflictions of mind, for that he should part out of this world, in the flower of his age.

(e) And without children for Manasses was born three years after being 12. years old when he began to reign. *4 Reg. 21.*

(f) The prophet ordained this

2 And Ezechias turned his face to the wall, and prayed to our Lord,

3 and said: I beseech thee Lord, remember I pray thee how I have walked before thee in truth, and in a perfect heart, and have done that which is good in thine eyes. And Ezechias wept with great weeping.

4 And the word of our Lord was made to Isaie, saying:

5 go, & tell Ezechias: Thus saith our Lord the God of David thy father: I have heard thy prayer, and seen thy tears: Lo (e) I will add upon thy days fifteen years:

6 and out of the hand of the king of the Assyrians will I deliver thee: and this city, and will protect it.

7 And this shall be a sign to thee from our Lord, that our Lord will do this word, which he hath spoken:

8 Behold I will make the shadow of the lines return, by the which it is now gone down in the dial of Achaz in the sun, backward ten lines. And the Sun returned ten lines by the degrees whereby it was gone down.

9 The scripture of Ezechias the king of Juda, when he had been sick, and was recovered of his infirmity.

10 I have said: (d) In the midst of my days shall I go to the gates of hell. I have sought the residue of my years.

11 I have said: I shall not see our Lord God in the land of the living. I shall behold man no more, and the inhabiter of rest.

12 My (e) generation is taken away; and is wrapped together from me, as the tent of shepherds:

My life is cut of, as by a weaver: whiles I yet began he cut me off: from morning until night thou wilt make an end of me.

13 I hoped until morning, as a lion so hath he broken all my bones:

From morning until Evening thou wilt make an end of me.

14 As a young swallow so will I cry, I will meditate as a dove: Mine eyes are weakened, looking on high:

Lord I suffer violence, answer for me.

15 What shall I say, or what shall he answer me, whereas himself hath done it?

I will recount to thee all my years in the bitterness of my soul.

16 Lord if Mans life be such, and the life of my spirit in such things, thou shalt chasten me, and shalt quicken me.

17 Behold in peace is my bitterness most bitter:

But thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

18 Because hell shall not confess to thee, neither shall death praise thee: they that go down into the lake, shall not expect thy truth.

19 The living the living he shall confess to thee, as I also this day: the father shall make thy truth known to the children.

20 O Lord save me, and we shall sing our Psalms all the days of our life in the

medicine:

house of our Lord.

(g) and the king also demanded a sign before he song the Canticle.

21 And Isaie commanded (f) that they should take a lump of figs, & plaster it upon the wound, and he should be healed.

22 And Ezechias said (g) : What shall be the sign that I shall go up into the house of our Lord?

Chapter 39

The king of Babylon sent legates, to visit king Ezechias, and congratulate his recovery of health. 2. He showeth them all his riches, 5. for which Isaie reprehendeth him: and prophesieth that the Babylonians will spoil Jerusalem.

1 **AT THAT** time Merodach Baladan the son of Baladan, king of Babylon, sent letters & gifts to Ezechias: for he had heard that he had been sick, and was recovered.

4 Reg. 20.

(a) In this honorable embassage Ezechias rejoiced immoderately; and unwisely showed his treasures, which therefore the prophet reprehended. And upon this occasion prophesied that the Babylonians should carry away all that treasure, and his children into captivity.

2 And Ezechias (a) rejoiced upon them, and he showed them the storehouse of aromatical spices, and of silver, and of gold, and of sweet odors, and of the best ointment, and all the storehouses of his furniture, and all things that were found in his treasures. There was not any thing, which Ezechias showed them not in his house, and in all his dominion.

3 But Isaie the prophet went in to Ezechias the king, and said to him: What said these men, and from whence came they to thee? And Ezechias said: From a far country they came to me, from Babylon.

4 And he said: What saw they in thy house? And Ezechias said all things that are in my house have they seen, there was not any thing, which I have not showed them in my treasures.

5 And Isaie said to Ezechias: Hear the word of the Lord of hosts.

6 Behold the days shall come: and all things that are in thy house, and that thy fathers have laid up for treasure until this day, shall be taken away into Babylon: there shall not any thing be left, saith our Lord.

7 And of thy children, which shall come forth of thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

8 And Ezechias said to Isaie: The word of our Lord which he hath spoken is good. And he said: (b) Only be there peace and truth in my days.

(b) Not for want of affection towards his posterity, but Seeing he durst not request more, he prayed for peace in his own days.

Chapter 40

The prophet comforteth the people with Christs coming to remit sins. 3. Before whom St. John Baptist shall preach penance. 6. showeth Mans imbecility. 9. Gods Majesty, 18. the vanity of idols: 27. and fall of them that fear not God.

1 **BE** (a) comforted, be comforted my people, saith your God.

2 Speak to the heart of Jerusalem, and call to her: because her malice is accomplished, her iniquity is forgiven: she hath received of the hand of our Lord double for all her sins.

The sixth part. Of the delivery from sin by Christ.

(a) The prophet alludeth to the comfort of the Jews, when they should be delivered from captivity of Babylon: but

| | | |
|--|---|--|
| <p>principally prophesieth of Mans delivery from sin by Christ.</p> | <p>3 (b) The voice of one crying in the desert: Prepare the way of our Lord, make straight the paths of our God in the wilderness.</p> | <p><i>Mat. 3. Mar. 1. Luc. 3. Joan. 1.</i></p> |
| <p>(b) An evident prophecy of St. John Baptist.</p> | <p>4 every valley shall be exalted, and every mountain and little hill shall be humbled, & crooked things shall become straight, and rough ways, plain.</p> | |
| | <p>5 And the Glory of our Lord shall be revealed, and all flesh together shall see, that the mouth of our Lord hath spoken.</p> | |
| | <p>6 The voice of one saying: Cry. And I said: What shall I cry? all flesh is grass, and all the Glory thereof as the flower of the field.</p> | <p><i>Iac. 1. 1. Pet. 1.</i></p> |
| | <p>7 The grass is withered, and the flower is fallen, because the spirit of our Lord hath blown on it. In deed the people is grass:</p> | |
| <p>(c) This is also manifest of Christs preaching in the mountain: & of his Apostles, and Apostolical preachers.</p> | <p>8 the grass is withered, and the flower is fallen: but the word of our Lord abideth forever.</p> | |
| | <p>9 (c) upon an high mountain get thee up, thou that evangelizest to Sion: exalt the voice in strength, which evangelizest to Jerusalem: exalt it, fear not. Say to the cities of Juda: Behold your God:</p> | <p><i>Mat. 5.</i></p> |
| | <p>10 behold our Lord God shall come in strength, and his arm shall have dominion: behold his reward is with him, and his work before him.</p> | |
| | <p>11 As a shepherd shall he feed his flock: in his arm shall he gather together the lambs, and in his bosom shall he lift them up, and them with young himself shall carry.</p> | <p><i>Joan. 10.</i></p> |
| <p>(d) Gods power and benevolence in creating & governing all this world, is a sign that he both can and will bestow these great benefits of grace upon all nations.</p> | <p>12 (d) Who hath measured the waters with his fist, and pondered the heavens with a span? who hath poised with three fingers the huge greatness of the earth, and weighed the mountains in weight, and the little hills in balance?</p> | |
| | <p>13 Who hath helped the spirit of our Lord? or who hath been his counselor, and showed to him?</p> | <p><i>Rom. 11. 1. Cor. 2.</i></p> |
| | <p>14 With whom hath he taken counsel, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and showed him the way of prudence?</p> | |
| | <p>15 Behold the Gentiles are as a drop of a bucket, and are reputed as * the moment of a balance: behold the islands are as a little dust.</p> | <p><i>* least dust, or atomus.</i></p> |
| | <p>16 And Libanus shall not suffice to kindle the fire, and the beasts thereof shall not be sufficient for holocaust.</p> | |
| | <p>17 all nations as if they were not, so are they before him, and they are reputed of him as nothing, and a vain thing.</p> | |
| | <p>18 To whom then have you made God like? or what image will you set to him?</p> | |
| | <p>19 Hath the artificer cast a sculpture? or hath the goldsmith figured it with gold, or the silversmith with plates of silver?</p> | <p><i>Act. 17.</i></p> |
| <p>(e) From the beginning the law of nature, afterwards the law of Moyses taught that he which made the world is God.</p> | <p>20 Strong wood, and that which will not putrify hath he chosen: the wise artificer seeketh how he may set up a sculpture which may not be moved.</p> | |
| | <p>21 Why, (e) do you not know? why, have you not heard? why, hath it not been told you from the beginning? Have you not understood the foundations of the earth?</p> | |
| | <p>22 He that sitteth upon the compass of the earth, and the inhabitants thereof are</p> | |

(f) Wisest
Philosophers know
nothing neither can
consist but by him.

as locusts: he that stretcheth out the heavens as nothing, & spreadeth them as a tent to dwell in.

23 He that maketh (f) the searchers of secrets as if they were not, that hath made the judges of the earth as a vain thing:

24 and in deed their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they have withered, and a whirlwind shall take them away as stubble.

25 And to whom have ye likened me, and made me equal, saith the holy one?

26 Lift up your eyes on high, and see who hath created these things: he that bringeth out the host of them in number, and calleth them all by name: by the multitude of his force and strength, and power, not one of them was missing.

Psa. 146.

27 Why sayest thou Jacob, and speakest thou Israel: My way is hid from our Lord, and my judgment is passed over of my God?

28 Why knowest thou not, or hast thou not heard? our Lord is God Everlasting, which hath created the ends of the earth: he shall not fail, nor labor, neither is there searching out of his wisdom.

29 Which giveth strength to the weary: and to them that are not, multiplieth force and strength.

30 Children shall faint, and labor, and young men shall fall by infirmity.

31 But they that hope in our Lord shall change their strength, they shall take wings as eagles, they shall run & not labor, they shall walk and not faint.

Chapter 41

God pleading against idolaters, showeth his power and Goodness by his benefits bestowed upon the Jews; 17. with promise of perpetual protection. 21. whereas their vain idols can no way profit them.

(a) Gods
expostulation with
Islands, & other
Gentiles living in
Idolatry, which
implieth a prophecy
of their conversion
to Christ, pertaineth
amongst others very
particularly to our
great Brit any the
greatest & most
renowned Island of
Europe. *See D.
Bristow. Mot. 11.*

1 **LET** (a) the islands hold their peace before me, and the Gentiles change their strength: let them come near, and then speak, let us approach to judgment together.

2 Who hath raised the just from the East, hath called him that he should follow him? he shall give the Gentiles in his sight, and he shall obtain Kings: he shall give them as it were dust to his sword, as stubble taken violently with the wind, to his bow.

3 He shall pursue them, he shall pass in peace, there shall no path appear after his feet.

4 Who hath wrought and done these things, calling the generations from the beginning? I the Lord, the first and the last I am.

*Apoc. 1.
& 22.*

5 The islands have seen, and have been afraid, the ends of the earth have been astonished, they have approached, and come near.

6 every one shall help his neighbor, and shall say to his brother: Be strong.

7 The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for soldering: and he strengthened it with nails,

that it should not be moved.

8 And thou Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend:

9 in whom I have taken thee from the ends of the earth, and from the far parts thereof have called thee, and said to thee; Thou art my servant, I have chosen thee, and have not cast thee away.

10 Fear not, because I am with thee: decline not, because I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just one hath sustained thee.

11 Behold all that fight against thee shall be confounded and ashamed, they shall be as if they were not, and the men shall perish that gainsay thee.

12 Thou shalt seek them, and shalt not find, the men thy rebels: they shall be as if they were not: and as consumption the men that war against thee.

13 Because I am the Lord thy God taking thy hand, and saying to thee: Fear not, I have helped thee.

14 Fear not thou (b) worm of Jacob, ye that are dead of Israel: I have helped thee, saith our Lord: and thy Redeemer the holy one of Israel.

15 I have made thee as a new threshing wayne, having teeth like a saw: thou shalt thresh the mountains, and break them in pieces: and shalt make the little hills as dust.

16 Thou shalt fan them, and the wind shall take them away, and the whirlwind shall disperse them: and thou shalt rejoice in the Lord, in the holy one of Israel thou shalt be joyful.

17 The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I the Lord will hear them, I the God of Israel will not forsake them.

18 I will open rivers in the high hills, and fountains in the midst of plain fields: I will make the desert into pools of waters, and the land not passable into rivers of waters.

19 I will give into the wilderness the cedar, and the thorn, and the myrtle and the olive tree: I will set in the desert the fir tree, the elm, and the box tree together.

20 That they may see, and know, and recount, and understand together that the hand of the Lord hath done this, and the holy one of Israel hath created it.

21 Make your judgment approach, saith the Lord: bring hither, if perhaps you have any thing, said the king of Jacob.

22 (c) Let them come, and tell us what things so ever are to come: tell the former things what they have been: and we will set our heart, and shall know the later ends of them, and tell us the things that are to come.

23 Show what things are to come hereafter, and we shall know that ye are gods. do ye also good or evil, if you can: and let us speak, and see together.

24 Behold, you are of nothing, and your work of that which is not: he is abomination that hath chosen you.

25 I have raised up from the North, and he shall come from the rising of the

(b) You that are as
abjects contemned,
& as dead men in
the world, fear not,
because Christ hath
care to protect, & to
reward you.

(c) Only God, and
those to whom he
Revealeth, can tell
things to come, and
therefore idols can
not foreshow what
shall be, neither
could tell before
hand things that are
already come to
pass.

sun: he shall call upon my name, and shall bring the magistrates as mire, and as the plasterer treading clay.

26 Who hath showed from the beginning, that we may know: and from the beginning that we may say: Art thou just? There is neither that showeth, nor telleth before, nor hearth your words.

27 The first shall say to Sion: Lo I am present, and to Jerusalem I will give an evangelist.

28 And I saw, and neither of these was there any that would consult, and being asked would answer a word.

29 Behold all are unjust, and their works vain: their idols are wind and vanity.

Chapter 42

God the Father is well pleased with his Son. 6. whom he sendeth into this world to teach justice, whereby men are justified. 11. many Gentiles shall be converted. 25. Jews, and other obstinate infidels shall be severely punished.

(a) Christ according to his humanity is the servant of God, by whom all other servants are redeemed, none else being able to satisfy for themselves, much less for others.

1 **BEHOLD** (a) my servant, I will receive him: mine elect, my soul hath pleased itself in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.

Mat. 17.

2 He shall not cry, nor accept person, neither shall his voice be heard abroad.

3 The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment in truth.

Mat. 11.

4 He shall not be sad, nor turbulent, till he set judgment in the earth: and the islands shall expect his law.

5 Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, & the things that spring thereof: that giveth breath to the people, that is upon it, and spirit to them that tread thereupon.

6 I the Lord have called thee in justice, and taken thy hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles.

7 That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, & them that sit in darkness out of the prison house.

8 I the Lord, this is my name: I will not give my Glory to another, and my praise to graven things.

9 The things that were first, Lo they are come: new things also I do show: before they come forth, I will make you hear them.

10 Sing ye to the Lord a new song, his praise is from the ends of the earth: ye that go down to the sea, and you the fullness thereof: ye islands, and inhabitants of the same.

11 Let the desert be exalted and the cities thereof: Cedar shall dwell in houses: ye inhabitants of the Rock, give praise, they shall cry from the top of the mountains.

12 They shall give Glory to the Lord, and shall declare his praise in the islands.

13 The Lord shall go forth as a strong man, as a man of war shall he raise up

(b) Such haughty and covetous minds as expect their Messias to be a worldly and warlike conqueror, that will advance his followers to kingdoms or principedoms, and to abundance of temporal riches, shall be frustrate of their vain hopes. Whereas Christ our Saviour both by example and doctrine teacheth the contrary, willing his followers to learn of him to be poor in spirit meek & humble in heart, & their reward shall be great in heaven, not in earth; they shall be happy not in external, but in eternal Glory.

zeal: he shall shout and cry: over his enemies he shall be strengthened.

14 I have always held my peace, I have kept silence, I have been patient, I will speak as a travailing woman: I will dissipate, and swallow up together.

15 I will make (b) mountains and little hills desolate, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.

16 And I will lead the blind into the way, which they know not: and in the paths, which they have been ignorant of: I will make them walk: I will make darkness before them to be light, and crooked things straight: these words have I done to them, and have not forsaken them.

17 They are turned backward: let them be confounded with confusion, that trust in graven thing, that say to the framed thing, ye are our gods.

18 Hear ye deaf, and ye blind behold to see.

19 Who is blind, but my servant? and deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? and who is blind, but the servant of the Lord?

20 Thou that seest many things, wilt thou not keep them? thou that hast ears open, wilt thou not hear?

21 And the Lord hath been willing to sanctify him, and to magnify the law, and extol it.

22 But the same people is spoiled, and wasted: all are the snare of young men, and they are hid in the houses of prisons: they are made a prey, neither is there to deliver them: a spoil, neither is there that saith: Restore.

23 Who is there among you that will hear this, attend and harken for things to come?

24 Who hath given Jacob into spoil, and Israel to the wasters? hath not our Lord himself, to whom we have sinned? And they would not walk in his ways, & they have not heard his law.

25 And he hath poured out upon them the indignation of his fury, & a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

Chapter 43

God comforteth his Church, promising ever to protect the same: 11. blameth the Jews, expostulating their ingratitude.

(a) Christ calleth, and indueth sinners with grace, without any precedent good work or desire in them, even as he createth of nothing.

(b) In all tribulations and persecutions Christ protecteth his servants, not

1 **AND** now thus saith our Lord that (a) created thee o Jacob, & formed thee o Israel: Fear not, because I have redeemed thee, and called thee by thy name: thou art mine.

2 When thou (b) shalt pass through the waters, I will be with thee, and the floods shall not cover thee: when thou shalt walk in fire, thou shalt not be burnt, and the flame shall not burn in thee:

3 Because I am the Lord thy God the holy one of Israel thy Saviour, I have given Ægypt thy propitiation, Æthiopia and Sale for thee.

suffering them to be tempted further then they may resist if they will. Whereby the Church still remannerth incontaminate, and shall never be destroyed.

4 Since thou becamest honorable in mine eyes, and glorious: I have loved thee, & I will give men for thee, and peoples for thy soul.

5 Fear not, because I am with thee: from the East will I bring thy seed, and from the West I will gather thee.

6 I will say to the North: give: and to the South, Hinder not: bring my sons from afar, and my daughters from the ends of the earth.

7 And every one that invocateth my name, for my Glory have I created him, formed him, and made him.

8 Bring forth the blind people, and having eyes: the deaf, and he hath ears.

9 all the nations are assembled together, and the tribes are gathered: which of you can show this, and shall make us hear the former things? Let them give their witnesses, and be justified, and hear, and say: In very deed.

10 You are my witnesses, saith our Lord, and my servants whom I have chosen: that you may know, and believe me, and understand that I myself am. Before me there hath no god been formed, & after me there shall not be.

11 I am, I am the Lord, and there is no Saviour beside me.

12 I have showed, and have saved: I have made it heard, and there hath been no strange one among you. You are my witnesses, saith our Lord, and I God.

13 And from the beginning I my self, and there is not that can deliver out of my hand: I will work, and who shall turn it away?

14 Thus saith the Lord your Redeemer, the holy one of Israel: For your sake have I sent forth into Babylon, and have plucked down all the bars, and Chaldees glorying in their ships. (c)

15 I the Lord your holy one, that created Israel your king.

16 Thus saith our Lord, that gave a way in the sea, and a path in the vehement waters.

17 Which brought forth the chariot and the house: the arm and the strong: they slept together, neither shall they rise again: they are broken as flax, and are extinct,

18 Remember not former things, and look not on things of old.

19 Behold I make new things, and now they shall spring forth, verily you shall know them: I will make a way in the desert, and rivers in the place not haunted.

20 The beast of the field shall glorify me, the dragons & the ostriches: because I have given waters in the desert: rivers in the place not haunted, that I might give drink to my people, to mine elect.

21 This people have I formed for myself, they shall tell my praise.

22 Thou hast not invocated me o Jacob, neither hast thou labored in men o Israel.

23 Thou hast not offered me the ram of thine holocaust, and with thy victims thou hast not glorified me: I have not made thee to serve in oblation, nor put thee to pain in frankincense.

24 Thou hast not bought me sweet cane for silver, and with the fat of thy

(c) God made Cyrus conqueror of Babylon not for his own sake, but for Israel, that he might release their captivity. For God perpetually disposeth of kingdoms for the good of his Church.

*2 Cor 5.
Apo. 21.*

(d) The sin of Adam contaminating all mankind was not purged by any:

(e) all Patriarchs Priests Prophets & all others sinning; till Christ the innocent lamb came to take away the sin of the world.

victims thou hast not inebriated me. But thou hast made me to serve with thy sins, thou hast put me to pain with thine iniquities.

25 I am, I am he that take clean away thine iniquities for mine own sake, and I will not remember thy sins.

26 Bring me into remembrance, and let us be judged together: tell if thou have any thing that thou mayest be justified.

27 (d) Thy first father sinned, and thy (e) Interpreters have transgressed against me.

28 And I have profaned the holy princes, I have given Jacob to destruction, & Israel to reproach.

Chapter 44

Christ foundeth and establisheth his Church: 6. Inveigheth against idolaters: 26. and promiseth deliverance from the captivity of Babylon.

1 **AND** now hear o Jacob my servant, and Israel whom I have chosen.

Jere. 30. & 48.

2 Thus saith the Lord that made and formed thee, thy helper (a) from the womb: fear not o my servant Jacob, and thou most righteous whom I have chosen.

3 For I will power out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock.

4 And they shall spring the herbs as willows beside the waters running by.

5 This man shall say: I am our Lords: and another man shall call in the name of Jacob, and this will write with his hand, To the Lord: and in the name of Israel he shall be resembled.

6 Thus saith our Lord the king of Israel; and the Redeemer thereof the Lord of hosts: I am (b) the first, and I the last, and beside me there is no God.

Apoc 2. & 22.

7 Who is like to me? let him call and declare: and let him expound me the order, since I appointed the ancient people: the things to come, and that shall be hereafter let them show unto them.

8 Fear ye not, neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God beside me, and a maker, whom I have not known?

9 all the makers of an idol are nothing, and their best beloved things shall not profit them. (c) Them selves are their witnesses, that they do not see, nor understand, that they may be confounded.

10 Who hath formed a god, and molten a sculpture profitable to nothing?

11 Behold, all the partakers thereof shall be confounded: for the makers are of men: they shall all assemble, they shall stand and fear, and shall be confounded together.

12 They iron smith hath wrought with the file, with coals, and with hammers he hath formed it, and hath wrought in the arm of his strength: he shall hunger and faint, he shall not drink water, and shall become weary.

Sup. 13.

(a) Gods election preventeth Mans good endeavor for without grace none could return to God.

(b) Idolaters are foolish in leaving God, who is eternal and to trust in Idols that neither can show what was from the beginning, nor prophecy things to come.

(c) all that is here said of the vanity of Idols & foolish impiety of idolaters, may be referred (saith St. Jerome in this place) unto heresy, and heretics, who artificially devise the fictions of their own doctrines and lying: and adore the things which they know were feigned by themselves neither are so content, but

draw the simple to embrace and adore the same inventions. A little after he showeth, that the Catholic Church of Christ shall be ever free from such Idolatry: quite contrary to Protestants assertion that the Church should have fallen & been in Idolatry many hundred years together.

(d) In all this prophecy of the Church of Christ the prophet alludeth to the history of Jerusalem destroyed by the Chaldees and reedified by permission of Cyrus, & Darius in the times of Aggeus, & Zacharias.

13 The carpenter hath stretched out a rule, he hath formed it with a plain: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.

14 He hath cut down cedars, taken the elm tree, & the oak that stood among the trees of the forest: he hath planted the pine tree, which the rain nourished.

15 And it was made a fire for men: he took of them, and was warmed: and kindled them, and baked bread: but of the rest he wrought a god, and adored: he made a sculpture, and bowed down before it.

16 Half he burnt with fire, and of the half broiled he flesh & eat it: he sod pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

17 But the rest thereof he made a god, and a sculpture to himself: he boweth before it, and beseecheth, saying: Deliver me, because thou art my God.

18 They have not known, nor understood: for they have forgotten, that their eyes could not see, and that they could not understand with their heart.

19 They do not recount in their mind, nor know, nor feel, that they should say: Half thereof I have burnt with fire, and I have baked bread upon the coals thereof: I have broiled flesh, & have eaten, and of the rest thereof shall I make an idol? shall I fall down before the stock of a tree?

20 Part thereof is ashes; an unwise heart adored it, & he will not save his soul, nor say: Perhaps there is a lie in my right hand.

21 Remember these things o Jacob, and Israel, because thou art my servant. I have formed thee, thou art my servant o Israel forget me not.

22 I have clean taken away thine iniquities as a cloud, & thy sins as a mist: return to me because I have redeemed thee.

23 Praise ye o heavens, because the Lord hath done mercy: make jubilation ye ends of the earth: ye mountains sound praise, thou forest and every tree thereof: because the Lord hath redeemed Jacob, and Israel shall be glorified.

24 Thus saith our Lord thy Redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth, and none with me.

25 That make the signs of Diviners void, and turn the soothsayers into fury. That turn the wise backward, and that make their knowledge foolish.

26 That raiseth up the word of his servant, and accomplisheth the counsel of his messengers, which say (d) to Jerusalem: Thou shalt be inhabited; & to the cities of Juda: You shall be built, and I will raise up the desserts thereof.

27 Which say to the depth: Be thou desolate, and thy rivers I will dry up.

28 Who say to Cyrus: Thou art my pastor, and thou shalt accomplish all my will. Who say to Jerusalem: Thou shalt be built; and to the temple: Thou shalt be formed.

Chapter 45

The 7. part. The delivery of the Jews from Babylon by Cyrus king of Medes and Persians, now also of Assyrians.

(a) Because all Kings that reigned among the Jews were anointed with oil, Cyrus is called Christ though he was not ordained with this ceremony of anointing.

(b) St. Jerome noteth here out of Josephus (*l. 11. Antiq*) that Cyrus finding his name long before prophesied by Isaias, became very benevolous to the Jews, loving them as the familiar servants of God.

(c) But though he knew and professed one God, & no other (*1. Esd. 1.*) yet he was not converted in all points of religion, neither served God according to that general knowledge he had, and so knew not God rightly.

(d) The prophet in the former prophecy contemplating Christ as in a figure now elevated more in spirit, prophesieth of Christ only, who built his Church upon a sure rock. Not of Cyrus, who being advanced by God yet perfectly knew not God v. 4 nor of Zorobabel who did not release the people from captivity, but together with others, was released, neither had the title of a king, but lived in subjection to other

Cyrus, by Gods providence overcoming Babylon, will deliver the Jews from captivity. 4. Yet is reprehended because he acknowledgeth not God. 8. upon which occasion the prophet foreshoweth the coming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and avoucheth that there is but one true God.

1 **THUS** saith the Lord to my (a) Christ Cyrus, whose right hand I have taken, to subdue the Gentiles before his face, and to turn the backs of Kings, & to open the doors before him, and the gates shall not be shut.

2 I will go before thee, and will humble the glorious of the earth: I will break the brazen gates, and will burst the iron bars.

3 And I will give thee hidden treasures, & mysteries of secrets: that thou mayest know that I am the Lord, which call thy name, the God of Israel.

4 For my servant Jacob, and Israel Mine elect, and I have called thee (b) by thy name: I have resembled thee, and (c) thou hast not known me.

5 I the Lord, & there is none else: beside me there is no God: I girded thee, and thou hast not known me:

6 that they which are from the rising of the sun, and which are from the west may know, that there is none beside me. I the Lord, and there is none other,

7 that form light, and Create darkness, make peace, and Create evil: I the Lord that do all these things.

8 (d) Drop dew ye heavens from above, and let the clouds rain the just: be the earth opened, and bud forth a Saviour: and let justice spring up withal: I the Lord have created him.

9 Woe to him that gainsayeth his maker, a shard of the earthen pots: shall the clay say to him that fashioneth it: What makest thou, & thy work is without hands?

10 Woe to him that saith to his father: Why doest thou beget? and to the woman: Why doest thou travail?

11 Thus saith our Lord the holy one of Israel the maker thereof: Ask me things to come: concerning my children and the work of my hands command you me.

12 I made the earth: & man upon the same I have created: my hands stretched forth the heavens, and I have commanded all their host.

13 I have raised him up to justice, & will direct all his ways: he shall build my city, & dismiss my captivity: not for price, nor for gifts, saith our Lord the God of hosts.

14 Thus saith our Lord: The labor of Ægypt, and the merchandise of Aethiopia, and of Sabaim the high men shall pass to thee, & shall be thine: they shall walk after thee, they shall go bound with manacles: and they shall adore thee, and shall beseech thee: Only in thee is God, and there is no God beside thee.

15 Verily thou art God hidden, the God of Israel a Saviour.

16 They are all confounded, and ashamed: the forgers of errors are gone together into confusion.

17 Israel in saved in our Lord with eternal salvation: you shall not be

2. Pet. 36.

*Rom. 9.
Jere. 18.*

Kings. St. Jerome.
in hunc locum.

confounded, and you shall not be ashamed forever and Ever.

18 Because thus saith our Lord that created the heavens, the very God that formed the earth, and made it, the very maker thereof: he did not Create it in vain: to be inhabited he formed it. I the Lord, and there is none other.

19 I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I the Lord that speak justice, that declare right things.

20 Gather ye together, and come, and approach together ye that are saved of the Gentiles: they have been ignorant that lift up the wood of their graven work, and ask of a God that saveth not.

21 Declare ye, and come, and consult together: who hath made this to be heard from the beginning, from that time foretold this? Have not I the Lord, and there is no God besides but I? A just God, and that saveth there is none beside me.

22 Be converted to me, and you shall be saved all ye ends of the earth: because I am God, and there is none other.

23 I have sworn by myself, the word of justice shall proceed out of my mouth, and shall not return, because every knee shall be bowed to me, and every tongue shall swear.

24 Therefore in our Lord, shall he say, are my justices and empire: they shall come to him, and all that resist him, shall be confounded.

Rom. 14.
Psal. 2.

25 In our Lord shall all the seed of Israel be justified and praised.

Chapter 46

Bel, Nabo, and other Idols shall be destroyed, 3. Whereupon the Jews are admonished to return from sin, to Gods true service. 12. And salvation is promised by Christ.

(a) Bel or Belus, called also Saturnus, was of such estimation, that they offered to him in sacrifice not only men that were taken captives, but also their own sons. Nabo, otherwise called Dagon, was an especial idol amongst the Philistines. *1. Reg. 5.*

1 **BEL** (a) is broken, (b) Nabo is destroyed: their idols are made to beasts and cattle, your burdens of heavy weight even unto weariness.

2 They have melted away, and are broken together: they could not save him that carried them, and their soul shall go into captivity.

3 Hear me o house of Jacob, all the remnant of the house of Israel, which are carried of my womb, are born up of my matrice.

4 even unto old age I am the same, and unto hoary hairs I will carry: I have made, and I will bear: I will carry, and will save.

5 Where to have you resembled me, and made me equal, and compared me, and made me like?

6 You that contribute gold out of the bag, and weigh silver with balance: hiring a goldsmith to make a god: and they fall down and adore.

7 They bear him on their shoulders carrying, and setting him in his place, & he shall stand, and shall not move out of his place. Yea when they shall cry also

Rom. 6.

(b) Bel or Belus, called also Saturnus, was of such estimation, that they offered to him in sacrifice not only

men that were taken captives, but also their own sons. Nabo, otherwise called Dagon, was an especial idol amongst the Philistines. *1. Reg. 5.*

(c) Not Cyrus (saith St. Jerome) but Christ the Orient star prophesied by Balaam. *Num. 24* whom the Sages came to adore from the East *Mat. 2.*

unto him, he shall not hear: from tribulation he shall not save them.

8 Remember this, & be confounded: return ye transgressors to the heart.

9 Remember the former world, because I am God, and there is no God beside, neither is there the like to me.

10 Which show the last thing from the beginning, and from the beginning the things that as yet were not done, saying: My counsel shall stand, and all my will shall be done:

11 Which call (c) a bird from the east, and from a far country, the man of mine own will, and I have spoken, and will bring it: I have created, and will do it.

12 Hear me ye hard hearted, which are far from justice.

13 I have made my justice near, it shall not be far off, & my salvation shall not tarry. I will give salvation in Sion, and my Glory to Israel.

Chapter 47

The destruction of Babylon is further prophesied, for their pride, 8. arrogancy, 10. and sorcery.

(a) Babylon not hitherto overcome at last was brought to misery and destruction.

1 **COME** down, sit in the dust (a) o Virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender.

2 Take a mil, and grind meal: make bare thy turpitude, discover the shoulder, uncover the thighs, pass the rivers.

3 Thine ignominy shall be discovered, and thy reproach shall be seen: I will take vengeance, and no man shall resist me.

Nahum. 3.

4 Our Redeemer, the Lord of hosts is his name the holy one of Israel.

5 Sit holding thy peace, and enter into darkness o daughter of the Chaldees: because thou shalt no more be called the Lady of kingdoms.

(b) Gods people contaminating themselves with sin, were suffered to fall into ignominious captivity; but God giveth them grace of repentance, & then severely punisheth their unmerciful afflictors & persecutors.

6 I was angry against my people, I (b) have contaminated mine inheritance, and have given them into thy hand: thou hast not showed mercies to them: upon the ancient thou hast made thy yoke exceeding heavy.

7 And thou hast said: I will be a Lady forever: thou hast not put these things upon thy heart, neither hast thou remembered thy later end.

8 And now hear these things thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else beside me: I shall not sit a widow, and I shall not know barrenness.

Apoc. 8.

9 These two things shall come to thee suddenly in one day, barrenness and widowhood. all things are come upon thee, because of the multitude of thy sorceries, and for the vehement hardness of thine enchanters.

Infra 51.

10 And thou hast confidence in thy malice, & hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and beside me there is none other.

11 Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not expiate: misery

shall come upon thee suddenly, which thou shalt not know.

12 Stand with thine enchanters, and with the multitude of thy sorceries, in which thou hast travailed from thy youth, if perhaps it may profit thee any thing, or if thou mayest become stronger.

13 Thou hast failed in the multitude of thy counsels: let the astrologers of the heaven stand and save thee, which did contemplate the stars, and count the months, that by them they might tell things that shall come to thee.

14 Behold they are become as stubble, fire hath burnt them, they shall not deliver their soul from the hand of the flame: there are no coals, Wherewith they may be warmed, nor fire, that they may sit thereat.

15 So are the things become unto thee, in whatsoever thou hast travailed: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

Chapter 48

The prophet inveigheth against the Jews vain boasting of the name of Israel, not having true virtues. 3. Only God, not Idols, foreshoweth things to come: 9. for his own names sake, conserveth his people, 16. Inviteth them to repent, and to be grateful for his benefits.

(a) By waters in the Hebrew phrase, is here understood the fountain, or spring, the prophet speaking to those that were of the tribe of Juda: who especially challenged the preeminences and blessings of Israel the Patriarch, but had not his virtues of fortitude, and internal sight of God, signified by the name *Israel*.

1 **HEAR** ye these things o house of Jacob, which are called by the name of Israel, and are come out of (a) the waters of Juda, which swear in the name of our Lord, & are mindful of the God of Israel not in truth, nor in justice.

2 For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name.

3 The former things of old I have declared, and they proceeded out of my mouth, and I have made them to be heard: suddenly I have wrought, and they came.

4 For I knew that thou art stubborn, and thy neck is an iron sinew, and thy forehead of brass.

5 I foretold thee of old: before they came I told thee, lest perhaps thou shouldest say: My idols have done these things, and my sculptures, and moltens have commanded these things.

6 See all the things which thou hast heard: but have you declared them? I have made thee know new things of old, and the things are kept which thou knowest not:

7 now they are created, and not of old: and before the day, and thou herdst them not, lest perhaps thou mightest say: Behold I knew them.

8 Thou hast neither heard, not known, neither was thine ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.

9 (b) For my names sake I will make my fury far of: and for my praise I will bridle thee, that thou perish not.

10 Behold I have fined thee, but not as silver, I have chosen thee in the furnace

(b) God spareth & conserveth his people not for their merits but of his mercy, showing his

benignity that they may repent if they will.

of poverty.

11 For myself, for my self will I do it, that I be not blasphemed: and I will not give my Glory to another.

12 Hear me o Jacob, and thou Israel whom I cal: I the same, I the first, & I the last.

13 My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together.

14 Assemble ye together all you, and hear: which of them hath showed these things? The Lord hath loved him, he will do his will in Babylon, and his arm in the Chaldees.

15 I, even I have spoken, and called him: I have brought him, and his way is directed.

16 Come ye to me, and hear this: I have not spoken in secret from the beginning, from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.

17 Thus saith our Lord thy Redeemer the holy one of Israel: I the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest.

18 I would thou hadst attended to my commandments: thy peace had been as a flood, and thy justice as the waves of the sea.

19 And thy seed had been as the sand, and the stock of thy womb as the gravel stones thereof: his name had not perished, neither had it been destroyed from before my face.

Jere. 21.

(c) These promises of reconciliation to God, and of peace pertain to the penitent not to the obstinate in impiety.

20 Come forth out of Babylon, flee from the Chaldees, show it forth in the voice of exultation: make this to be heard, and speak it out even to the ends of the earth. Say: Our Lord hath redeemed his servant Jacob.

21 They thirsted not in the desert, when he brought them forth: water out of the rock he brought forth to them, and he clove the rock, and there flowed waters.

*Exo. 17.
Nu. 20.*

22 There is (c) no peace to the impious, saith our Lord.

Chapter 49

The 8. part. all nations shall be converted to Christ: some Jews in the primitive Church,

and many near the end of the world.

(a) This word *from afar* (& the like) doth convince (saith St. Jerome) that the prophet speaketh of all nations to be converted to Christ. And as this Prophet hath already spoken much of Christ and

Christ shall lead the Gentiles to salvation, even of the islands and uttermost parts of the world. 10. By him the faithful shall receive much grace, 14. and comfort. 18. The Church still increasing, 21. admiring her own felicity: 25. and the destruction of her enemies.

1 **HEAR** ye islands, and attend ye peoples (a) from afar. The Lord hath called me from the womb, from my mothers belly he hath been mindful of my name.

2 And he hath made my mouth as a sharp sword: in the shadow of his hand he hath protected me, & hath made me as a chosen arrow in his quiver he hath hidden me.

3 And he said to me: Thou art my servant Israel, because in thee will I Glory.

4 And I said: I have labored in vain, without cause, and in vain have I spent my strength: therefore my judgment is with the Lord, and my work with my God.

his Church, so hence forth more especially he showeth himself rather an Evangelist, or an Apostle then only a Prophet. which St. Jerome testifieth of him. *Epist. ad Paulin.*

5 And now saith the Lord, that formed me from the womb to be his servant, that I may reduce Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.

Act. 13.

6 And he said: It is a final thing that thou shouldest be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayest be salvation even to the farthest part of the earth.

7 Thus saith our Lord the Redeemer of Israel, the holy one thereof, to the contemptible soul, to the nation that is abhorred, to the servant of lords: Kings shall see, & princes shall rise, & adore for our Lords sake, because he is faithful, & for the holy one of Israel who hath chosen thee.

2. Cor. 6

8 Thus saith our Lord: In time acceptable I have heard thee, and in the day of salvation I have helped thee: and I have kept thee, and given thee to be a covenant of the people, that thou mightest raise up the land, and possess the inheritances dissipated:

9 that thou mightest say to them, that are bound: Come forth: & to them that are in darkness: Be ye discovered. upon the ways shall they feed, & their pastures shall be in all plains.

10 They shall not hunger, nor thirst, & heat and Sun shall not strike them: because he that is merciful to them, shall govern them, and all the fountains of waters shall give them drink.

Apoc. 7.

11 And I will make all my mountains to be a way, & my paths shall be exalted.

12 Behold these shall come from far, & behold they from the North and the sea, and these from the South country.

13 Ye heavens praise, and earth rejoice, ye mountains give praise with jubilation: because our Lord hath comforted his people, and will have mercy on his poor ones.

14 And (b) Sion said: Our Lord hath forsaken me, & our Lord hath forgotten me.

15 Why, (c) can a woman forget her infant, that she will not have pity on the son of her womb? And if she should forget, yet will not I forget thee.

16 Behold, I have written thee in my hands: thy walls are before Mine eyes always.

17 Thy builders are come: they that destroy thee, and dissipate thee shall go out of thee.

Isa. 60.

18 Lift up thine eyes round about, and see, all these are gathered together, they are come to thee: I live, saith our Lord, for thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.

19 Because thy deserts, and thy solitary places, and the land of thy ruin shall now be strait by reason of the inhabitants, and they shall be chased far away that swallowed thee up.

20 As yet shall the children of thy barrenness say in thine ears: The place is strait for me, make me space to dwell.

21 And thou shalt say in thy heart: Who hath begot me these? I am barren &

(b) The Church of the old testament lamenteth that she seemeth to be forsaken, in respect of the many great benefices bestowed on the Church of Christ.

(c) But God answereth that he can not, & will not forget, nor forsake his Church which in deed is all one in the old and new testament, only differing in state, and therefore that which he doth to her in the new testament, pertaineth to the whole Church in general of all

times & all places.

not bearing, led into transmigration, and captive: and these who hath brought up? I destitute and alone: & these where were they?

22 Thus saith our Lord God: Behold I will lift up my hand to the Gentiles, & to the peoples I will exalt my sign. And shall carry thy sons in their arms, and thy daughters upon their shoulders.

23 And Kings shall be thy nursing fathers, & queens thy nurses: with countenance cast down toward the ground they shall adore thee, & they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, upon whom they shall not be confounded that expect him.

24 Shall a prey be taken from the strong? or can that which was caught of the mighty be saved?

25 Because thus saith our Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be saved. But those that have judged thee, will I judge, and thy children I will save.

26 And I will feed thine enemies with their own flesh: and as with new wine, so shall they be imbrued with their own blood: and all flesh shall know, that I am the Lord that save thee, and thy Redeemer the mighty one of Jacob.

Chapter 50

The Synagogue shall be divorced for her iniquities. 4. Christ will omit no Ordinary means, but for her sake will endure ignominious afflictions. 10. all which she contemning shall perish.

(a) God divorced not the Synagogue from him of hardness of heart.

1 **THUS** saith our Lord: What is this (a) bill of the divorce of our mother, Wherewith I have dismissed her? or who is (b) my creditor, to whom I sold you? Lo you are sold (c) for your wicked deeds, I have dismissed your mother.

(b) Neither delivered her for payment, as though he were in debt to any creditor.

2 Because I came, and there was not a man: I called, and there was none that would hear. Why, is Mine hand abridged and made a little one, that I can not redeem? or is there no strength in me to deliver? Behold, in my rebuke I will make the sea desert, I will turn the floods into dry land: the fishes shall rot without water, and shall die for thirst.

*Isa. 59.
Num. 11.*

(c) But her own revolt, and iniquities separated her from Christ.

3 I will clothe the heavens with darkness, and will make sackcloth their covering.

(d) skill I of tongue how to speak, & discretion when & where, was given to Isaias, *ch. 6. v. 6.* Much more (saith St. Jerome) to Christ: who spake in his life, was silent in his passion, and now speaketh by his Apostles, and other pastors.

4 The Lord hath given me (d) a learned tongue, that I may know to stay him up that is weary, with a word: he stirreth up in the morning, in the morning he stirreth up mine ear, that I may hear him as a master.

5 The Lord God hath opened mine ear, and I do not gainsay? I am not gone backward.

6 I have given my body to the strikers, & my cheeks to the pluckers: I have not turned away my face from the rebukers & spitters.

Mat. 26.

7 The Lord God is mine helper, therefore am I not confounded: therefore have I set my face, as a most hard rock, and I know that I shall not be confounded.

8 He is near that justifieth me, who shall gainsay me? let us stand together. who is Mine adversary? let him come to me.

Rom. 8.

9 Behold the Lord God, my helper: who is he that shall condemn me? Lo they

shall all be destroyed as a garment, the moth shall eat them.

10 Which of you feareth our Lord, hearth the voice of his servant, who hath walked in darkness, and hath no light? let him hope in the name of our Lord, and lean upon his God.

11 Lo all you do kindle a fire, are compassed with flames, walk in the light of your fire, and in the flames which you have kindled: of my hand is this done to you, you shall sleep in sorrows.

Chapter 51

God encourageth Sion to trust in his promised comfort, by example of Abraham. 3. For the spiritual Sion, the Church of Christ, shall receive much grace by his Evangelical law: 12. and her children shall not fear persecution, nor be overcome; 23. but her enemies shall fail.

(a) In the next verse the *rock & cave* are explicated to signify Abraham and Sara; who are proposed for examples to be imitated, being so noble progenitors of the Jews. St. Paul exhorteth his country men, and in them all Christians the like in spiritual progenitors, that first plant Catholic Religion in any place saying: *Remember your Prelates which have spoken the word of God to you: Heb. 13.*

(b) Spoil & destruction shall happen by famine & sword.

(c) As God destroyed Pharaoh the proud dragon in the sea, which he dried up for his people to pass; so he will overthrow the Devil & deliver captives from sin & tyranny.

1 **HEAR** me ye that follow that which is just, and that seek our Lord: attend to (a) the rock whence you are hewn out, & to the cave of the lake from the which you are cut out.

2 Attend to Abraham your father, and to Sara that bare you: because I called him alone, and blessed him, & multiplied him.

3 Our Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as delicacies, and her wilderness as the garden of our Lord. Joy and gladness shall be found in it, giving of thanks, and voice of praise.

4 Attend unto me o my people, and my tribe hear ye me: because a law shall proceed from me, and my judgment shall rest to be a light of the peoples.

5 My just one is nigh at hand, my Saviour is gone forth, and mine arms shall judge peoples: the islands shall expect me, and shall patiently wait for mine arm.

6 Lift up your eyes into heaven, and look down to the earth beneath: because the heavens shall melt as smoke, and the earth shall be worn away as a garment, and like to these things shall the inhabitants thereof perish: but my salvation shall be forever, and my justice shall not fail.

7 Hear me ye that know that which is just, my people which have my law in their heart: fear ye not the reproach of men, and be not afraid of their blasphemies.

8 For as a garment, so shall the worm eat them: and as wool, so shall the moth devour them, but my salvation shall be forever, and my justice unto generations of generations.

9 Arise, arise, put on strength o arm of our Lord: arise as in the old days, in the generations of worlds. (b) Hast not thou stricken the proud, wounded the dragon?

10 Hast not thou dried the sea, the water of the vehement, which madest the depth of the sea a way, that the delivered might pass.

11 And now they that are redeemed of our Lord, shall return, and shall come into Sion Praising, and joy Everlasting upon their heads, they shall possess joy

and gladness, sorrow and mourning shall flee away.

Psal. 36.

12 I, even I my self will comfort you: who art thou that thou shouldest be afraid of a mortal man, and of the son of man, which as grass so shall wither?

13 And thou hast forgotten our Lord thy maker, which stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the face of his fury, which afflicted thee, and had prepared to destroy: where is now the fury of the affliction?

14 He shall quickly come going to open, and he shall not kill unto utter destruction, neither shall his bread fail.

15 But I am the Lord thy God which trouble the sea, and the waves thereof do swell, the Lord of hosts is my name.

Exo. 14.

16 I have put my words in thy mouth, and in the shadow of my hand I have protected thee, that thou mightest plant the heavens, and found the earth: & mightest say to Sion: Thou art my people.

17 Be lifted up, be lifted up, arise Jerusalem, which hast drunken of the hand of our Lord the cup of his wrath: even to the bottom of the cup of drowsiness hast thou drunk, even to the dregs.

18 There is none that can uphold her of all the children, that she hath born: and there is none that taketh her by the hand of all the children, that she hath brought up.

(d) Spoil & destruction shall happen by famine & sword.

19 There are two things which have happened to thee: who shall be sorry for thee? (c) Spoil, and destruction, and famine, and the sword, who shall comfort thee?

20 Thy children are thrown forth, they have slept in the head of all ways, as the orix that is snared: full of the indignation of our Lord, of the rebuke of thy God.

Isa. 49.

21 Therefore hear this poor little one, and drunken not of wine.

22 Thus saith thy dominator our Lord, and thy God, who hath fought for his people: Behold I have taken out of thy hand the cup of drowsiness, the bottom of the cup of mine indignation, thou shalt not add to drink it any more.

23 And I will put it in their hand, that have humbled thee, and have said to thy soul: Bow down, that we may pass over: and thou hast laid thy body as the ground, and as a way to them that pass over?

Isa. 47.

Chapter 52

The prophet alluding to the delivery of Sion and Jerusalem from Babylonical captivity, stirreth up the Church of Christ, to rejoice for the delivery from sin: 7. which Christs Apostles preached: 10. with great fruit in all nations.

(a) The Jews had not wronged the Babylonians, neither had mankind sinned against the Devil, but both had

1 **ARISE**, arise, put on thy strength o Sion, put on the garments of thy Glory o Jerusalem the city of the holy one: because the uncircumcised, and unclean shall add no more to pass by thee.

2 Be shaken out of the dust, arise, sit up Jerusalem: loose the bonds of thy neck

offended God

(b) Who of his bounty paid Mans ransom: which no other man was able to pay.

o captive daughter of Sion.

3 Because thus saith our Lord: You (a) were sold for naught, and (b) without silver you shall be redeemed.

4 Because thus saith our Lord God: My people went down into Ægypt at the beginning to be a sojourner there: and Assur without any cause did oppress them.

Gen. 46.

5 And now what have I here, saith our Lord: because my people is taken away for naught? Their rulers do unjustly, saith our Lord, and continually all the day my name is blasphemed.

*Rom. 2.
Ezec. 36.*

6 For this cause shall my people know my name in that day: because I myself that spake, Lo am present.

7 How beautiful upon the mountains are the feet of him that evangelizeth & preacheth peace: of him that telleth good, preaching health, that sayeth to Sion: Thy God shall reign!

8 The voice of thy watchmen, they have lifted up their voice, they shall praise together: because eye to eye they shall see when our Lord shall convert Sion.

9 Rejoice, & praise together ye deserts of Jerusalem: because our Lord hath comforted his people: he hath redeemed Jerusalem.

(c) Communication with infidels in spiritual things is in no case lawful. as St. Paul showeth by this text. *2. Cor. 6. v. 17.*

10 Our Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.

11 (c) Depart, depart, go ye out from thence, touch not a polluted thing: go out of the midst of her, be cleansed ye that carry the vessels of our Lord.

12 Because you shall not go out in tumult, neither with flight shall you make hast: for our Lord will go before you, and the God of Israel will gather you together.

13 Behold my servant shall understand, he shall be exalted, and shall be lifted up, and shall be exceeding high.

14 As many have been astonished upon thee, so shall his look among men be inglorious, and his form among the sons of men.

15 He shall sprinkle many nations, Kings shall shut their mouth upon him: because they to whom it was not told of him, have seen: and they that heard not have beheld.

Chapter 53

All will not believe Christs Gospel to whom it shall be preached: 2. as the mystery of his ignominious death for all mens sins: 7. which he will suffer most meekly: 10. for which his name shall be glorified in all places.

(a) That many hearing the truth preached do not believe it, is by their obstinate freewill, because they do not obey the Gospel. *Ro. 10. v. 16.* when their

1 **WHO** (a) hath believed our hearing? and the arm of our Lord to whom is it revealed?

2 And he shall come up as a young spring before him, and as a root from a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightlines, and we were desirous of him.

3 Despised, and most abject of men, a man of sorrows, and knowing infirmity:

understanding
directeth them that it
is not disagreeable
to reason.

and his look as it were hid and despised, whereupon neither have we esteemed him.

4 He surely hath born our infirmities, and our sorrows he hath carried: and we have thought him as it were a leper, and stricken of God and humbled.

5 But he was wounded for our iniquities, he was broken for our sins: the discipline of our peace upon him, and with the wail of his stripe we are healed.

6 all we have strayed as sheep, every one hath declined into his own way: and our Lord hath put upon him the iniquity of all us.

7 He was offered because himself would, and opened not his mouth: as a sheep to slaughter shall he be led, and as a lamb before his shearer, he shall be dumb, and shall not open his mouth:

8 from distress, and from judgment he was taken up: who shall declare his generation? because he is cut out of the land of the living: for the wickedness of my people have I stricken him.

(b) Our Saviour died
and was buried
where the wicked
were commonly
punished.

9 And he (b) shall give the impious for his burial, and (c) the rich for his death: because he hath not done iniquity, neither was there guile in his mouth.

(c) Yet was buried
richly & honorably
by Joseph of
Aramathia &
Nicodemus.

10 And our Lord would break him in infirmity: if he shall put away his soul for sin, he shall see seed of long age, and the will of our Lord shall be directed in his hand.

11 For that his soul hath labored, he shall see and be filled: in his knowledge the same my just servant shall justify many, and he shall bear their iniquities.

12 Therefore will I distribute unto him very many, and he shall divide the spoils of the strong, for that he hath delivered his soul unto death, and was reputed with the wicked: and he hath born the sins of many, and hath prayed for the transgressors.

Chapter 54

Gentiles who were barren, shall multiply in the Church of Christ: 10. from which Gods mercy shall never be separated.

(a) In the old
testament Gentiles
were barren bringing
no fruit to God, but
in the new testament
they are fruitful, &
the Jews are barren,
till the later end of
the world, when
they also shall be
fruitful again.

1 **PRAISE** (a) o barren woman which bearest not: sing praise, and make joyful noise, which didst not bear: because many are the children of the desolate more then of her, that hath a husband, saith our Lord.

Gal. 4.

2 Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: make long thy cords, and fasten thy nails.

3 For thou shalt penetrate to the right hand, and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.

4 Fear not, because thou shalt not be confounded, nor blush: for thou shalt not be ashamed, because thou shalt forget the confusion of thy youth, and the reproach of thy widowhood thou shalt remember no more.

5 Because he shall rule over thee that made thee, the Lord of hosts is his name: & thy Redeemer the holy one of Israel, shall be called the God of all the earth.

Luc. 1.

6 For as a woman forsaken & mourning in spirit hath our Lord called thee, and as a wife cast of from her youth, hath thy God said:

7 For a moment, a little while have I forsaken thee, & in great mercies will I gather thee.

8 In a moment of indignation have I hid my face a little while from thee, and in mercy Everlasting have I had mercy on thee, said thy redeemer our Lord.

(b) As it is assured that the world shall never be drowned again with water: so it is, that the Church of Christ shall never be suppressed.

9 As in the days of Noe is this thing to me, to whom I swear, that I would no more bring in the waters of Noe upon the earth: (b) so have I sworn not to be angry with thee, and not to rebuke thee.

Gen. 9.

10 For (c) the mountains shall be moved, and the little hills shall tremble: but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said our Lord thy miserator.

(c) Another assurance that mountains & hills shall rather be moved, yea some mountains shall be removed, but the Church shall be always firm and perpetual.

11 poor little one shaken with tempest, without all comfort, behold I will lay thy stones in order, and will found thee in sapphires,

12 and I will put the jasper stone for thy munitions: and thy gates into graven stones, and all thy borders into stones Worthy to be desired.

13 all thy children taught of our Lord: & a multitude of peace to thy children.

Joan. 6. v.

14 And in justice thou shalt be founded: depart far from calumny because thou shalt not fear: and from dread, because it shall not approach to thee.

45.

15 Behold, the borderer shall come, which was not with me, thy stranger sometime, shall be joined to thee.

16 Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth a vessel for his work, & I created the killer to destroy.

17 every vessel, that is made against thee, shall not prosper: and every tongue resisting thee in judgment, thou shalt judge.

18 This is the inheritance of the servants of our Lord, and their justice with me, saith our Lord.

Chapter 55

God promiseth abundance of spiritual graces to the faithful, 4. that shall believe in Christ of all nations: 7. and sincerely serve him.

(a) Grace is offered to all, but those only are justified, and replenished with more grace and spiritual gifts that cooperate, doing that which in them lieth, desiring & thirsting justice, for such (faith our Saviour) shall have their fill. *Mat. 5. v. 6.*

1 **ALL YE** (a) that thirst come to the waters: and you that have no silver, make haste, bye, & eat: come, bye without silver, and without any exchange wine and milk.

Apo. 22.

(3) Act.

13.

2 Why bestow you silver not for bread, & your labor not for satiety? Hearing hear ye me, and eat that which is good, and your soul shall be delighted in fatness.

3 Incline your ear, & come to me: hear, and your soul shall live, and I will make an Everlasting covenant with you, the faithful mercies of David.

4 Behold I have given him for a witness to the peoples, for a prince and master to the Gentiles.

5 Behold thou shalt call the nation, which thou knowest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and the holy one of Israel: because he hath glorified thee.

(b) The beginning of Gods service is to forsake the way of wickedness.

(c) The ways of Gods service, and of serving this world, are so opposite and contrary, that it is impossible to walk in them both at once. No man can serve these two masters, God and this world. we therefore must so use this world, that we may serve God, and inherit heaven.

6 Seek ye our Lord whiles he may be found, invoke him, whiles he is near.

7 (b) Let the impious forsake his way, and the unjust man his cogitations, and return to our Lord, and he will have mercy on him, and to our God: because he is bountiful to forgive.

8 For my cogitations are not your cogitations: nor your ways my ways, saith our Lord.

9 (c) For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my cogitations above your cogitations.

10 And as the shower cometh down, and the snow from heaven, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it to spring, and giveth seed to the sower, and bread to him that eateth:

11 so shall my word be, which shall proceed from my mouth: it shall not return to me void, but it shall do what things soever I would, and shall prosper in these things for which I sent it.

12 Because you shall go forth in joy, and in peace shall you be conducted, the mountains and the little hills shall sing praise before you, and all the wood of the country shall clap the hand.

13 For the shrub, shall come up the fir tree, and for the nettle, shall grow the myrtle tree: and our Lord shall be named for an Everlasting sign, that shall not be taken away.

Chapter 56

God inviteth all men in thought and deed to keep his law: 4. promiseth blessing and reward to those that profess, and keep perpetual chastity. 9. and reproveth evil pastors.

(a) Judgment is a right resolution to do Gods will, and justice is the perfect performance thereof: as before is noted. *cha. 32.*

(b) Under the name of Sabbath is understood the observation of all the law.

(c) Those that of free election choose good things not commanded deserve greater reward.

1 **THUS** saith our Lord: keep ye (a) judgment, and do justice: because my salvation is near to come: and my justice to be revealed.

Sa. 1.

2 Blessed is the man that doth this thing, and the son of man that shall apprehend this: keeping the Sabbath that he pollute it not, keeping his hands that he do no evil.

3 And let not the son of the stranger, that cleaveth to our Lord, say: By separation the Lord will divide me from his people.

4 And let not the eunuch say: Behold I am a dry tree. Because thus saith our Lord to the eunuchs: They that shall keep my (b) Sabbaths, and (c) shall choose the things that I would, and shall hold my covenant:

5 I will give unto them in my house, and within my walls a place, and a name better then sons and daughters: an Everlasting name will I give them, which shall not perish.

6 And the children of the stranger that cleave to the Lord, to worship him, & to love his name, to be his servants: every one that keepeth the Sabbath not to pollute it, and that holdeth my covenant.

7 I will bring them into my holy mount, and will make them joyful in the house of my prayer: their holocausts, and their victims shall please me upon mine

*Mat. 21.
Mar. 11.
Luc 19.*

(d) The prophet foreseeing in spirit the careless negligence of some pastors, of just zeal & charity, inveigheth against them: warning them of their grievous punishment.

altar: because my house shall be called the house of prayer to all peoples.
8 saith our Lord God that gathereth the dispersed of Israel: As yet will I gather unto it, the gathered together thereof.
9 (d) all ye beasts of the field come to devour, all ye beasts of the forest.
10 His watchmen all blind have been ignorant: dumb dogs not able to bark, Seeing vain things, sleeping and loving dreams.
11 And most impudent dogs, they have known no satiety: the pastors themselves have been ignorant of understanding: all have declined into their own way, every one to his own avarice, from the highest even to the last.
12 Come, let us take wine, and be filled with drunkenness, and it shall be as to day, so also tomorrow, and much more.

Jere. 6. &
8. Sap. 2.

ANNOTATIONS

Chapter 56

Issue of children was a blessing of the old Testament Virginitie is a greater blessing in the Church of Christ.

Protestants expositions of this place not true.

The ancient fathers understand this prophecy of vowed chastity. Preferring it before Marriage.

Ipsi sunt qui habent in coelo praemia caeteris

4. *Let not the Eunuch say: I am a dry tree.*) To be barren without children was ignominious amongst the Jews in the old testament, because God having then chosen that only nation for his peculiar people, the conservation and increase of his Church depended much upon their multiplication. But Seeing the Church of Christ in the new testament, should be gathered, and consist of all Nations: the Prophet here for showeth, that Christian Eunuchs living virgins, or continent, should not be ignoble or inglorious, but more glorious and *have a better name then* (Gods other servants) *sons and daughters: an Everlasting name, which shall not perish:* because keeping Gods precepts (such as was the *Sabbath*) they also of their free election, *choose* this state of life to keep perpetual chastity, more then is commanded. Against which plain sense of the text, Protestants oppose their own glosses. Peter Martyr (*li de caelibatu & votis Monasticis*) saith God prefers not Eunuchs before others that keep the law, but only before them that transgress the law. Which commentary is faulty in two respects. For God here calleth them not transgressors, but his *sons and daughters*, before whom he prefers holy Eunuchs: neither speaketh of such as shall be excluded from good place or good name, but of such as shall enjoy both; and saith these Eunuchs shall have a better place, & better name; that is, more renown, and greater reward. Other Protestants expound this *better name*, to signify, that such Eunuchs *shall be called after* (or according to) *Gods people, and be of the same religion:* which importeth no excellency at all, in *place or name*, as the text expresseth: nay scarce equality with other servants of God. Lastly they add (lest perhaps this former sense satisfy not the reader) *yea under Christ (say they) the dignity of the faithful, shall be greater then the Jews were at that time.* As though the comparison made in this place, were to signify the general difference between Gods servants before and since Christ, and not particularly between Eunuchs, and such as have children. How much more meet therefore is it, to see and embrace the explications of the ancient holy Fathers? Who uniformly understand & expound this prophecy, of such as vow perpetual chastity in the Church of Christ, preferring that state before Marriage? St. Basil. (*li. de virginitate*) amongst other reasons and testimonies, bringeth this place in proof of the excellency of virginitie, that the reward thereof shall be, that for a human name, God will give to virgins the name of immortal Angels, which shall not fail, that they shall possess a special place in heaven, not only the Glory of Angels, but an excellent dignity amongst Angels. St. Cyril of Alexandria in his commentaries upon Isaie: showeth by this doctrine, that the rewards of contingency are (*eximia*) excellent, and exceeding great; so that such as be continent in body, do also keep all Gods commandments. St. Jerome in his commentaries proveth that virginitie, or perpetual chastity is a singular good work of supererogation, not of precept but of Evangelical counsel, by the word

Exo. 23.
Deut. 7.

Bible
1603.

prestantiora.
Gloriam propriam
excellentemque,
nec erit quid
commune cum
multis.

In æterna
man'sione filijs
preferuntur.

elegerit, shall choose the things which God would, rather then which he condescending to Mans weakness alloweth. Such an Eunuch (saith he) *elegit quæ Dominus voluit, vt plus offerat quam præceptum est,* hath chosen the things which our Lord would, to offer more then is commanded. And such an Eunuch (keeping also Gods commandments) shall have *locum optimum,* a chief good place in Gods house, where be many mansions, he shall be made a tower of our Lord, be placed *in Sacerdotali gradu,* Priestly degree, & in stead of carnal children shall have many spiritual children. Thus St. Jerome. The like we might cite of St. Ambrose *in exhort. ad Virg. St. Augustinei, li de sancta virginitate. c. 24. & 25. St. Gregory. 3. p. Pastoralis c. 29. & c. & others* so expounding this prophecy.

Chapter 57

The prophet lamenteth that men regard not, when the just dye; 3. reprehendeth those that scorn the godly; 5. and commit horrible Idolatry; 11. for getting God: 14. who useth all benignity to recall them: 20. but they contemn him.

(a) Just men dying seem to the wicked to perish.

(b) But they are gathered to the happy society of other blessed souls.

(c) And commonly God so taketh away the just, when he will punish the wicked people, that they may not in this world see the general calamity of others.

1 **THE** just (a) perisheth, and there is none that considereth in his heart, & men of mercy are (b) gathered away, because there is none that understandeth; for (c) at the face of malice, is the just gathered away.

2 Let peace come, let him rest in his bed that hath walked in his direction.

3 But come you hither ye children of the witch, the seed of the adulterer, and of the harlot.

4 upon whom have you jested? upon whom have you opened your mouth awide, and thrust out the tongue? Are not you wicked children, a lying seed?

5 Which take comfort in the gods under every thick green tree, immolating your little ones in the torrents, under the high rocks?

6 In the parts of the torrent is thy part, this is thy lot: and thou hast poured out libament to them, thou hast offered sacrifice. shall I not take indignation of these things?

7 upon an high and lofty mountain thou hast laid thy bed, and hast gone up thither to immolate hosts.

8 And behind the door, and behind the post thou hast set thy memorial: because thou hast discovered thyself near me, and hast received an adulterer, thou hast enlarged thy bed, and made a covenant with them: thou hast loved their couch with open hand.

9 And thou hast adorned thyself with royal ointment, and hast multiplied the gay paintings. Thou didst send thy legates far off, & wast humbled even to hell.

10 In the multitude of thy way thou hast labored: thou saidst not: I will rest: thou hast found life of thine own hand, therefore thou hast not asked.

11 For whom, with careful reverence, hast thou feared, whereas thou hast lied, & hast not been mindful of me, nor thought on me in thy heart? because I am holding my peace, and as it were not Seeing, and thou hast forgotten me.

12 I will declare thy justice, and thy works shall not profit thee.

13 When thou shalt cry, let thy gathered together deliver thee, and the wind shall take them all away, a soft blast shall bear them away: But he that hath

confidence in me, shall inherit the land, and shall possess my holy mount.

14 And I will say: Make a way, give passage, turn out of the path, take away stumbling blocks out of the way of my people.

Isa. 62. v. 10.

15 Because thus saith the High & eminent, that inhabiteth eternity: and his name is holy, dwelling in the high, and holy place, and with a contrite & humble spirit: that he may revive the spirit of the humble, and revive the heart of the contrite.

(d) To the humble & contrite penitents God showeth all benignity, and granteth wished good things: as prosperous winds to seafairing travelers. & the like.

16 For I will not contend forever, neither will I be wrath unto the end: because (d) the spirit shall proceed from my face, and breathings I will make.

17 For the iniquity of his avarice I was angry, and have stricken him: I have hid my face from thee, and have taken indignation: and he hath gone wandering in the way of his own heart.

18 I saw his ways, and have healed him, and reduced him, and have restored consolations unto him, and to them that mourn for him.

19 I have created the fruit of the lips peace, peace to him, that is far off, and that is near, said our Lord, and I have healed him.

(e) Those that Persist obstinate can have no remission of sin.

20 But the impious are as it were the raging sea, which can not be quiet, and the waves thereof overflow unto conculcation and mire.

21 (e) There is no peace to the impious, saith our Lord God.

Isa. 46. v. 22.

Chapter 58

God commandeth the Prophet, to cry unto the sinful people vehemently, and incessantly to keep the law, not only in show and pretence, but sincerely, leaving their own wills, and seeking Gods will: 9. so they shall receive their good desires, and reward of well doing.

(a) Many sinners are so fast a sleep in their wickedness, that they can not, or rather will not hear Ordinary admonitions: to such therefore Gods preachers must cry, and not cease to cry, as with a loud trumpet exalt their voice, opportunely, importunely, with all patience, and longamity, till they make *the deaf to hear*, to believe the truth, and *the dumb to speak*, that is, to profess virtue in word & deed. *Mar. 7.*

1 CRY, (a) cease not, as a trumpet exalt thy voice, and tell my people their wicked doings, and the house of Jacob their sins.

2 For me in deed they seek from day to day, and they will know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they will approach to God.

3 Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not known? Behold in the day of your fast your own will is found, and you exact of all your debtors.

4 Behold you fast to debates and contentions, and strike with the fist impiously. do not fast as until this day, that your cry may be heard on high.

5 Is this such a fast, as I have chosen: for a man by the day to afflict his soul? Is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

Zach. 7.

6 Is not this rather the fast that I have chosen? Dissolve the bands of impiety, loose the bundles that overload, dismiss them free that are broken, and break in sunder every burden.

7 Break thy bread to the hungry, and the needy, and herbals bring in into thy

Ezec. 18.

house: when thou shalt see the naked, cover him, and despise not thy flesh.

Mat. 25.

8 Then shall thy light break forth as the morning, and thy health shall sooner arise, & thy justice shall go before thy face, and the Glory of our Lord shall embrace thee.

(b) Many sinners are so fast a sleep in their wickedness, that they can not, or rather will not hear Ordinary admonitions: to such therefore Gods preachers must cry, and not cease to cry, as with a loud trumpet exalt their voice, opportunely, importunately, with all patience, and longanimity, till they make *the deaf to hear*, to believe the truth, and *the dumb to speak*, that is, to profess virtue in word & deed. Mar. 7.

9 Then shalt thou invoke, and our Lord will hear: thou shalt cry, and he will say: Lo here I am. If thou wilt take away the chain out of the midst of thee, and cease (b) to stretch out the finger, and to speak that which profiteth not.

10 When thou shalt power out thy soul to the hungry, and shalt fill the afflicted soul, thy light shall arise up in darkness, and thy darkness shall be as the noon day.

11 And our Lord will give thee rest always, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be as a watered garden, and as a fountain of waters, whose waters shall not fail.

12 And the deserts of the worlds shall be builded in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the paths into rest.

Isa. 65.

13 If thou turn away thy foot from the Sabbath, from doing thy will in my holy day, and call the Sabbath delicate, and the holy of our Lord glorious, and glorify him, whiles thou doest not thine own ways, and thy will be not found, to speak a word:

14 Then shalt thou be delighted upon the Lord, & I will lift thee up above the heights of the earth, & will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken.

ANNOTATIONS

Chapter 58

5. *Is this such a fast, as I have chosen?*) Fasting is so often & clearly commended in holy Scriptures, that Protestants (though not greatly affected thereto) confess it to be a good thing of it self, but in diverse respects detract much from it: denying it to be an act of religion, but only of bodily mortification: neither do all generally allow of prescript times, nor of abstinence from flesh those days, which they think good to fast: and those which do abstain from flesh, say they do it not for religion, but for the ordinance of civil policy. For which opinion they alleage out of this, and other places (*Jere. 14. v. 12. Zacha. 7. v. 5.*) that such affliction is not the fast, which God hath chosen. But if they would consider the coherence of the text, they should find the contrary. For albeit fasting alone without amendment of evil manners, and without other good works, doth not appease Gods wrath, nor is agreeable to Gods will, yet being joined with contrition of heart, and sincere piety, doth then greatly please him. And therefore our Lord God here (sayth St. Jerome) lest he might seem to reprove fasting, which himself had commanded, teacheth how it behooveth to fast: *Non enim querit Deus afflictionem solam, & humiliationem animæ per iniuriam corporis, vt instar circuli torqueat corpus, & colla submittat, ac tristis incedat: &c. Sed vt cum istis hæc faciat quæ sequuntur.* For God seeketh not *only* affliction, and humiliation of the soul by injury of the body; that one should writhe his body about like a circle, hold down his neck, and go pensive, &c. But that *with these things*, he do those which follow: to wit, *Dissolve the bands of impiety*, and the rest, as in the text. Whereupon this Doctor discourseth at large, showing that it profiteth not to carry an empty belly, and do those things that displease God. But fasting from meat, so that fasting from sin

Cultus.
Dei. Luc.
2. v. 37.

Protestants detract from the praise & profit of fasting.

This scripture reproveth not fasting, but admonisheth to fast especially from sin.

Levit. 16.
33. Num.
29.
v. 6. & 7.
v. 8.

Christ's fast an example of the 40 days fast in Lent.

(by declining from evil, and doing good deeds) be joined withal: then (saith he) thy fasting will be acceptable: *For then shall thy light break forth as the morning, and thy health shall sooner arise, and thy justice shall go before thy face, and the Glory of our Lord shall embrace thee.* Further declaring the great profit thereof by examples: that by fasting Daniel, the man of desires knew things to come: the Ninevites pacified the wrath of God. Elias and Moyses by forty days hunger were filled with the familiarity of God: And our Lord himself fasted so many days in the wilderness, *vt nobis sollennes ieiuniorum dies relinquetet*, to leave unto us the solemn days of fasts.

Dan 9.
Ionæ. 3. 3
Reg. 19.
Exo. 24.
& 34.

Chapter 59

Sins do separate men from God: 3. as manslaughter, theft, and lying, with contempt of judgment and justice. 12. Men are otherwise judged just or unjust in the world, then in deed they are before God: 16. who seeth and judgeth all rightly.

(a) No defect is in Gods power nor will, that he delivereth not the faithful from afflictions, but their sins are the impediment; for which he punisheth them, that they may repent, & then he will deliver them, v. 20.

1 **BEHOLD** the hand of our Lord is not abridged that he can not save, neither is his ear made heavy that it can not hear.

Num 11.
Isa. 50.

2 But (a) your iniquities have divided between you and your God, and your sins have hid his face from you that he would not hear.

3 For your hands are polluted with blood and your fingers with iniquity: your lips have spoken lie, and your tongue speaketh iniquity.

4 There is none that doth invoke justice, neither is there any that judgeth truly: but they trust in things of nothing, and speak vanities: they have conceived labor, and brought forth iniquity.

Job. 15.

5 They have broken the eggs of asps, and have woven the spiders webs: he that shall eat of their eggs, shall die: and that which is nourished, shall be hatched into a cockatrice.

6 Their webs shall not be for clothing, neither shall they be covered with their works: their works are unprofitable works, and the work of iniquity is in their hands.

7 Their feet run to evil, & hasten to shed innocent blood: their cogitations are unprofitable cogitations: waste and destruction are in their ways.

Prov. 1.
Rom. 7.

8 They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them: every one that treadeth in them, knoweth not peace.

9 For this cause is judgment far from us, & justice shall not apprehend us. We expected light, and behold darkness: brightness, & we have walked in darkness.

10 We have groped as blind men, for the wall, and as without eyes have feeled: we have stumbled at noon day as in darkness, in dark places as the dead.

11 We all shall roar as bears, and as mourning doves we shall lament. We have expected judgment, and there is none: salvation, and it is far from us.

12 For our iniquities are multiplied before thee, and our sins have answered to us: because our wicked doings are with us, & our iniquities we have known,

13 to sin and lie against our Lord: and we were turned away so that we went not after our God, that we spake calumny and transgression: we conceived, and

spake from the heart words of lying.

14 And judgment was turned backward, and justice stood far of: because truth hath fallen down in the street, and equity could not enter in.

15 And truth grew into oblivion: and he that departed from evil, lay open to the prey: and our Lord saw, and it appeared evil in his eyes, because there is no judgment.

(b) No pure man being able to redeem, and deliver mankind from captivity of sin, God became man to accomplish this work.

16 And he saw that there is not a man: and he was astonished, because there is none to oppose himself: and (b) his own arm saved to himself, and his justice it self confirmed him.

17 He is clothed with justice as with a breastplate, and is an helmet of salvation on his head: he is clothed with garments of revenge, and is covered as with a mantel of zeal.

*Ephes. 6.
1. Thes. 5.*

18 As unto revenge, as it were unto retribution of indignation to his adversaries, and recompense to his enemies: he will repay the like to the islands.

19 And they of the West, shall fear the name of our Lord: and they of the rising of the sun, his Glory: when he shall come as a violent stream, which the spirit of our Lord driveth:

(c) The Church hath still the spirit of truth; and therefore can never err.

20 and there shall come a Redeemer to Sion, and to them, that return from iniquity in Jacob, saith our Lord.

Rom. 11.

21 This is my covenant with them, saith our Lord: (c) My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, and out of the mouth of thy seed, and out of the mouth of thy seeds seed, saith our Lord, from this present and forever.

Chapter 60

In the Church of Christ shall shine the light of true faith, and sincere charity: 8. which shall be spread in all nations, and continue all times: 15. replenished with many joyful graces: 18. and eternal Glory.

(a) God preventing with his grace, every one must cooperate by gratefully accepting this benefit, and so dispose himself to justification.

1 **ARISE**, (a) be illuminated Jerusalem: because thy light is come, & the Glory of our Lord is risen upon thee.

2 Because Lo darkness shall cover the earth, & a mist the peoples: but (b) upon thee shall our Lord arise, and his Glory shall be seen upon thee.

3 And the Gentiles shall walk in thy light, and Kings in the brightness of thy rising.

(b) Only those that come into the Church receive the light of true faith, all others are in darkness.

4 Lift up thine eyes round about, and see all these are gathered together, they are come to thee: thy sons shall come from afar, & thy daughters shall rise from the side.

Isa. 45.

5 Then shalt thou see, & abound, and thy heart shall marvel and be enlarged, when the multitude of the sea shall be converted to thee, the strength of Gentiles shall come to thee.

(c) This prophecy began to be fulfilled when the 3. Sages came on swift beasts

6 The inundation of camels shall cover thee, (c) the dromedaries of Madian and Ephra: all of Saba shall come, bringing gold and frankincense: and showing

to adore Christ, and offered gifts. *Mat. 2.*

(d) This is fulfilled in great Britannia, Ireland, & other islands, as Tertullian, Origen. & St. Beda prove against the Jews: and St. Chrysostom against the Gentiles.

(e) This was accomplished when the Roman Emperors, and other Monarchs and nations received the faith of Christ.

(f) St. Jerome compelled (as he saith) to leave the historical sense, because it is not convenient to say: the walls and foundation of Jerusalem were adorned with precious stones, and the temple which should be most glorious, was made of wood expoundeth this place of excellent men. *The holy most eloquent man. Cyprian the Martyr and the confessor of our time Hilarius do they not seem to thee the high trees that have built the Church of God?*

forth praise to our Lord.

7 all the cattle of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my placable altar, and I will glorify the house of my Majesty.

8 Who are these, that fly as clouds, and as doves to their windows?

9 For, (d) the islands expect me, and the ships of the sea in the beginning, that I may bring thy sons from afar: their silver, & their gold with them to the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.

10 And the children of strangers shall build thy walls, and their Kings shall minister to thee: for in mine indignation have I stricken thee, and in my reconciliation have I had mercy upon thee.

11 And thy gates shall be open continually: day and night they shall not be shut, that (e) the strength of the Gentiles may be brought to thee, and their Kings may be brought.

12 For the nation and the kingdom that shall not serve thee, shall perish: and the Gentiles shall be wasted with desolation.

13 (f) The Glory of Libanus shall come to thee, the fir tree, and box tree, and pine tree together, to adorn the place of my sanctification, and the place of my feet I will glorify.

14 And the children of them that humbled thee, shall come crouching to thee, and all that detracted from thee shall adore the steps of thy feet, and shall call thee the city of the Lord, Sion of the holy one of Israel.

15 For that, thou wast forsaken, and hated, and there was none that passed by thee, I will make thee to be the pride of worlds, a joy unto generation and generation:

16 and thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the teat of Kings: and thou shalt know that I am the Lord that save thee, and thy Redeemer the strong one of Jacob.

17 For brass I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thine overseers justice.

18 Iniquity shall no more be heard in thy land, waste and destruction in thy borders, and salvation shall occupy thy walls, and praise thy gates.

19 Thou shalt have the Sun no more to shine by day, neither shall the brightness of the Moon lighten thee: but the Lord shall be unto thee for an Everlasting light, and thy God for thy Glory.

20 Thy Sun shall go down no more, and thy Moon shall not be diminished: because the Lord shall be unto thee for an Everlasting light, and the days of thy mourning shall be ended.

21 And thy people all just, forever shall inherit the land, the bud of my planting, the work of mine hand to glorify.

22 The least shall be into a thousand, and the little one into a most strong nation: I the Lord in the time thereof will suddenly do it.

*Apoc. 21.
v. 25.*

*Apoc. 21.
v. 23.*

*Apoc. 22.
v. 5.*

Chapter 61

Christ announceth himself to be sent from heaven to teach the truth, to heal and pardon the penitent, to comfort the desolate, and strengthen the weak. 4. whose Apostles shall constantly preach justice in all the world. 10. And his Church shall rejoice.

(a) Our Saviour was not, neither needed to be visibly anointed, as Aaron, David, & others were, but invisibly by God, *with oil of gladness, above all others. Ps. 44 v. 8. with the holy Ghost, and with power Act. 10. v. 39. of whose fullness all others receive. Joan. 1. v. 16.*

1 **THE** spirit of the Lord upon me, because the Lord (a) hath anointed me: to preach to the mild he sent me, that I should heal the contrite of heart, and preach indulgence to the captives, and deliverance to them that are shut up.

Luc. 4. v. 18.

2 That I should preach the placable year to the Lord, and the day of vengeance of our God: that I might comfort all that mourn:

3 that I might appoint to the mourners of Sion, and give them a crown for ashes, the oil of joy for mourning, a mantel of praise for the spirit of sorrowfulness: and they shall be called in it the strong of justice, planting of the Lord to glorify.

4 And they shall build the desserts from the beginning of the world, and shall erect the old ruins, and shall repair the desolate cities, that were dissipated in generation and generation.

5 And aliens shall stand, and feed your cattle: and the children shall be your husbandmen, and dressers of the vines.

(b) It was a grief and sorrow to the Apostles & first preachers of Christs Gospel that both the Jews departed from God, & Gentiles still followed Idolatry, but shortly after, many were converted.

6 And you shall be called the priests of the Lord: to you it shall be said: The ministers of our God: you shall eat the strength of the Gentiles, and in their Glory you shall be proud.

7 For your (b) double confusion and shame, (c) they shall praise their part: for this cause shall they receive double in their land, Everlasting joy shall be to them.

8 Because I am the Lord that love judgment, & hate robbery in holocaust: and I will give their work in truth, and make a perpetual covenant with them.

(c) And preferred their own happy Lot before all other Jews & Gentiles.

9 And they shall know their seed in the Gentiles, and their bud in the midst of peoples; all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

10 Rejoicing I will rejoice in our Lord, and my soul shall be joyful in my God: because he hath clothed me with the garments of salvation: and with the garment of justice he hath compassed me, as a bridegroom decked with a crown, and as a bride adorned with her Jewels.

11 For as the earth bringeth forth her spring, and as the garden shooteth forth his seed: so shall our Lord God make justice to spring forth, and praise before all the Gentiles.

Chapter 62

The prophet avoucheth that he will not cease from preaching Christ, 4. to whom all nations shall be converted: 8. & whose Church shall continue forever.

(a) True preachers and pastors cease not from preaching the truth, for any threats, terror, or torment. But say with this prophet. *For Sion* (that is, for the good of the Church) *I will not cease* &c. & with St. Paul. *The word of God is not tied.* 2. *Tim.* 2.

(b) The Church of Christs is perpetually visible in her watchmen the pastors & governors thereof.

- 1 **FOR** Sion (a) I will not hold my peace, and for Jerusalem, I will not rest, till her just one come forth as brightness, & her Saviour be kindled as a lamp.
- 2 And the Gentiles shall see thy just one, and all Kings thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shall name.
- 3 And thou shalt be a crown of Glory in the hand of our Lord, and the diadem of a kingdom in the hand of thy God.
- 4 Thou shalt no more be called, Forsaken: and thy land shall no more be called, Desolate: But thou shalt be called, My will in her, and thy land inhabited. because it hath well pleased our Lord in thee: and thy land shall be inhabited.
- 5 For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice upon the bride, & thy God shall rejoice upon thee.
- 6 (b) upon thy walls, Jerusalem, I have appointed watchmen, all the day, and all the night, forever they shall not hold their peace. You that remember our Lord, hold not your peace,
- 7 and give not silence to him, until he establish, and until he make Jerusalem the praise in the earth.
- 8 Our Lord hath sworn by his right hand, and by the arm of his strength: If I shall give thy wheat any more to be meat for thine enemies: and if the strange children shall drink thy wine, where in thou hast labored.
- 9 Because they that shall gather it together, shall eat it, and shall praise the Lord: and they that carry it together, shall drink it in my holy courts.
- 10 Pass ye, pass ye through the gates, prepare a way for the people, make the journey plain, & pick up the stones and lift up the sign to the peoples.
- 11 Behold our Lord hath made heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him.
- 12 And they shall call them. The holy people, the redeemed of our Lord. But thou shalt be called: a city Sought for, and not Forsaken.

Mat. 21.
Zach. 9.

Chapter 63

Christ is described as a victorious conqueror, ascending into heaven with triumph, imbrued with blood. 7. *For all whose benefits the Prophet rendreth thanks:* 10. *expostulating the peoples ingratitude, that provoked God to wrath.*

(a) St. Dionyse, Hierar. cælest. c. 7. supposeth this to be the question of the highest order of Angels, admiring Christs beauty to be so excellent, not withstanding that he is imbrued with blood ascending

- 1 **WHO** (a) is this that cometh from Edom, with died garments from Bosra, this beautiful one in his robe, going in the multitude of his strength. I, that speak justice, and am defender to save.
- 2 Why then is thy clothing red, and thy garments as theirs that tread in the wine press?
- 3 I have trodden the press alone, and of the Gentiles there is not a man with me: I have trodden them in my fury, and have trodden them down in my wrath: and their blood is sprinkled upon my garments, and I have stained all my

Apoc. 15.
v. 13.

from *Edom* (which signifieth *terrestrial*) from *Bosra* (*a walled city overthrown*) that is, from Jerusalem into heaven with triumph after a bloody victory.

(b) The Angel guardian of the Church, which standeth before the face of God; Christ testifying that also the particular guardians do always see the face of his Father. *Mat. 18.*

(c) *God is never the cause of error or hardness of heart: but by indulgence not punishing, sinners harden their own hearts. so St. Jerome.*

raiment.

4 For the day of revenge is in my heart, the year of my redemption is come.

5 I looked about, & there was no helper: I sought, and there was none to aid: and Mine arm hath saved, and Mine indignation itself hath helped me.

6 And I have trodden down the peoples in my fury, and have inebriated them in mine indignation, and have drawn their strength down to the ground.

7 I will remember the mercies of our Lord, the praise of our Lord for all things, that our Lord hath rendered to us, and for the multitude of the good things to the house of Israel, which he hath given them according to his indulgence, and according to the multitude of his mercies.

8 And he said: But yet is my people, children that deny not: and he is become their Saviour.

9 In all their tribulation he was not troubled, and (b) the angel of his face saved them: in his love, and in his indulgence he redeemed them, and bare them, and lifted them up all the days of the world.

10 But they provoked to wrath, and afflicted the spirit of his holy one: and he was turned to be their enemy, and he conquered them.

11 And he remembered the days of the world of Moyses, and of his people: Where is he that brought them out of the sea, with the pastors of his flock? Where is he that put in the midst of him the spirit of his holy one?

Exo. 14.

12 He that brought out Moyses to the right hand by the arm of his Majesty: that divided the waters before them, that he might make to himself an Everlasting name.

13 He that brought them out through the depths, as an horse in the desert that stumbled not.

14 As the beast that goeth down in the plain field, the spirit of our Lord was their conductor: so didst thou bring thy people that thou mightest make thee a name of Glory.

*Deut. 26.
Bar. 2.*

15 Attend from heaven, and look from thy holy habitation, & of thy Glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? they have held back them selves toward me.

16 For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou o Lord art our father, our Redeemer, from the beginning is thy name.

17 (c) Why hast thou made us err o Lord from thy ways: hast thou hardened our heart, that we feared not thee. Return for thy servants, the tribes of thine inheritance.

18 As nothing have they possessed thy holy people: our enemies have trodden down thy sanctification.

19 We are become as in the beginning, when thou didst not rule over us, neither was thy name invocated upon us.

ANNOTATIONS

Chapter 63

The Jews supposed that for their sins the Patriarchs did not acknowledge them for their children. Yet hoped that God of his mercy would relieve them in distress.

How the old Patriarchs knew the state of men in this world.

Saints in Glory see more clearly than Prophets in this life.

That Saints know, & help mortal mens necessities is certain: but the manner how, is obscure.

16. *Abraham hath not known us*) The faithful people considering their own great, frequent, & inveterate sins, with the extreme calamities where into they were fallen for the same, supposed that their progenitor Abraham (whom God had particularly called out of his country) & Jacob (of whose twelve sons the whole nation was propagated) did no longer acknowledge them for their children, because they had so grievously offended God, & were not Worthy of any favor. all which notwithstanding, yet they hoped in Gods incomparable mercy, that his Divine Goodness, being Creator of all, who had elected them for his peculiar people, brought them out of Ægypt, and often delivered them from sundry afflictions, would again reduce them from captivity, and as their merciful father, remit their sins, and relieve their miseries, though Abraham, Jacob, and other Patriarchs had justly rejected them as lost children. This being the proper literal sense of this place, according to St. Jerome's, and other ancient Doctors explication, it maketh nothing at all for the old and new heresy of Vigilantius, & Luther, denying that Saints in another life do know what is done in this world. For albeit the Patriarchs in zeal of justice, did not acknowledge their carnal posterity (because of their great sins) for their children: yet they knew their state, as St. Augustine (*li. de cura pro mortuis*) interpreting this, and other places of holy Scripture, teacheth, partly by relation of such as passed from hence to them; partly by holy Angels; and especially by Divine inspirations. As it is clear that Abraham knew the of poor Lazarus, & of the rich glutton, describing what each of them had deserved, and consequently received Much more both the old Patriarchs, and all other Saints, in eternal Glory know each other, though never seen nor known before in this world. as St. Gregory teacheth: *li. 4. c. 33. Dialogi*. The glorified Saints see also in God that which pertaineth to their clients, that pray unto them in earth, so far as God doth ordain, more clearly by light of Glory, than Prophets see by light of prophecy: as St. Augustine teacheth. But touching the manner he saith it exceeded the reach of his understanding, *how Martyrs do help those, who, it is certain, are helped by them*. So discoursing at large of the uncertain manner, showeth that there is no doubt at all of the thing itself, that Saints in heaven do know mortal mens necessities, hear their prayers, and help them by their intercession and merits. which he confirmeth also, *li. 20. c. 21. cont. Faust. Tract. 8. in Joan. Ser. 5. de Sanctis*. Likewise. St. Jerome against Vigilantius. *St. Gregory. li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38.* and others in many places.

cap. 15.

Luc. 16.

li. 22. c.
29. civit.

cura pro
mort. c.
16.

Chapter 64

The Jews in captivity pray to God for release: 4. acknowledging his former great benefits, and their own sins, fleeing now to his mercy.

(a) The good people, with Priests and Prophets of the old Testament most fervently desired Christs coming.

1 **WOULD** God thou (a) wouldest break the heavens in sunder, and wouldest descend: at thy presence the mountains should melt away.

2 As the burning of fire would they melt, the waters would burn with fire, that thy name might be made known to thine enemies: at thy presence the nations should be troubled.

3 When thou shalt do marvelous things, we shall not sustain: thou art descended, and at thy presence the mountains are melted.

4 From the beginning of the world they have not heard, nor received with the ears: the eye hath not seen o God beside thee, what things thou hast prepared for them that expect thee.

1. Cor. 2.

(b) *And*, signifieth for, as *Gen. 14 v. 18.* And the English

5 Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, (b) and we have sinned: we have been

Bibles translate *for*, in this place, though the Hebrew text hath *vau*, that is, *aud*. But we with St. Jerome and other ancient Fathers follow the authentic Latin: which hath, and in this place, & *enim* in the other.

(c) Likewise the same particule *and* signifieth *yet*, as if he had said: *yet we shall be saved*.

always in them, (c) and we shall be saved.

6 And all we are become as one unclean, and all our justices as the cloth of a menstrual woman: and we have all fallen as a leaf, and our iniquities as the wind have taken us away.

7 There is none that invocateth thy name: that riseth up, and holdeth thee: thou hast hid thy face from us, and hast dashed us in the hand of our iniquity.

8 And now Lord thou art our father, and we clay: and thou art our maker, and all we the works of thy hands.

9 Be not angry o Lord enough, and remember no more our iniquity: Lo regard, all we are thy people.

10 The city of thy holy one is made desert, Sion is made desert, Jerusalem is become desolate.

11 The house of our sanctification, and of our Glory, where our fathers praised thee, is turned into the burning of fire, and all our things Worthy to be desired are turned into ruins.

12 Wilt thou upon these things contain thyself o Lord, wilt thou hold thy peace, and afflict us vehemently?

Psal. 78.

Chapter 65

The gentiles shall seek and find Christ, 2. Whom the Jews will persecute, and shall be rejected, only a few relics reserved. 13. So the Church shall multiply, and abound in graces.

(a) This can not be meant of the Jews, but necessarily of the Gentiles.

(b) But this is evidently spoken of the Jews: and so St. Paul testifieth of both these places. *Ro. 10. v 20. 21.*

1 **THEY** (a) have sought me that before asked not, they have found that sought me not. I said: Behold me, behold me, to a Gentility that did not invoke my name.

Rom. 10.

2 I have spread forth mine hands all the day to (b) an incredulous people, which goeth in a way not good after their own cogitations.

3 A people that provoke me to anger before my face always: that immolate in gardens, and sacrifice upon bricks.

4 That dwell in sepulchers, and sleep in temples of idols: that eat swines flesh, and profane potage in their vessels.

5 That say: Depart from me, approach not to me, because thou art unclean: these shall be smoke in my fury, a fire burning all the day.

6 Behold it is written before me: I will not hold my peace, but I will render and repay into their bosom

7 your iniquities, and the iniquities of your fathers together, saith our Lord, that have sacrificed upon the mountains, and upon the little hills have reproached me, & I will remeasure their first work in their bosom.

8 Thus faith our Lord: As if a berry be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for my servants sake, that I destroy not the whole.

9 And I will bring forth seed out of Jacob, & out of Juda a possessor of my

mountains: and mine elect shall inherit it, and my servants shall inhabit there.

10 And the champain countries shall be into folds of flocks, and the valley of Achor for the couch of herds, unto my people that have sought after me.

11 And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table to Fortune, and offer libaments upon it.

(c) Nothing can be more plainly uttered then is here the doctrine of Mans freewill.

12 I will number you in the sword, and you shall all fall by slaughter: because I called, and you have not answered: I spake, and you have not heard, and you did evil in mine eyes: and you (c) have chosen the things, that I would not.

Prov. 1.
Jere. 7.

(d) Likewise of reward & punishment of good and evil works.

13 (d) For this cause thus saith our Lord God: Behold my servants shall eat, and you shall be hungry: behold, my servants shall drink, and you shall be thirsty.

14 Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart: and you shall cry for sorrow of heart, and for contrition of spirit you shall howl.

(e) The name of Jews shall be execrable.

15 And you shall leave your name (e) for an (f) oath to mine elect: and the Lord God shall kill thee, and will call his servants by (g) another name.

(f) Oath of execration.

16 In which he that is blessed upon the earth, shall be blessed in God amen: & he that sweareth in the earth, shall swear by God amen: because the former distresses are forgotten, and because they are hid from Mine eyes.

(g) And Gods servants shall be called Christians.

17 For behold I Create (h) new heavens, and a new earth: and the former things shall not be in memory, and they shall not ascend upon the heart.

Apoc. 21.

(h) After the general Resurrection the heavens and earth shall be altered in qualities, not in substance.

18 But you shall be glad and rejoice forever in these things, which I create: because Lo I Create Jerusalem exultation, and the people thereof joy.

19 And I will rejoice in Jerusalem, and be glad in my people, and there shall no more be heard in it the voice of weeping, and the voice of crying.

20 There shall no more be a child of days, and an old man that shall not fill up his days, because the child of an hundred years shall die, and the sinner of an hundred years shall be accursed.

21 And they shall build cities, and inhabit: and they shall plant vineyards, and eat the fruits thereof.

(i) The greatest and proudest Gentiles being converted to Christ, do humble themselves to the simple manners of Christians, to penance, fasting, praying, and all works of mortification.

22 They shall not build, and another shall dwell: they shall not plant, and another shall eat: for according to the days of the tree, shall be the days of my people, and they shall make old the works of their hands.

23 Mine elect shall not labor in vain nor engender in conturbation: because it is the seed of the blessed of the Lord, and their posterity with them.

24 And it shall be, before they cal, I will hear: as they are yet speaking, I will hear.

Psal. 31.

25 The wolf and the lamb shall feed together, the lion and the ox (i) shall eat straw: & to the serpent dust shall be his bread: they shall not hurt, nor kill in all my holy mountain, saith our Lord.

Chapter 66

God who filleth heaven and earth, will dwell in the heart of the humble. 3. For the sins of the Jews Jerusalem shall be destroyed. 5. The faith of Christ shall

be propagated by the preaching of the Apostles. 15. And Christ coming to judge, 19. all shall receive according to their desserts.

(a) A prophecy that the Temple shall cease:

1 **THUS** saith our Lord: Heaven is my seat, and the earth my foot stool: (a) what is this house that you will build to me? and what is this place of my rest?

Act. 7. v. 49.

(b) and sacrifices of the old Testament shall become unlawful.

2 My hand hath made all these things, & all these things have been done, saith our Lord. But to whom shall I have respect, but to the poor little one, and the contrite of spirit, and him that trembleth at my words?

3 He that (b) immolateth an ox, is as he that should slay a man: he that killeth a sheep in sacrifice, as he that should brain a dog: he that offereth oblation, as he that should offer swines blood: he that remembreth frankincense, as he that should bless an idol. all these things have they chosen in their ways, and in their abominations their soul is delighted.

4 Wherefore I also will choose their delusions: and the things that they feared, I will bring to them: because I called, and there was none that would answer: I have spoken, and they heard not: and they have done evil in mine eyes, and have chosen the things that I would not.

Prov. 24. Ieve. 7. v. 13.

5 Hear the word of our Lord, ye that tremble at his word: your brethren that hate you, and reject you for my name sake, have said: Let the Lord be glorified, & we shall see in your joy: but they shall be confounded.

(c) Josephus expoundeth this of the Angels voice uttered in the temple before the destruction, saying: *Migremus hinc*. Let us depart from hence. St. Jerome confirmeth the same by the words of the Psalm 54. *I saw contradiction in the city.*

6 A voice of people from the city, (c) a voice from the temple, the voice of our Lord repaying retribution to his enemies.

7 Before she travailed, she brought forth, before her time came to be delivered, she brought forth a man child.

8 Who ever heard such a thing? and who hath seen the like to this? why, shall the earth travail in one day? or shall a nation be brought forth together, because Sion hath travailed, and brought forth her children?

9 Shall not I (d) that make others to bring forth children, my self bring forth, saith the Lord? shall I, that give generation to others, be barren, saith the Lord thy God?

(d) God giveth natural power to all living creatures of generation: but himself bringeth forth children of his Church.

10 Rejoice with Jerusalem, and be joyful in her all ye that love her: be glad with her in gladness all ye, that mourn upon her,

11 that you may suck, and be filled of the breast of her consolation: that you may milk, and flow with delights in all manner of her Glory.

12 Because thus saith our Lord: Behold I will decline upon her as it were a flood of peace, and as a torrent overflowing the Glory of the Gentiles, which you shall suck: at the breasts you shall be carried, & upon the knees they shall speak you fair.

13 As if the mother would speak one fair, so will I comfort you, and in Jerusalem you shall be comforted.

14 You shall see, and your heart shall rejoice, and your bones shall spring as an herb, and the hand of our Lord shall be known to his servants, and he shall be wrath with his enemies.

(e) Immediately before Christ come to judge, this whole world shall be destroyed by fire.

15 Because Lo our Lord (e) will come in fire, and his chariots as a whirlwind, to render his fury in indignation, and his rebuking in flame of fire:

16 because our Lord shall judge in fire, and in his sword to all flesh, and the slain of our Lord shall be multiplied,

17 they that were sanctified, and thought them selves clean in the gardens behind the gate within, they that did eat swines flesh, and abomination and the mouse: they shall be confounded, saith our Lord.

18 But I know their works, and their cogitations: I come that I may gather together with all nations and tongues: and they shall come and shall see my Glory.

(f) Christ ascending to his Father left the sign of *Thau* (*Ezech 9.*) the cross, unto us, or put it in our foreheads, that we may freely say: *the light of thy countenance is signed upon us.* *St. Jerome in hunc locum.*

19 And I will put (f) a sign in them, and I will send of them, that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that hold the arrow: into Italy, and Greece, to the islands far off, to them that have not heard of me, and have not seen my Glory. And they shall show forth my Glory to the Gentiles:

(g) Men of all nations shall be brought into the Church by the ministry of particular Angels *St. Jero. ibid.*

20 and (g) they shall bring all your brethren of all nations a gift to our Lord, upon horses, and in chariots, & in horse litters, & on mules, and in coaches, to my holy mountain Jerusalem, saith our Lord, as if the children of Israel should bring in a gift in a clean vessel into the house of our Lord.

21 And I will take of them to be priests, and Levites, saith our Lord.

Apoc. 21.

22 Because as new heavens, and a new earth, which I make to stand before me, saith our Lord: so shall your seed stand, and your name.

(i) General resurrection of all men.

23 And there, shall be month after month, and sabbath after sabbath: (i) all flesh shall come to adore before my face, saith our Lord.

24 And they shall go out, and see the carcasses of the men, that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be even unto satiety of sight to all flesh.

Mar. 9. v. 44.

ANNOTATIONS

Chapter 66

As God was served more specially in the temple, so he is now in Churches, but is in all places. *See Act. 7. v. 48.*

1. *Heaven is my seat.*) Lest any should interpret these prophetic promises (as the Jews doe) only of the restoration, & reedification of Jerusalem and the Temple, the Prophet here showeth that albeit God sanctified the temple, and granted many benefits to those that served him therein, yet his proper seat is not in any material temple or terrestrial place, but in heaven. And therefore Temples and Churches are in deed ordained for faithful people to serve him in, & to signify, that as these places are more holy, then Ordinary houses, so heaven is infinitely more glorious then any earthly palace: yet God is not contained in any place, but exceedeth all. To which purpose *St. Steven* (*Act. 7.*) allegeth and urgeth this place: and also *S Paul. Act 17* that *God dwelleth not*, or is not concluded in temples, neither needeth them for his own use, but is rightly served in them, by those that lift up their minds to him, as dwelling in heaven, & replenishing all places.

Clergymen in the old law succeeded by blood, in the new by election.

21. *I will take of them to be Priests.*) In the Law of Moyses Priests and Levites were all of one Tribe, by succession of natural kindred, not by election, but the law being changed, necessarily also Priesthood is changed. And Bishops, Priests, Deacons, and other Clergymen, are taken, and ordained not by nearness of blood, but by election, according to their merits of virtues.

THE ARGUMENT OF THE BOOKS OF JEREMIE.

| | | | | |
|----------------------------------|---|--|---|---|
| <p>The sum of Jeremies life.</p> | <p>He wrote two Books & one Epistle. The contents of his Books.</p> | <p>His prophecy divided into five parts.</p> | <p><i>Jeremie the son of Helcias, Priest and Prophet, being sanctified in his mothers womb, began to prophecy as yet a child, in Juda; in the thirteenth year of the reign of king Josias; continued the rest of his time, which was nineteen years more; and the eleven years of Joakim (wherein are counted the three months of Joachaz, and other three of Jechonias, otherwise called Joachin) and eleven years of Sedecias; in all forty one years; before he went into Ægypt. Where he also prophesied, and finally was stoned to death by the people, in the city of Taphnis. His whole work containeth two distinct Books, besides an Epistle, which followeth after the Prophecy of Baruch. The former book is called his Prophecy, the other his Lamentations. St. Jerome comprehendeth the sum of all briefly, saying: Jeremie connecteth a nutty (or watching) rod, and a pot boiling hot, from the face of the north, the leopard spoiled of his colors; and the fourfold Alphabet in diverse meters. Signifying, that God will correct his people with a rod, in his hot fury, from the north, to wit, by the king of Babylon, for their pertinacity in sundry kinds of sins. all which the Prophet lamenteth with his doleful verse of diverse meter. The Prophecy may be divided into five parts. First he showeth the conditions and qualities of himself, with the manner of his mission: then Gods great Clemency in recalling the people from sin, denouncing dangers imminent for their obstinacy: in the twelve first chapters. Secondly, in the eight chapters following by diverse Metaphorical, and other figurative descriptions, he declareth the ingratitude, & other sins of the people, threatening punishment, for which they persecute him. Thirdly, in other eight chapters, he reprehendeth the inhabitants of Jerusalem, especially the King, evil Priests, and false Prophets, some being already carried into captivity: for which free preaching, he is again persecuted. Fourthly in the next eleven chapters, he mixeth consolations & threats, especially the destruction of Jerusalem, captivity of king and people, and their release after seventy years. Fifthly in the other thirteen chapters, he prophesieth the destruction of the Jews, that go into Ægypt: and of sundry nations for their Idolatry, and for their cruelty against the Jews. In every part interposeth many prophecies of Christ, and his Church: besides the mystical sense included in the historical.</i></p> | <p>4. Reg. 23. 24.</p> <p>cha. 44. v. 8.</p> <p>Epist. ad Paulin.</p> <p>ch. 1. 13. 21. 29. 40.</p> |
|----------------------------------|---|--|---|---|

THE PROPHECY OF JEREMIE.

Chapter 1

Jeremie prophesied in the times of Josias, Joakim, and Sedecias Kings of Juda: 5. being sanctified in his mothers womb, is sent in his tender age to prophecy, 11. the destruction of Jerusalem. 17. God giving him courage against his persecutors.

(a) The first part. Gods Clemency inviteth to repentance, & his justice punisheth obstinate(b) He prophesied also in banishment (ch. 44.) in Ægypt. sinners.

(c) Jeremie had five special prerogatives: He was sanctified in his mothers womb; a Priest; a Prophet; a perpetual virgin; & a Martyr.

(d) He prophesied not only of the Jews but also of the Gentiles.

(e) God is watchful to perform his word: and a nutty rod (as the 70. translate) that is, his Law is outwardly hard, and bitter, like a nut shell, but sweet & pleasant, as the kernel, when the shell is broken St. Theodoret.

(f) God promised not peace in his life, but victory in his death.

1 **THE** words of Jeremie the son of * Helcias, of the priests that were in Anathoth, in the land of Benjamin. (a)

2 The word of our Lord which was made to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his kingdom.

3 And the word was made in the days of Joakim the son of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, (b) even unto the transmigration of Jerusalem, in the fifth month.

4 And the word of our Lord was made to me, saying:

5 Before I formed thee in the womb, I knew thee: and (c) before thou camest forth of the matrice, I sanctified thee, and a prophet in the Gentiles I gave thee.

6 And I said; A a a, o Lord God: Behold, I can not speak, because I am a child.

7 And our Lord said unto me: Say not: I am a child: for to all things, to which I shall send thee, thou shalt go: and all things whatsoever I shall command thee, thou shalt speak.

8 Be not afraid of their face: because I am with thee to deliver thee, saith our Lord.

9 And our Lord put forth his hand, and touched my mouth: and our Lord said to me: Behold I have given my words in thy mouth:

10 Behold I have appointed thee this day over (d) the Gentiles, and over kingdoms, that thou mayest pluck up, and destroy, and waste, and dissipate, and build, and plant.

11 And the word of our Lord was made to me, saying: What seest thou Jeremie? And I said: I see a rod * watching.

12 And our Lord said to me: well hast thou seen; because I (e) will watch upon my word to do it.

13 And the word of our Lord was made to me the second time, saying: What seest thou? And I said: I see a pot boiling hot, and the face thereof from the face of the North.

14 And our Lord said unto me: From the North shall evil be opened upon all the inhabitants of the land.

15 Because Lo I will call together all the kindreds of the kingdoms of the North, saith our Lord: and they shall come, and shall set every one his throne in the entering of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda.

16 And I will speak my judgments with them, touching all the wickedness of them, that have forsaken me, and have offered to strange gods, and have adored the work of their own hands.

17 Thou therefore gird thy loins, and rise, and speak to them all things that I command thee. Be not afraid of their face: for I will make thee not to fear their countenance.

18 For I have given thee this day to be as a fenced city, and as an iron pillar, and as a brazen wall over all the land of the Kings of Juda, to the princes thereof, & to the priests, and to the people of the land.

19 And they shall fight against thee, and shall (f) not prevail: because I am with

* 4. Reg. 22. v. 8.

Isa. 56. v. 16. & 59. v. 21

* or a nutty rod.

thee, saith our Lord, to deliver thee.

Chapter 2

God expostulateth with the Jews, 6. that they regard not his great benefits, 8. Some priests, and (pretended) Prophets serving false gods, 23. and denying their fault, 25. are obstinate in Idolatry: 36. for which they shall be confounded.

1 **AND** the word of our Lord was made to me, saying:

(a) God multiplied Israel in Ægypt, & delivered, them from servitude.

2 go, and cry in the ears of Jerusalem, saying: Thus saith our Lord: I have remembered thee, pitying (a) thy youth, and the charity of thy desponsing, when thou didest follow me in the desert, in a land that is not sown.

(b) Not of any desert, but of Gods mere grace Israel was preferred before other nations.

3 Israel (b) is holy to our Lord, the first fruits of his fruits: all they that do devour it do sin: evil shall come upon them, saith our Lord.

4 Hear ye the word of our Lord o house of Jacob, and all ye kindreds of the house of Israel:

5 thus saith our Lord: What iniquity have your fathers found in me, that they have made themselves far from me, and have walked after vanity, and are become vain?

Mich. 6. v. 3.

6 And they have not said: Where is our Lord, that made us come up out of the land of Ægypt: that led us through the desert, through a land inhabitable and without way, through a land of thirst, & the image of death, through a land, wherein no man walked, nor any man dwelt?

(c) Into a fruitful land.

7 And I brought you into the land of (c) Carmel, that you might eat the fruit thereof, and the best things thereof: and being entered in, you have contaminated my land, and made mine inheritance an abomination.

8 The priests have not said: Where is our Lord? and they that held the law knew me not, and the pastors have transgressed against me, and the prophets have prophesied in Baal, and have followed Idols.

9 Therefore will I yet contend in judgment with you, saith our Lord, and I will plead with your children.

10 Pass ye to the isles of Cethim, and see: and send into Cedar, and consider earnestly: and see if there hath the like thing been done.

11 If a nation hath changed their gods, and surely they are not gods: but my people hath changed their Glory into an idol.

12 Be astonished o heavens upon this, and o gates thereof be ye desolate exceedingly, saith our Lord.

(d) God commanding two things to flee from evil & to do good: the Jews contrariwise left God and served idols.

13 For (d) two evils hath my people done, Me they have forsaken the fountain of living water, & have digged to them selves cisterns: broken cisterns, that are not able to hold waters.

14 Why, is Israel a bondman, or a servant born in the house? why then is he become a prey?

15 The lions have roared upon him, and have given their voice, they have made his land a wilderness: his cities are burnt up, & there is none to dwell in them.

16 The children also of Memphis, and Taphnes have deflowered thee, even to the crown of the head.

17 Is not this done to thee, because thou didest forsake the Lord thy God at that time, when he led thee by the way?

18 And now what wilt thou in the way of Ægypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the waters of the river?

19 Thy malice shall reprove thee, and thine apostacy shall rebuke thee. Know thou, & see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith our Lord the God of hosts.

(e) God created all things good, planted his Church in justice and sanctity, & no evil proceeded from him.

20 From the beginning thou hast broken my yoke, thou hast burst my bonds, and thou saidst: I will not serve. For on every little high hill, and under every green thick tree thou wast laid down as an harlot.

Isa. 5.

21 But I planted thee an elect vineyard, (e) all true seed: how then art thou turned unto me into that which is depraved, o strange vineyard?

Mat. 21. v. 33.

22 If thou shalt wash thyself with niter, and multiply to thyself the herb borith, thou art spotted in thine iniquity before me, saith our Lord God.

23 How sayest thou: I am not polluted, I have not walked after Baalim? see thy ways in the valley, know what thou hast done: a swift courser that rideth his ways.

24 The wild ass accustomed to the wilderness in the desire of his soul, hath drawn the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly flowers they shall find her.

25 Stay thy foot from nakedness, and thy throat from thirst. And thou saidst: I have despaired, no, I will not do it: for I have loved strangers, and I will walk after them.

26 As the thief is confounded when he is taken, so is the house of Israel confounded, they and their Kings, the princes and priests, and their Prophets,

27 saying to wood: Thou art my father: and to stone: Thou hast begotten me: they have turned the back to me, & not the face: and in the time of their affliction they will say: Arise, and deliver us.

Jere. 32. v. 33.

28 Where are the gods, whom thou hast made to thee? let them arise and deliver thee in the time of thine affliction: for according to the number of thy cities were thy gods o Juda.

Jere. 11. v. 13

(f) Gods intention when he punisheth, is to move sinners to repentance: afflicting them in this life, that they may escape eternal damnation.

29 What will you contend with me in judgment? you have all forsaken me, saith our Lord.

30 (f) In vain have I striken your children, they have not received discipline: your sword hath devoured your Prophets, as a wasting lion is your generation.

31 See ye the word of our Lord: why, am I become a wilderness to Israel, or a lateward springing land? why then hath my people said: We have revolted, we will no more come to thee?

32 will a virgin forget her ornament, or a bride the stomacher of her breast? but my people hath forgotten me innumerable days.

33 Why dost thou endeavor to show thy way good to seek love, which

moreover also hast taught thy malices to be thy ways.

34 And in thy wings is found the blood of the souls of the poor and innocents? Not in ditches have I found them, but in all places, which before I have mentioned.

35 And thou hast said: I am without sin and innocent: and therefore let thy fury be turned away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not sinned.

36 How vile art thou become exceedingly, iterating thy ways! and thou shalt be confounded of Ægypt, as thou art confounded of Assur.

37 For from hence also thou shalt go, and thy hands shall be upon thy head: because the Lord hath destroyed thy confidence, and thou shalt have nothing prosperous therein.

Chapter 3

Idolaters (and other sinners) are invited to repent, with promise of remission: 6. but neither the kingdom of Israel, nor Juda will return. 14. God still calling; some Jews, and many Gentiles come to Christ.

(a) No Idolatry nor other sin whatsoever can be so great, but God will remit it, if the sinner be penitent.

1 **IT is** commonly said: If a man put away his wife, and she departing from him, marry another man will he return to her any more? shall not that woman be polluted, and contaminated? (a) but thou hast committed fornication with many lovers: Nevertheless return unto me, saith our Lord, and I will receive thee.

2 Lift up thine eyes direct: and see where thou hast not been polluted: thou didest sit in the ways, expecting them as a robber in the wilderness: and thou hast polluted the land in thy fornications, and in thy malices.

3 For which thing the drops of rain were kept back, and there was no lateward shower: thou haddest an harlots forehead, thou wouldest not blush.

4 Therefore at the least from henceforth call me: thou art my father, the guide of my virginity.

5 Why, wilt thou be angry forever, or wilt thou persevere unto the end? Loe, thou hast spoken, and hast done evils, and hast prevailed.

(b) The ten tribes.

6 And our Lord said to me in the days of Josias the king: Hast thou seen what things the revolter (b) Israel hath done? she hath gone of herself upon every high mountain, and under every thick green tree, and hath fornicated there.

(c) The two tribes.

7 And I said, when she had done all these things: Return to me, and she returned not. And (c) Juda her transgressing sister saw,

8 because the rebel Israel had played the harlot, I had put her away, and given her a bill of divorce: and Juda her transgressing sister was not afraid, but went and plaid the harlot also herself.

9 And with the facility of her fornication she contaminated the land, and plaid the harlot with stone and wood.

10 And in all these things Juda her transgressing sister hath not returned to me in her whole heart, but in falsehood, saith our Lord.

(d) The kingdom of

Juda receiving more benefits was more faulty than the kingdom of Israel, but neither of them excusable.

11 And our Lord said to me: The rebellious Israel hath justified her soul, (d) in comparison of the transgressor Juda.

12 go, and cry these words against the North, and thou shalt say: Return o rebellious Israel, saith our Lord, and I will not return away my face from you: because I am holy, saith our Lord, and I will not be angry forever.

13 But yet know thou thine iniquity, that thou hast transgressed against the Lord thy God: and thou hast dispersed thy ways to strangers under every thick green tree, and hast not heard my voice, saith our Lord.

14 Return o ye revolting children, saith our Lord: because I am your husband: and I will take you one of a city, and two of a kindred, and will bring you into Sion.

15 And I will give you pastors according to my heart, and they shall feed you with knowledge and doctrine.

16 And when you shall be multiplied, and increase in the land in those days, saith our Lord, they shall say no more: The ark of the testament of our Lord: neither shall it ascend upon their heart, neither shall they be mindful thereof, neither shall it be visited, neither shall that be done any more.

(e) After the captivity many Jews returned to God, but especially this prophecy is fulfilled in the Gentiles since Christ.

17 In that time Jerusalem shall be called the throne of our Lord: and (e) all Gentiles shall be gathered together to it, in the name of our Lord into Jerusalem, & they shall not walk after the perversity of their most wicked heart.

(f) The kingdom of Israel being in captivity long before Juda, at last they were released all together. St. *Theodoret in hunc locum.*

18 In those days the house of Juda shall go to the house of Israel, and (f) they shall come together from the land of the North to the land, which I gave to your fathers.

19 But I said: How shall I make thee as children, and give thee a land worthy to be desired, the goodly inheritance of the hosts of the Gentiles? And I said: Thou shalt call me father, & shalt not cease to walk after me.

20 But as if a woman should contemn her lover, so hath the house of Israel contemned me, saith our Lord.

21 A voice was heard in the ways, weeping & howling of the children of Israel: because they have made their way unjust, they have forgotten our Lord their God.

22 Return ye revolting children, and I will heal your revoltings. Behold we come to thee: for thou art the Lord our God.

23 In very deed the little hills were liars, and the multitude of the mountains: verily in the Lord our God is the salvation of Israel.

24 Confusion hath eaten the labor of our fathers from our youth, their flocks, and their herds, their sons, and their daughters.

25 We shall sleep in our confusion, and our ignominy shall cover us, because we have sinned to the Lord our God, we, and our fathers from our youth even to this day: and we have not heard the voice of the Lord our God.

Chapter 4

An admonition to sincere repentance, and circumcision of the heart: 5. with threats of grievous punishment to those, that Persist in sin. 19. Which the Prophet foreseeing lamenteth the vastation of the land. 27. yet mixed with consolation, that it shall not be utterly ruined.

(a) An oath is an act of religion: & lawful, so it be made by God Almighty, not by false gods; and with other three conditions; *in truth* not falsely *in judgment* with due consideration not rashly: and *in justice* in matter that is just, and of importance.

1 **IF** thou wilt return o Israel, saith our Lord, return to me: if thou wilt take away thy stumbling blocks from my face, thou shalt not be moved.

2 And thou shalt swear: (a) Our Lord liveth, in truth, & in judgment, and in justice: and the Gentiles shall bless him, & shall praise him.

3 For thus saith our Lord to the man of Juda, and to Jerusalem: Make unto you new fallow ground, & sow not upon Thorns:

4 be circumcised to our Lord, and take away the prepuces of your hearts ye men of Juda, and inhabitants of Jerusalem: lest perhaps mine indignation go forth as fire, and be kindled, and there be none that can quench it: because of the malice of your cogitations.

5 Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry strongly, and say: Assemble yourselves, and let us enter into the fenced cities,

6 lift up the sign in Sion. Take courage, stand not, because I do bring evil from the North, ad great destruction.

7 The lion is come up out of his den, and the robber of the Gentiles hath lifted up himself: he is come forth out of his place, that he may make thy land as a wilderness: thy cities shall be wasted, remaining without an inhabiter.

8 For this gird yourselves with clothes of hear, mourn and howl: because the wrath of the fury of our Lord is not turned away from us.

9 And it shall be in that day, saith our Lord: The heart of the king shall perish, & the heart of the princes: and the priests shall be astonished, and the prophets shall be amazed.

10 And I said: Alas, alas, alas, o Lord God, hast thou then deceived this people and Jerusalem, saying: You shall have peace: and behold the sword hath come even to the soul?

11 At that time it shall be said to this people, & to Jerusalem: A burning wind in the ways, that are in the desert of the way of the daughter of my people, not to fan, and to purge.

12 A full spirit from these shall come to me: and now I will speak my judgment with them.

13 Behold he shall come in a cloud, and his chariots as a tempest: his horses are swifter then eagles: woe unto us, because we are destroyed.

14 Wash thy heart from malice o Jerusalem, that thou mayest be saved: how long shall hurtful cogitations abide in thee?

15 For a voice of one declaring from Dan, and notifying the idol from mount Ephraim.

16 Say ye to the Gentiles: Lo it is heard in Jerusalem, that there come keepers from a far country, & sound their voice upon the cities of Juda.

17 They are set upon her round about, as the keepers of fields: because she hath

Osee. 10.

provoked me to wrath, saith our Lord.

18 Thy ways, and thy cogitations have done these things to thee: this thy malice, because it is bitter, because it hath touched thy heart.

Sap. 1.

19 My belly, my belly acheth, the senses of my heart are troubled in me, I will not hold my peace, because my soul hath heard the voice of the trumpet, the cry of battle.

20 Destruction is called upon destruction and all the earth is wasted: my tents are wasted quickly, suddenly my skins.

21 How long shall I see one that fleeth away, shall I hear the voice of the trumpet?

(b) If they were in deed natural fools they should be excused.

22 Because my foolish people have not known me: they are unwise children, and without wit: they are (b) wise to do evils, but to do well they have not known.

23 I beheld the earth, and Lo it was void, and a thing of nothing: and the heavens, & there was no light in them.

24 I saw the mountains, & Lo they were moved: & all the little hills were troubled.

25 I beheld, and there was not a man: and every soul of the air was departed.

(c) Gods providence never suffereth the Church to be destroyed.

26 I looked, and behold Carmel made desert: and all the cities thereof were destroyed at the face of our Lord, and at the face of the wrath of his fury.

27 For thus saith our Lord: all the land shall be desolate, (c) but yet I will not make a consummation.

28 The earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and it hath not repented me, neither am I turned away from it.

29 At the voice of the horseman, and the archer, all the city is fled: they have entered into high places, and have climbed the rocks: all the cities are forsaken, and there dwelleth not a man in them.

30 But thou being wasted, what wilt thou doe? when thou shalt clothe thy self in scarlet, when thou shalt be adorned with golden Jewels, & shalt paint thine eyes with stibic stone, thou shalt be trimmed in vain: thy lovers have contemned thee, they will seek thy life.

31 For I have heard the voice as of a travailing woman, anguishes as of a woman in labor of child. The voice of the daughter of Sion, amongst them that die, and stretch forth their hands: woe is me, because my soul hath fainted for them that are slain.

Chapter 5

All sorts of higher and lower degrees transgress Gods law: 9. and shall be punished.

1 **GO** round about the ways of Jerusalem, and look, and consider, and seek in the streets thereof, whether you can find a man that doth judgments, and seeketh fidelity: & I will be propitious unto him.

(a) Except all

requisite conditions be observed in an oath it is unlawful: as when one sweareth by God almighty but untruly, or rashly, or to do an unlawful thing, it is perjury.

(b) By the lion the prophet seemeth to understand Nabuchodonosor.

(c) By the wolf Nabuzardan.

(d) By the leopard Alexander the great, or Antiochus Epiphanes.

(e) As before v. 10. & ch. 4. v. 27.

2 Yea if they say: Our Lord liveth (a) this also they will swear falsely.

3 O Lord thine eyes regard fidelity: thou hast striken them, & they were not sorry: thou hast broken them, and they have refused to receive discipline: they have hardened their faces more then the rock, and they would not return.

4 But I said: Perhaps they are poor & foolish, not knowing the way of the Lord, the judgment of their God.

5 I will go therefore to the great men, & will speak to them: for they have known the way of their Lord: & behold these altogether have more broken the yoke, have burst the bonds.

6 Therefore hath (b) the lion out of the wood striken them, (c) the wolf in the Evening hath wasted them, (d) the leopard watching upon their cities: every one of them that shall come forth, shall be taken, because their prevarications are multiplied, their revoltings are strengthened.

7 Whereupon can I be propitious to thee? thy children have forsaken me, and swear by them, that are not gods: I filled them, & they committed adultery, and did riotously in the harlots house

8 They are become as amorous horses, and stallions: every one neighed at his neighbors wife:

Ezec. 22.

9 Why, shall I not visit upon these things, saith our Lord? and on such a nation shall not my soul take revenge?

10 Scale the walls thereof, and dissipate them, but make not a consummation: take away the branches thereof, because they are not the Lords.

11 For by prevarication hath the house of Israel prevaricated against me, & the house of Juda, saith our Lord.

12 They have denied our Lord, and said: It is not he: neither shall the evil come upon us: we shall not see sword & famine.

13 The prophets have spoken into the wind, & there was no answer in them: these things therefore shall happen to them.

14 Thus saith our Lord the God of hosts: Because you have spoken this word: behold, I give my words in thy mouth as fire, & this people as sticks, and it shall devour them.

15 Behold I will bring upon you a nation from a far o house of Israel, saith our Lord: a strong nation, an ancient nation, a nation whose tongue thou shalt not know, nor understand what it speaketh.

16 The quiver thereof is as an open sepulcher, they are all strong.

17 And it shall eat thy corn, and thy bread: it shall devour thy sons, and thy daughters: it shall eat thy flock, & thy herds: it shall eat thy vineyard, and thy fig: & it shall destroy thy fenced cities, wherein thou hast confidence, with the sword.

18 But yet in those days, saith our Lord: I (e) will not bring you into consummation.

19 And if you shall say: Why hath the Lord our God done all these things to us? thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strange ones in a land not your own.

20 Declare ye this to the house of Jacob, and make it heard in Juda, saying:
 21 Hear thou foolish people, that hast no heart, which having eyes, seest not:
 and eatest, and hearest not.
 22 Me then will you not fear, saith our Lord: and at my presence will ye not be
 sorry? Who have set the sand a limit for the sea, an Everlasting precept, that
 shall not pass, and they shall be moved, and shall not prevail: and the waves
 thereof shall swell, and shall not pass over it.
 23 But to this people their heart is become incredulous and exasperating, they
 are revolted and departed.
 24 And they have not said in their heart: Let us fear the Lord our God, who
 giveth us the timely and lateward rain in due season: who preserveth the
 fullness of the yearly harvest unto us.
 25 Your iniquities have turned away these things, and your sins have stayed
 good from you.
 26 Because there are found impious men in my people, that lie in wait as
 fowlers setting snares & traps to take men.
 27 As a net full of birds, so their houses are full of guile: therefore are they
 magnified, & enriched.
 28 They are made gross and fat: and have transgressed my words most
 wickedly. The cause of the widow they have not judged; the cause of the pupil
 they have not directed, and the judgment of the poor they have not judged.
 29 (f) Shall I not visit upon these things, saith our Lord? or upon such a nation
 shall not my soul take revenge?
 30 Astonishment and marvelous things are done in the land.
 31 The prophets prophesied a lie, & the priests clapped with their hands: and
 my people hath loved such things: what shall be done therefore in the later end
 thereof?

*Isa. 1.
Zach. 7.*

(f) It is against Gods
just judgment to
omit such things
unpunished. v. 9. &
ch. 9. v. 9.

Chapter 6

*Jerusalem shall be destroyed for transgressing Gods Law : 8. and contemning
admonitions. 16. Yet God admonisheth against the Jews, and they contemning,
18. he calleth the Gentiles, and rejecteth the Jews.*

1 TAKE courage ye children of Benjamin in the midst of Jerusalem, and in
Thecua sound with the trumpet, and over Bethacatem lift up the standard :
because there is evil seen from the North, and a great destruction.

2 I have resembled the daughter of Sion to a beautiful and delicate woman.

3 To hershall (a) Pastors come, and their flocks they have pitched tents in her
round about : every one shall feed them that are under his hand.

4 Sanctify ye battle upon her : arise, and let us go up in the midday : woe unto
us, because the day is declined, because the shadows of the evening are waxen
longer.

5 Arise, and let us go up in the night, an destroy her houses.

(a) Captains are
called Pastors,
because they feed
and govern their
soldiers.

6 Because thus saith the Lord of hosts : Hew down her wood, cast a trench about Jerusalem : this is the city of visitation, all oppression is in the midst thereof.

7 As a cistern maketh cold the water thereof, so hath she made cold her malice : iniquity and spoil shall be heard in her, infirmity and plague always before me.

8 Be thou taught Jerusalem, lest perhaps my soul depart from thee, lest perhaps I make thee a desert land not habitable.

9 Thus saith the Lord of hosts: even to one cluster shall they gather as in a vineyard the remains of Israel, turn back thy hand, as the grape gatherer to the basket.

10 To whom shall I speak? and whom shall I contest, that he may hear? behold, their ears are uncircumcised, and they can not hear: behold the word of our Lord is become unto them as a reproach: and they will not receive it.

11 Therefore am I full of the fury of our Lord, I have labored sustaining: power out upon the little one without, and upon the counsel of the young men together: for man with woman shall be taken, the ancient with him that is full of days.

12 And their houses shall pass to others, their lands and wives together: because I will extend my hand upon the inhabitants of the land, saith our Lord.

Isa. 56.

13 For from the lesser even to the greater, all study avarice: and from the prophets even to the priest, all commit guile.

14 And they cursed the destruction of the daughter of my people with ignominy, saying: Peace, peace: & there was not peace.

15 They were confounded, because they did abomination: yea rather they were not confounded with confusion, and they knew not how to blush, for the which thing, they shall fall among them that fall: in the time of their visitation, they shall fall down, saith our Lord.

Mat. 11.

16 Thus saith our Lord: Stand ye upon the ways, and see, and ask of the old paths, which is the good way, and walk ye in it: and you shall find refreshing for your souls. And they said: We will not walk.

17 And I appointed watchmen over you. Hear ye the voice of the trumpet. And they said: We will not hear.

18 (b) Therefore hear ye, o Gentiles, and thou congregation know, what great things I will do to them.

19 Hear o earth: Behold I will bring evils upon this people, the fruits of their cogitations: because they have not heard my words, and they have cast of my law.

Isa. 1.

20 To what purpose bring you me frankincense from Saba, and the sweet smelling cane from a far country? your holocausts are not acceptable, and your victims have not pleased me.

21 Therefore thus saith our Lord: Behold I will bring ruin upon this people, & the fathers with the children shall fall in them together, neighbor and neighbor, and they shall perish.

(b) After all the Prophets of the old testament, Christ himself, and lastly his Apostles, called the Jews, who still contemning, the Gentiles are called, & they hear and obey, *Mat. 10. v. 5. Act. 13 v. 46.*

(c) That is from Babylon which is northward from Jerusalem.

22 Thus saith our Lord: Behold there cometh a people from the land of the (c) North, & a great nation shall arise up from the ends of the earth.

23 It shall take arrow and shield: it is cruel, and will have no mercy. The voice thereof shall sound as the sea: & they shall mount upon horses, prepared as a man to battle, against thee o daughter of Sion.

24 We have heard the fame thereof, our hands are dissolved: tribulation hath caught us, sorrows as a woman in travail.

25 go not out to the fields and walk not in the way: because the sword of the enemy is fear round about.

26 Be girded with sackcloth o daughter of my people, & be sprinkled with ashes: make thee a bitter lamentation as the mourning of the only begotten, because the destroyer shall suddenly come upon us.

27 I have set thee a strong prover in my people: and thou shalt know, and prove their way.

28 all these princes are declining, walking deceitfully, brass and iron: they are all corrupted.

29 The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their malices are not consumed.

30 call ye them reprobate silver, because our Lord hath rejected them.

Chapter 7

God promiseth to dwell with those that walk right ways: 8. otherwise the material temple will not save them: 16. neither the prayers of the prophet shall help them, Persisting in their sins: 21. nor sacrifice, but obedience to Gods law.

1 **THE** word, that was made to Jeremie from our Lord, saying:

2 Stand in the gate of the house of the Lord, and preach there this word, and say: Hear ye the word of our Lord all Juda, which go in by these gates, to adore our Lord.

3 Thus saith the Lord of hosts the God of Israel: Make your ways good, and your studies: and I will dwell with you in this place.

4 Trust not in words of lying, saying: (a) The temple of our Lord, the temple of our Lord, it is the temple of our Lord.

5 For if you shall well direct your ways, & your studies: if you shall do judgment between a man and his neighbor,

6 to the stranger, & to the pupil, & to the widow shall do no oppression, nor shed innocent blood in this place, & walk not after strange gods to your own evil:

7 I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and forever.

8 Behold you trust to yourselves in words of lying: which shall not profit you:

9 to steal, to murder, to commit adultery, to swear falsely, to offer to Baalim,

(a) The Jews presumed that God would never suffer his Temple to be destroyed; they thought also that external sacrifices without internal repentance should take away their sins; but for their impenitence they & their sacrifices are rejected, and the temple destroyed.

& to go after strange gods, which you know not.

10 And you have come, and stood before me in this house, in which my name is invocated, and have said: We are delivered because we have done all these abominations.

Mat. 21.

(b) It is true that God sanctified the tabernacle in Silo, and afterwards the temple in Jerusalem, but if the people be not sanctified, he is not tied to the place.

11 Why, is this house then wherein my name is invocated, in your eyes become a den of thieves? I, even I am: I have seen, saith our Lord.

12 go ye to (b) my place in Silo, where my name dwelt from the beginning: and see what I have done to it for the malice of my people Israel:

13 and now, because you have done all these works, saith our Lord: and I have spoken to you early rising, and speaking, and you have not heard: and I have called you, and you have not answered:

*Jos. 18.
Iud. 18. 1.
Reg. 3.*

14 I will do to this house, wherein my name is invocated, and wherein you have confidence: and to the place which I have given you and your fathers, as I did to Silo.

*Isa. 65. 1.
Reg. 4.*

(c) The Kingdom of ten tribes.

15 And I will cast you away from my face, as I have cast away all your brethren, (c) the whole seed of Ephraim.

16 Thou therefore pray not for this people, neither take unto thee praise and prayer for them, and resist me not: because I will not hear thee.

17 Seest thou not what these do in the cities of Juda, and in the street of Jerusalem?

18 The children gather the sticks, & the fathers kindle the fire, and the women temper the dough to make cakes unto the queen of heaven, & to offer libaments unto strange gods, and to provoke me to wrath.

19 Why do they provoke me to wrath, saith our Lord? and not themselves to the confusion of their own countenance?

20 Therefore this saith our Lord God: Behold my fury, and my indignation is poured upon this place, upon men, and upon beasts, and upon the wood of the country, and upon the fruits of the land, and it shall be kindled, and shall not be quenched.

(d) God gave his perfect law comprised in the ten commandments: which alone being kept will suffice: & afterwards added ceremonial precepts, to exercise the people in external sacrifices of beasts and other corporal things to be offered to himself, as well to keep them from Idolatry, as to lead them thereby to internal virtues, and to signify Mysteries of the new

21 Thus saith the Lord of hosts the God of Israel; Add your holocausts to your victims, and eat ye the flesh.

22 Because I spake not with your fathers, & I (d) commanded them not in the day, that I brought them out of the land of Ægypt, touching the word of holocausts and victims.

23 But this word I commanded them, saying: Hear ye my voice, and I will be your God, and you shall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you.

24 And they heard not, nor inclined their ear: but have gone in their pleasures, and in the perversity of their wicked heart: and have been made backward and not foreward,

25 from the day that their fathers came out of the land of Ægypt, even to this day. And I have sent to you all my servants the Prophets by day, rising early, and sending.

26 And they have not heard me, nor inclined their ear: but they have hardened

testament. As is noted. *Levit. 1.*

their neck, and have wrought worse, then their fathers.

27 And thou shalt speak unto them all these words, & they will not hear thee: & thou shalt call them, and they will not answer thee.

28 And thou shalt say to them. This is the nation which hath not heard the voice of the Lord their God, nor received discipline: faith is perished, and is taken away out of their mouth.

29 Poll thy hair, & cast it away, and take lamentation on high: because our Lord hath cast of, and hath left the generation of his fury,

30 because the children of Juda have done evil in mine eyes, saith our Lord. They have put their stumbling blocks in the house, wherein my name is invocated, that they might pollute it:

31 and they have built the excelses of Topheth, which is in the valley of the son of Ennom, that they might burn their sons, and their daughters with fire: which things I commanded not, nor thought in my heart.

32 Therefore Lo the days shall come, saith our Lord, & it shall no more be said: Topheth, and the valley of the son of Ennom: but the valley of slaughter: and They shall bury in Topheth, because there is no place.

33 And the carcass of this people shall be for meats to the fowls of the air, and to the beasts of the land, and there shall be none to drive them away.

34 And I will make to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be in desolation.

Ezec. 26.

Chapter 8

The Babylonians spoiling Jerusalem will cast the bones of Kings, Priests, Prophets, and others out of their sepulchres, and most cruelly afflict the living. 5. God so permitting, because they would not repent, when the true Prophets admonished them so to do. 18. all which the prophet Forseeing lamenteth.

(a) Persecutors spoil the shrines of Kings and other principal persons of cruelty; & also of avarice if they be richly adorned.

1 **AT** that time, saith our Lord, (a) they will cast out the bones of the Kings of Juda, and the bones of the princes thereof, and the bones of priests, and the bones of the Prophets, and the bones of them that inhabit Jerusalem, out of their sepulchres.

2 And they shall spread them abroad in the sun, and the Moon, and all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as a dunghill upon the face of the earth.

3 And they shall choose rather death then life, all that shall be remaining of this wicked kindred in all places, which are left, to the which I have cast them out, saith the Lord of hosts.

4 And thou shalt say to them: Thus saith our Lord: Shall not he that falleth rise again? and he that is turned away, shall he not turn again?

5 Why then is this people in Jerusalem turned away with a contentious revolting? they have apprehended lying, and would not return.

6 I attended, and harkened: no man speaketh that which is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as an horse going with violence to battle.

7 The kite in the heaven hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord.

8 How say you: We are wise, and the law of our Lord is with us? In very deed the lying pen of the Scribes hath wrought lying.

(b) Those that profess knowledge of the law, & observe it not in works, have not true wisdom.

9 The wise are confounded, they are terrified & taken: for they (b) have cast away the word of our Lord, and there is no Wisdom in them.

10 Therefore will I give their women to strangers, their fields to inheritors: because from the least even to the greatest all follow avarice: from the prophet even to the priest all make lies.

11 And they healed the destruction of the daughter of my people to ignominy, saying: Peace, peace, when there was not peace.

12 They are confounded, because they have done abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall, in the time of their visitation they shall fall, saith our Lord.

13 Gathering I will gather them together, saith our Lord, there is no grape in the vines, and there are no figs on the fig tree, the leaf is fallen down: and I have given them the things that are passed.

14 Why do we sit? come together and let us enter into the fenced city, and let us be silent there: because the Lord our God hath made us to be silent, and hath given us water of gall for drink: for we have sinned to our Lord.

15 We expected peace and there was no good: a time of medicine and behold fear.

16 From Dan was the snoring noise of his horses heard, with the voice of the neighings of his fighting horses all the land was moved: and they came and devoured the land, and the fullness thereof: the city and the inhabitants thereof.

(c) As serpents can not be hindered by enchantments from hurting men, no more can the furious Chaldees be dissuaded by any speech from killing, spoiling, and ransacking the Israelites.

17 For behold I will send you (c) serpents basilisks, for which there is no enchantment: and they shall bite you, saith our Lord.

18 My sorrow is above sorrow, my heart mourning within me.

19 Behold the voice of the daughter of my people from a far country: Is not our Lord in Sion: or is not her king in her? Why then have they provoked me to wrath in their sculptures, and in strange vanities?

20 The harvest is past, summer is ended: and we are not saved.

21 For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken me.

22 Is there no rosin in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?

Chapter 9

The prophet lamenteth the future calamity of the people, and their false dealing each with others. 12. willing all to consider that their wickedness is the cause of their misery, 17. and to mourn, 23. and return to God: 25. who otherwise will punish both Gentiles, and Jews not circumcised in heart.

(a) Not a few tears,
but a fountain, or
river is scarce
sufficient to lament
the slaughter of

1 **WHO** (a) will give water to my head, and to mine eyes a fountain of tears?
and I will weep day & night for the slain of the daughter of my people.

2 Who will give me in the wilderness an inn of wayfaring men, and I will
forsake my people, and depart from them? because they are all adulterers, an
assembly of transgressors.

3 And they have bent their tongue, as a bow of lying and not of truth: they
have taken courage in the land, because they have proceeded from evil to evil,
and me they have not known, saith our Lord.

4 Let every man take heed to himself of his neighbor, and in every brother of
his, let him not have affiance: because every brother supplanting will supplant,
and every friend will walk deceitfully.

5 And man shall scorn his brother, and they will not speak truth: for they have
taught their tongue to speak lies: they have labored to do unjustly.

6 Thine inhabitation is in the midst of deceit: in deceit they have refused to
know me, saith our Lord.

7 Therefore thus saith the Lord of hosts: Behold I will melt, and will try them:
for what else shall I do at the face of the daughter of my people?

8 Their tongue is a wandering arrow, it hath spoken guile: in his mouth he hath
spoken peace with his friend, and secretly he layeth wait for him.

Psa. 27.

9 Shall I not visit upon these things, saith our Lord? or upon such a nation shall
not my soul be revenged?

10 upon the mountains I will take up weeping and lamentation, & upon the
beautiful places of the desert, mourning: because they are burnt, for that there
is not a man that passeth through & they have not heard the voice of the
owner: from the fowl of the air unto the beasts they are gone away and
departed.

11 And I will make Jerusalem to be heaps of sand, and dens of dragons: and I
will give the cities of Juda into desolation, because there is not an inhabiter.

12 Who is a wise man, that can understand this, and to whom the word of the
mouth of our Lord may be made, that he may declare this, why the earth hath
perished, and is burnt as a desert, because there is none that passeth through?

13 And our Lord said: Because they have forsaken my law, which I gave them,
and have not heard my voice, and have not walked in it.

14 And they have gone after the perversity of their own heart, and after
Baalim, which they learned of their fathers.

15 Therefore thus saith the Lord of hosts the God of Israel: Behold I will feed
this people with wormwood, and give them water of gall to drink.

(b) After the destruction of Jerusalem most of the people, especially the richer sort were carried into captivity; others were persecuted till they were *consumed*, that is, even to death & destruction But not all the nation consumed, for he prophesied the contrary. *ch. 4. v. 27. & ch. 5. v. 10. & 18.* And after 70. years the relics were released, and returned into Jewry, many also remained still there. As is evident in the Books of Esdras.

(c) These nations are also circumcised in flesh, but neither they nor the Jews are circumcised in heart which argueth them of hypocrisy.

(a) Heathenish idolaters thought there was Divine power in the planets, and other stars. But the faithful know that they are the creatures of God, made for the benefit of men, not that men should serve or fear

16 And I will disperse them in the Nations, which they and their fathers have not known: and I will send the sword after them, (b) till they be consumed.

17 Thus saith the Lord of hosts the God of Israel: Consider and call ye lamenting women, and let them come: & send to them that are wise, and let them make haste:

18 let them hasten & take up a lamentation upon us: let our eyes shed tears, & our eyelids run down with waters.

19 Because a voice of lamentation is heard from Sion; How are we wasted and confounded exceedingly? because we have left the land, because our tabernacles are cast down.

20 Hear therefore ye women the word of our Lord: and let your ears take the word of his mouth: and teach your daughters lamentation: and every one her neighbor mourning:

21 because death is come up through our windows, it is entered into our houses, to destroy the children from without, the young men out of the streets.

22 Speak: Thus saith our Lord: and the carcass of man shall fall as dung upon the face of the country, and as a grass behind the back of the mower, and there is none to gather it.

23 Thus saith our Lord: Let not the wise man Glory in his Wisdom, and let not the strong man Glory in his strength, & let not the rich man Glory in his riches:

*1. Cor. 2.
2. Cor. 10.*

24 but he that Glorieth, let him Glory in this, to understand & know me, because I am the Lord that do mercy and judgment, and justice in the earth: for these things please me, saith our Lord.

25 Behold, the days come, saith our Lord; and I will visit upon every one, that hath the prepuce circumcised,

26 upon (c) Ægypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled, dwelling in the desert: because all nations have the prepuce, but all the house of Israel are uncircumcised in the heart.

Chapter 10

Influence of stars, nor imagined power of idols, is not to be feared: but God only. 6. whose Majesty is infinite, and idols have no power at all. 19. Jerusalem lamenteth, 24. and prayeth God to pardon and protect his own people.

1 **HEAR** ye the word, which our Lord hath spoken concerning you o house of Israel.

2 Thus saith our Lord: According to the ways of the Gentiles learn not: and (a) of the signs of heaven, which the heathen fear, be not afraid:

3 Because the laws of the people are vain: because the work of the hand of the artificer hath cut a tree out of the forest with an axe.

4 with silver and gold he hath decked it: with nails and hammers he hath compacted it, that it fall not asunder.

them.

(b) Of other idols made of wood, silver, gold, and the like, it is more easy to see the vanity.

5 They are framed after the similitude of a palm tree, and shall not speak: being carried they shall be removed, because (b) they are not able to go. Therefore fear them not, because they can neither do ill nor well.

6 There is not the like unto thee o Lord: thou art great, and great is thy name in strength.

Mich. 7.

7 Who shall not fear thee o king of Nations? For thine is the Glory: among all the wise of the Gentiles, & in all their kingdoms there is none like unto thee.

Apoc. 15.

8 They shall be proved altogether unwise and foolish: the doctrine of their vanity is wood.

9 Silver wrapped up is brought from Tharsis, and gold from Ophaz: the work of the artificer, and the hands of the coppersmith: hyacinth and purple are their clothing: all these things are the work of artificers.

10 But our Lord is the true God: he is the living God, and the King Everlasting: at his indignation the earth shall be moved: & the Gentiles shall not sustain his threatening.

11 Thus then you shall say to them: The gods that made not heaven and earth, let them perish from of the earth, and from these places, that are under heaven.

12 He that maketh the earth in his strength, prepareth the world in his Wisdom, and with his prudence stretcheth out the heavens.

13 At his voice he giveth a multitude of waters in the heaven, & lifteth up the clouds from the ends of the earth: he maketh lightnings into rain, and bringeth forth the wind out of his treasures.

Psa. 134.

14 every man is become a fool for knowledge, every craftsman is confounded in the sculpture: because it is false that he hath melted, and there is no spirit in them.

15 They are vain things, and a work Worthy to be laughed at: in the time of their visitation they shall perish.

16 The portion of Jacob is not like to these: for it is he that formed all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

17 Gather thy confusion out of the land, thou that dwellest in besiege.

18 Because thus saith our Lord: Behold I will cast forth far of the inhabitants of the land at this time: & I will afflict them, so that they may not be found,

19 Woe is me for my destruction, my plague is very sore. But I said: Truly this is Mine infirmity, and I will bear it.

20 My tabernacle is wasted, all my cords are broken in sunder: my children are gone out from me, and are not: there is none to stretch out my tent any more, & to set up my curtains.

(c) Man can not do any good thing without Gods help, nor any evil without his permission neither of which destroyeth freewill. As in the present example

21 Because the pastors have done foolishly, and have not sought our Lord: therefore have they not understood, and all their flock is dispersed.

22 Lo the voice of a bruit cometh, a great commotion from the land of the North: to make the cities of Juda a desert, & an habitation of dragons.

23 I know Lord, that (c) Mans way is not his own: neither is it in a man to walk, and to direct his steps.

Nabuchodonosor could not afflict the Jews but by Gods permission.

24 Correct me o Lord, but yet in judgment: and not in thy fury, lest perhaps thou bring me to nothing.

Psal. 6.

25 Power out thine indignation upon the Gentiles, that have not known thee, and upon the provinces, that have not invocated thy name: because they have eaten Jacob, and devoured him, and consumed him, and have dissipated his Glory.

Psal. 78.

Chapter 11

The Prophet being commanded to preach the observation of Gods covenant is not heard. 9. The people follow their fathers example, adoring idols. 11. and shall therefore be severily punished, neither shall their idols, nor prayers of the just profit them. 15. their malice against Christ is described 20. and the revenge thereof.

1 **THE** word that was made from our Lord to Jeremie, saying:

2 Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem,

3 and thou shalt say to them: Thus saith our Lord the God of Israel: Cursed is the man that shall not hear the words of this covenant,

(a) Not for the privileges of kindred (*being the children of Abraham, Isaac and Jacob*) nor for suffering circumcision nor for the rest of the Sabbath, but for obedience (*in keeping the covenant and precepts*) our Lord is the God of Israel, and Israel his people *St. Jerome.*

4 which I (a) commanded your fathers in the day, that I brought them out of the Land of Ægypt, out of the iron furnace, saying: Hear ye my voice, and do all things, that I command you: and you shall be my people, and I will be your God.

5 That I may raise up the oath, which I sware to your fathers, that I would give them a land flowing with milk & honey, as is this day. And I answered, & said: Amen Lord.

6 And our Lord said to me: cry aloud all these words in the cities of Juda, and without Jerusalem, saying: Hear ye the words of this covenant, and do them:

7 because contesting I did contest your fathers in the day, that I brought them out of the Land of Ægypt even to this day: arising early I contested, and said: Hear ye my voice:

8 and they heard not, nor inclined their ear: but went every one in the perversity of his own wicked heart: & I brought upon them all the words of this covenant, which I commanded them to do, and they did not.

9 And our Lord said to me: Conspiracy is found in the men of Juda, and in the inhabitants of the men of Jerusalem.

10 They are returned to the former iniquities of their fathers, which would not hear my words: and these therefore have gone after strange gods, to serve them: the house of Israel, and the house of Juda hath made void my covenant, which I made with their fathers.

11 For which thing thus saith our Lord: Behold I will bring in evils upon them, out of which they shall not be able to go forth: and they shall cry to me, and I will not hear them.

12 And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to gods, unto whom they sacrificed, and they shall not save them in the time of

their affliction.

13 For according to the number of thy cities were thy gods o Juda: and according to the number of the ways of Jerusalem thou didst set altars of confusion, altars to sacrifice to Baalim.

(b) Ch. 7. v. 16. ch. 14. v. 11.

14 (b) Thou therefore pray not for this people, and take not to thee praise and prayer for them: because I will not hear in the time of their cry unto me, in the time of their affliction.

(c) Flesh offered in sacrifice is holy, but profiteth not those that are obstinate in sin.

15 What is it that my beloved hath in my house done much wickedness? shall (c) the holy flesh take away from thee thy malices: in which thou hast boasted?

16 The Lord hath called thy name, a plentiful olive tree, fair, fruitful, beautiful: at the voice of a word, a great fire flamed up in it, and the shrubs thereof are burnt.

17 And the Lord of hosts that planted thee, hath spoken evil upon thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, in offering to Baalim.

(d) By consent of all Churches (saith St. Jerome) this is spoken of Christ.

18 (d) But thou Lord hast showed me, and I have known: thou hast showed me their studies.

(e) Who so bore himself, as if he had not known when the Jews condemned him in their Council. For otherwise he knew, and foretold, that he should be betrayed & crucified. *Mat. 20. v. 18. 19 & ch. 26 v. 2.*

19 And I as a mild lamb, that is carried to a victim: and I (e) knew not that they devised counsels against me, saying: Let us cast wood on his bread, and raze him out of the land of the living, and let his name be mentioned no more.

20 But thou o Lord of Sabaoth, which judgest justly, and provest the reins and the hearts, let me see thy revenge of them: for to thee I have revealed my cause.

21 Therefore thus saith the Lord to the men of Anathoth, which seek thy life, and say: Thou shalt not prophecy in the name of our Lord, and thou shalt not die in our hands.

(f) He speaketh only of the wicked for still some relics remain. *Isa. 10. Jer. 4. to 9.*

22 Therefore thus saith the Lord of hosts: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die in famine.

23 And there shall be (f) no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

Chapter 12

It seemeth strange that the wicked prosper. 5. The Jews heretofore afflicted by weaker enemies, shall be more oppressed by the Babylonians. 10. Evil pastors shall be punished. 14. and foreign enemies destroyed.

1 **THOU** in deed o Lord art just, if I dispute with thee, but yet I will speak just things to thee: (a) Why doth the way of the impious prosper: why is it well with all that transgress, and do wickedly?

Job. 21. Abac. 1.

2 Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art nigh to their mouth, and far from their reins.

3 And thou Lord hast known me, thou hast seen me, and proved my heart with thee: gather them together as a flock to the victim, and * sanctify them in the

**Segregate*

(a) Prophets, & other holy men, not ignorant nor doubtful of Gods providence, speak sometimes in the person of the weak, as desirous to know why God suffereth

the wicked to prosper in this world, and the godly to be afflicted. *Job. 21. v. 7. David Psal. 72. v. 2. 3. Abacuc. 1. v. 3.*

day of slaughter.

4 How long shall the land mourn, and the herb of every field be withered for malice of the inhabitants therein? Beast is consumed, and fowl: because they have said: He shall not see our later ends.

5 If running with footmen thou hast labored: how canst thou contend with horses? And whereas in a land of peace thou hast been secure, what wilt thou do in the pride of Jordan?

6 For even thy brethren, & the house of thy father, they also have fought against thee, and have cried after thee with full voice: believe them not when they shall speak good things unto thee.

7 I have forsaken my house, I have left mine inheritance: I have given my beloved soul into the hand of her enemies.

8 Mine inheritance is become unto me as a lion in the wood: it hath uttered a voice against me, therefore have I hated it.

9 Why, is Mine inheritance unto me as a bird of diverse colors? is it as a bird died through out? come, assemble yourselves all ye beasts of the land, make haste to devour.

10 many pastors have destroyed my vineyard, they have trodden down my portion: they have made my portion that was Worthy to be desired, into a desert of desolation.

11 They have laid it into dissipation, and it hath mourned upon me. With desolation is all the land made desolate: because there is none that considereth in the heart.

12 upon all the ways of the desert the wasters are come, because the sword of our Lord shall devour from one end of the land to the other end thereof: there is no peace to all flesh

13 They have sown wheat, and reaped Thorns: they have taken an inheritance, and it shall not profit them: you shall be ashamed of your fruits, for the wrath of the fury of our Lord.

14 Thus saith the Lord against all my most wicked neighbors: (b) which touch the inheritance that I have distributed to my people of Israel: Behold I will pluck them out of their land, & the house of Juda I will pluck out of the midst of them.

15 And when I shall have plucked them out, I will return, and have mercy on them: and will bring them back, every man to his inheritance, and every man into his land.

16 And it shall be: if being taught they will learn the ways of my people, that they swear in my name: Our Lord liveth, as they have taught my people to swear by Baal: they shall be built in the midst of my people.

17 But if they will not hear, I will pluck out that nation with plucking up and with destruction, saith our Lord.

(b) After that the children are chastised, the rod is to be burned.

Chapter 13

The 2. part. The peoples ingratitude sinning against God,

and persecuting the Prophet.

(a) Prophecies uttered in facts have more force to persuade, then only words. And therefore the Prophets by Gods commandment use both these ways. *Heb. 1*

(b) Another Prophetical similitude to signify that the Jews shall be perplex, not knowing what to do in extreme distress: as senseless men overcome with much wine.

By a girdle first used and after least of, 8. is prefigured the rejection of the Jews: 12. till Gods mercy recalleth them. 17. The Prophet lamenting their obstinacy, 22. showeth that their sin is the cause of their misery.

1 **THUS** saith our Lord to me: go, and get thee (a) a girdle of linen, and thou shalt put it about thy loins, & shalt not put it into water.

2 And I got a girdle according to the word of our Lord, and put it about my loins.

3 And the word of our Lord was made to me the second time, saying:

4 Take the girdle, which thou hast gotten, which is about thy loins, and rising go to Euphrates, and hide it there in an hole of the rock.

5 And I went, and hidden it in Euphrates, as our Lord had commanded me.

6 And it came to pass after many days, our Lord said to me: Arise, go to Euphrates: and take from thence the girdle, which I commanded thee that thou shouldest hide it there.

7 And I went to Euphrates, and digged, and took the girdle out of the place, where I had hid it: and behold the girdle was rotten, so that it was fit for no use.

8 And the word of our Lord was made to me, saying:

9 Thus saith our Lord: so will I make the pride of Juda, & the great pride of Jerusalem.

10 This most wicked people, which will not hear my words, and walk in the perversity of their heart: and have gone after strange gods to serve them, and to adore them: & they shall be as this girdle, which is fit for no use.

11 For as the girdle cleaveth to the loins of a man, so have I fast joined to me all the house of Israel, and all the house of Juda, saith our Lord: that they might be my people, and name, and praise, and Glory: and they heard not.

12 Thou shalt say therefore unto them this word: Thus saith our Lord the God of Israel: (b) every bottle shall be filled with wine. And they shall say to thee: Why, are we ignorant that every bottle shall be filled with wine?

13 And thou shalt say to them: Thus saith our Lord: Behold I will fill all the inhabitants of this land, & the Kings that of the stock of David sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will disperse them every man from his brother, and the fathers and sons together, saith our Lord: I will not spare, and I will not yield: neither will I have mercy not to destroy them.

15 Hear ye, and give ear. Be not elevated, because our Lord hath spoken.

16 give ye Glory to our Lord your God, before it wax dark, and before your feet stumble at the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

17 But if you will not hear this, in secret my soul shall weep because of the pride: weeping it shall weep, and mine eye shall drop tears, because the flock of our Lord is taken.

Sam. 1.

18 Say to the king, and to her that ruleth: Be humbled, sit down: because the

crown of your Glory is come down from your head.

19 The cities of the South are shut, and there is none that may open them: all Juda is transported with a perfect transmigration.

20 Lift up your eyes, and see you, that come from the North: where is the flock that is given thee, thy noble cattle?

21 What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed them against thine own head: shall not sorrows apprehend thee, as a woman in travail?

22 And if thou shalt say in thy heart: Why are these things come unto me? For the multitude of thine iniquity, thy more shamefully parts are discovered, the soles of thy feet are polluted.

(c) Custom is as it were another nature, hard to be altered: yet Gods grace raiseth some inveterate sinners to true repentance, but this is rare. And of them selves without grace no sinners can rise nor repent.

23 (c) If the Æthiopian can change his skin, or the leopard his spots: you also can do well, when you have learned evil.

24 And I will scatter them as stubble, which is violently taken with the wind in the desert.

25 This is thy lot, and portion of thy measure from me, saith our Lord, because thou hast forgotten me, and hast trusted in lying.

26 Wherefore I have also made bare thy thighs against thy face, and thine ignominy hath appeared,

27 thine adulteries, and thy neighing the wickedness of thy fornication: upon the little hills in the field I have seen thine abominations. Woe to thee Jerusalem, thou wilt not be made clean after me: how long yet?

Chapter 14

Jewry shall be afflicted with drought and famine. 11. Neither shall the prophets prayer, nor their fasts, nor sacrifices avail them. 14. False Prophets shall perish with the seduced people. 17. Jeremie lamenting exhorteth them to repentance.

(a) The Jews suffered famine & thirst by reason of drought, for their sins, which also signifieth deprivation of Gods grace for their former wickedness.

1 **THE** word of our Lord that was made to Jeremie concerning the words (a) of the drought.

2 Jewry hath mourned, and the gates thereof are fallen down, & are obscured on the earth, and the cry of Jerusalem is come up.

3 The greater men have sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

4 For the waste of the land, because there came no rain upon the earth, the husbandmen were confounded, they covered their heads.

5 For the hind also brought forth in the field, and left it: because there was no grass.

6 And the wild asses stood upon the rocks, they drew wind as dragons, their eyes failed, because there was no grass.

7 If our iniquities have answered us: Lord do for thy names sake, because our

revoltings are many, to thee we have sinned.

(b) As one that braggeth, and esteemeth himself strong.

8 O expectation of Israel, the Saviour thereof in the time of tribulation: why wilt thou be as a sojourner in the land, and as a wayfaring man turning in to lodge?

9 Why wilt thou be as a wandering man, as the (b) strong that can save? but thou o Lord art in us, and thy name is invocated upon us, forsake us not.

10 Thus saith our Lord to his people, which hath loved to move their feet, and have not rested, and hath not pleased our Lord: Now will he remember their iniquities, and visit their sins.

11 And our Lord said to me: Pray not for this people to good.

(c) False Prophets seducing the people, can not excuse them from sin. For when the blind leadeth the blind, both fall into the pit.

12 When they shall fast I will not hear their prayers: and if they shall offer holocausts and victims, I will not receive them: because with sword, and famine, and pestilence I will consume them.

13 And I said: A a a, o Lord God (c) the Prophets say to them: You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place.

14 And our Lord said to me: The Prophets prophecy falsely in my name: I sent them not, and I commanded them not, neither have I spoken unto them: lying vision, and deceitful Divination, guilefulness, and the seduction of their own heart they prophecy unto you.

15 Therefore thus saith our Lord of the prophets, that prophecy in my name, whom I sent not, that say: There shall not be sword, and famine in this land: In sword and famine shall those Prophets be consumed.

16 And the peoples to whom they prophecy, shall be cast forth in the ways of Jerusalem through famine and sword, and there shall be none to bury them; they and their wives, their sons and their daughters, and I will power out their evil upon them.

(d) Notwithstanding there were very many grievous sinners, yet in respect of the just the Church is a virgin.

17 And thou shalt say this word unto them: Let mine eyes shed tears night and day, and not cease, because the (d) virgin daughter of my people, is afflicted with great affliction, with a very sore plague exceedingly.

Sam. 1. & 2.

18 If I shall go out to the fields, Lo the slain with the sword: and if I enter into the city, Lo the pined away with famine. For the prophet and the priest are gone into a land which they knew not.

19 Why, casting of hast thou cast away Juda, or hath thy soul abhorred Sion? why then hast thou striken us, so that there is no health? we have expected peace, and there is no good: and a time of curing, and behold trouble.

20 We have known o Lord our impieties, the iniquities of our fathers, because we have sinned to thee.

21 give us not into reproach for thy names sake, neither make us to have the contumely of the throne of thy Glory: remember, make not thy covenant with us void.

22 Why, are there among the sculptures of the Gentiles that can rain? or can the heavens give showers? art not thou the Lord our God, whom we have expected? for thou hast made all these things.

Chapter 15

Though Moyses and Samuel should pray for this people, yet God hath determined to punish them with plague, war, famine, and captivity, 6. for their impenitency. 10. The prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him. 19. but God promiseth to deliver and to reward him.

(a) The Geneva Bible is corruptly translated contrary to the Hebrew and Greek: *Though Moyses and Samuel stood before me.*

(b) This Hebrew phrase signifieth, that some shall die by sickness, some by the sword, some by famine, some shall be lead into captivity, as God hath severally ordained.

1 **AND** our Lord said to me: If Moyses and Samuel (a) shall stand before me, my soul is not to ward this people: cast them out from my face, and let them go forth.

2 And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith our Lord: (b) They that to death, to death, and they that to sword, to sword: and they that to famine, to famine: and they that to captivity, to captivity.

Zach. 11.

3 And I will visit upon them four kinds, saith our Lord: The sword to kill, and dogs to tear, & the fowls of the air, and beasts of the earth to devour and to destroy.

4 And I will give them into rage to all the kingdoms of the earth: because of Manasses the son of Ezechias the king of Juda, for all things that he did in Jerusalem.

4. Reg. 21.

5 For who shall have pity on thee Jerusalem? or who shall be sorry for thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith our Lord, thou hast gone backward: and I will stretch forth my hand upon thee, and will kill thee: I am weary in praying thee.

7 And I will scatter them with a fan in the gates of the land: I have slain and destroyed my people, & yet they are not returned from their ways.

8 Their widows are multiplied unto me above the sand of the sea: I have brought into them upon the mother of the young man a waster at noon day: I have cast terror suddenly upon the cities.

9 She is weakened that bare seven, her soul hath fainted: the Sun went down to her, when it was yet day: she is confounded, and ashamed: and the residue of them I will give unto the sword in the sight of their enemies, saith our Lord.

Amos. 8.

10 Woe is me, my mother: why hast thou born me a man of brawling, a man of discord in all the earth? I have not lent to usury, neither hath any man lent unto me to usury: all curse me.

11 Our Lord saith: If thy remnant shall not be to good, if I have not helped thee in the time of affliction, and in the time of tribulation against the enemy.

12 Why, shall (c) iron be confederate with the iron from the North, and also (d) brass?

(c) There can hardly be concord between potent kingdoms.

(d) The weaker is easily afflicted by the stronger.

13 Thy riches and thy treasures I will give into spoil for naught for all thy sins, and in all thy borders.

14 And I will bring thine enemies out of a land, which thou knowest not: because a fire is kindled in my fury, it shall burn upon you.

(e) The Prophet fearing his own weakness prayeth to

15 (e) Thou knowest o Lord, be mindful of me, and visit me, and defend me

be delivered from persecution.

(f) Defer not to deliver me. As *Psal.* 12. v. 2. 3.

(g) Vain hopes.

(h) The people shall yield to the prophets admonition, not he to their perversity.

from them, that persecute me: do not receive me in (f) thy patience, know that I have sustained reproach for thee.

16 Thy words were found, and I did eat them, and thy word was made to me a joy & gladness of my heart: because thy name is invocated upon me o Lord God of hosts.

17 I sat not in the Council of jesters, and I have Gloried at the face of thy hand: I sat alone, because thou hast filled me with threaning.

18 Why is my sorrow made perpetual, and my desperate plague refuseth to be cured? it is become unto me as a lie of (g) unfaithful waters.

19 For this cause thus saith our Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face: and if thou wilt separate the precious thing from the vile, thou shalt be as my mouth: they shall be turned to thee, & (h) thou shalt not be turned to them.

20 And I will give thee unto this people as a brazen wall, strong: and they shall fight against thee, and shall not prevail: because I am with thee to save thee, and to deliver thee, saith our Lord.

21 And I will deliver thee out of the hand of the most wicked, and I will redeem thee out of the hand of strong.

Psal. 1. & 25.

ANNOTATIONS

Chapter 15

No prayers of others do avail for obstinate & impenitent sinners.

Saints after their death pray for men in this world.

This text is understood of Moyses and Samuel themselves.

1. *If Moyses and Samuel shall stand before me.*) As before God revealed to this prophet Jeremie, that the people should assuredly be punished, and therefore prohibited him (ch. 7. v. 16. ch. 11. v. 14. & ch. 14. v. 11.) that he should not pray for them: so here he confirmeth the same determinate sentence of their punishment, saying: *If Moyses and Samuel shall stand before me, my soul is not towards this people.* That is, though not only Jeremie (a zealous holy prophet now living) but also Moyses and Samuel (departed from this world long before) shall pray for this people, yet they shall not escape the designed punishment, for their great sins. By necessary consequence of which confirmation, is also proved, that Moyses and Samuel, after their death, both could and did sometimes pray for the same people. For otherwise the particular mention of these Prophets, were not to the purpose, if they never did, nor could pray for them. And whereas the English gloss (in the Geneva Bible) supposeth Gods meaning to be, *that if there were any man living moved with so great Zeal towards the people, as were these two, yet he would not grant this request, for as much as he had determined the contrary,* it is evident that Jeremie, Ezechiel, Daniel, and some other Prophets then living, had also great zeal, very like to the others, and therefore this text speaketh not of others like unto them; but as St. Jerome (in his commentaries, upon this place) St. Chrysostom (*ho. 1. in 1. Thess. 1.*) and St. Gregory (*li. 9. Moral. c. 12.*) understand it, of Moyses and Samuel them selves, being in assured happy state, where their former great zeal and charity were now greater, and more perfect then in this life.

Chapter 16

The prophet is forbid to marry, troublesome times not suffering the cares of family: 5. He must neither go to places of feasting, nor mourning, more dying

then can be mourned or buried. 10. all which is for their Idolatry. 15. but after captivity the people shall be released. 16. And both Jews and Gentiles converted to Christ.

1 **AND** the word of our Lord was made to me, saying:

(a) Jeremie not only lived single in the times of tribulation, but also remained a virgin all his life. St. Jerome li: 1. aduer Iouian. post medium.

2 (a) Thou shalt not take a wife, and thou shalt not have sons, and daughters in this place.

3 Because thus saith our Lord concerning sons and daughters, that are begotten in this place, and concerning their mothers, which bear them: and concerning their fathers, of whose stock they were born in this land:

4 by the deaths of diseases they shall die: they shall not be mourned, and they shall not be buried, they shall be as a dunghill upon the face of the earth: they shall be consumed, both with sword, and famine: and their carcass shall be meat for the souls of the air, and beasts of the earth.

5 For thus saith our Lord: Enter not into the house of feasting, neither go thou to mourn, nor comfort them: because I have taken away my peace from this people, saith our Lord, mercy and commiserations.

6 And great and little shall die in this land: they shall not be buried nor mourned, and they shall not cut them selves, neither shall baldness be made for them.

7 And they shall not break bread among them to him that mourneth to comfort him upon the dead: and they shall not give them drink of the cup to comfort them upon their father and mother.

8 And enter not into the house of feasting, to sit with them, and to eat and drink:

9 because thus saith our Lord of hosts the God of Israel: Behold I will take away out of this place in your eyes, and in your days the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And when thou shalt tell this people all these words, and they shall say to thee: Wherefore hath our Lord spoken upon us all this great evil? what is our iniquity? and what is our sin, that we have sinned to the Lord our God?

11 Thou shalt say to them: Because your fathers have forsaken me, saith our Lord: and gone after strange gods, and served them, and adored them: and me they have forsaken, & my law they have not kept.

(b) After long expectation of amendment, & generation after generation adding more sins, at last cometh great punishment.

12 But (b) you also have wrought worse then your fathers: for behold every one walketh after the perversity of his evil heart, that he hear me not.

13 And I will cast you forth out of this land, into a land, which you and your fathers knew not: and there you shall serve strange gods day and night, which shall not give you any rest.

(c) But again after punishment God showeth his mercy.

14 (c) Therefore behold the days come, saith our Lord, & it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the Land of Ægypt,

(d) The Apostles.

15 But, The Lord liveth, that brought the children of Israel out of the Land of the North, and out of all the lands to the which I did cast them out: and I will bring them again into their land, which I gave to their fathers.

(e) Other

Apostolical men.

(f) *Not only Christ is a rock, but he hath also given to his Apostle Peter to be called a rock. In whose judgments they that rest are rightly said to be translated from the rock. St. Jero. in hunc locum.*

(g) To make men is the work of God, and therefore it is very absurd, that a man can make gods. St. Jero. *ibidem.*

16 Behold I will send many (d) fishers saith our Lord, & they shall fish them: and after this I will send them many (e) hunters, & they shall hunt them from Every mountain, and from every little hill, and out of the caves (f) of rocks.

17 Because mine eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid from mine eyes.

18 And I will repay first their double iniquities, and their sins: because they have contaminated my land with the carcasses of their idols, and with their abominations they have filled mine inheritance.

19 O Lord my force, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: In very deed our fathers have possessed lying, vanity which hath not profited them.

20 Why, (g) shall a man make gods unto himself, and they are not gods?

21 Therefore behold I will show them at this time, I will show them my hand, and my power: and they shall know that my name is the Lord.

Chapter 17

For obstinacy in sin the Jews shall be led captive. 5. He is cursed that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only God searcheth the heart, giving to every one as they deserve. 11. The prophet prayeth to be delivered from his enemies: 19. preacheth observation of the Law: 24. so they shall prosper, otherwise perish.

(a) These metaphorical terms signify that their sins were inveterated, and hard to be blotted out.

1 **THE** sin of Juda is written with (a) iron pen in nail of Adamant, graven upon the breadth of their heart, and in the horns of their altars.

2 When their children shall remember their altars, and their groves, and their trees with green leaves in the high mountains,

3 sacrificing in the field: I will give thy strength, and all thy treasures into spoil, thine excelses for sin in all thy coasts.

4 And thou shalt be left alone of thine inheritance, which I gave thee: and I will make thee serve thine enemies in a land, which thou knowest not: because thou hast kindled a fire in my fury, it shall burn forever.

5 Thus saith our Lord: Cursed be the man that trusteth (b) in man, & maketh

Isa. 30.

6 For he shall be as little bushes in the desert, and shall not see when good shall come: but he shall dwell in dryness in the desert, in a land of saltiness, and not habitable.

7 Blessed be the man, that trusteth in our Lord, and our Lord shall be his confidence.

8 And he shall be as a tree that is planted upon the waters, that spreadeth his roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be careful, neither shall it cease at any time to bring forth fruit.

Psal. 1.

9 The heart of man is perverse, and unsearchable, who shall know it?

(c) It is proper to

God only by his own power to search the heart of man and to know his secret thoughts which men, nor Angels can not naturally know; but holy Angels & glorified Saints do know the thoughts of men by light of Glory when mortal men pray unto them; & Prophets know by light of prophecy, as Elizeus saw when Giezi took bribes; and by special inspiration, St. Peter knew the fraud of Ananias, & Zaphira. *Act. 5.*

(d) By the sabbath, as often else where, is meant the observation of all the law.

(e) Such temporal rewards were commonly promised in the old testament, but in the new is promised life Everlasting, & eternal Glory.

10 I the Lord (c) that search the heart, and prove the reins: which give to every one according to his way, and according to the fruit of his inventions.

11 The partridge hath nourished that which she brought not forth: he hath gathered riches, and not in judgment: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

12 A throne of Glory of height from the beginning, the place of our sanctification:

13 O Lord the expectation of Israel: all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the vain of living waters our Lord.

14 Heal me o Lord, and I shall be healed: save me, and I shall be saved: because thou art my praise.

15 Behold they say to me: Where is the word of our Lord? let it come.

16 And I am not troubled, following thee the pastor, and the day of man I have not desired, thou knowest. That which hath proceeded out of my lips, hath been right in thy sight.

17 Be not thou a terror unto me, thou art mine hope in the day of affliction.

18 Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with double destruction, destroy them.

19 Thus saith our Lord to me: go, and stand in the gate of the children of the people, by which the Kings of Juda come in, and go out, and in all the gates of Jerusalem:

20 and thou shalt say to them: Hear the word of our Lord ye Kings of Juda, and all Juda, and all the inhabitants of Jerusalem, that enter in by these gates.

21 Thus saith our Lord: Take heed to your souls, and carry not burdens on (d) the Sabbath day: neither bring them in by the gates of Jerusalem.

22 And cast not forth burdens out of your houses on the Sabbath day, and all work you shall not doe: sanctify the Sabbath day, as I commanded your fathers.

23 And they heard not, nor inclined their ear: but hardened their neck, that they would not hear me, and that they would not take discipline.

24 And it shall be: if you will hear me, saith our Lord, that you bring not burdens in by the gates of this city on the Sabbath day: and if you will sanctify the Sabbath day, that you do not all works therein:

25 (e) there shall enter in by the gates of this city Kings and princes, sitting upon the throne of David, and mounting on chariots and horses, they and their princes, the men of Juda, and the inhabters of Jerusalem: and this city shall be inhabited forever.

26 And they shall come from the cities of Juda, and from round about Jerusalem, and from the land of Benjamin, and from the champain countries, & from the mountains, and from the South, carrying holocaust, and victim, and sacrifice, and frankincense, and they shall bring in oblation into the house of our Lord.

*Psa. 7. v.
10. Apoc.
2. v. 23.*

27 But if you will not hear me, to sanctify the Sabbath day, & not to carry burden, and not to bring in by the gates of Jerusalem on the Sabbath day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

Chapter 18

As clay in the hand of a potter, so is Israel in Gods hand. 8. He pardoneth penitents, 10. and punisheth the obstinate. 18. They conspire against Jeremie, for which he denounceth miseries hanging over them.

1 **THE** word that was made to Jeremie from our Lord, saying:

2 Arise and go down into the potters house, and there thou shalt hear my words.

3 And I went down into the potters house, and behold he made a work upon the wheel.

4 And the vessel was broken which he made of clay with his hands: and turning (a) he made it another vessel, as it pleased in his eyes to make it.

5 And the word of our Lord was made to me, saying:

6 Why, shall I not be able to do unto you, as this potter, o house of Israel? Behold, saith our Lord, as clay in the hand of the potter, so are you in my hand, o house of Israel.

7 I will suddenly speak against nation, and against kingdom, to root out, and destroy, and wast it.

8 If that nation shall repent them of their evil, against whom I have spoken: I also will repent me of the evil, that I have thought to do to it.

9 And I will suddenly speak of nation and of kingdom, to build and plant it.

10 If it shall do evil in mine eyes, that it hear not my voice: I will repent me of the good that I have spoken to do unto it.

11 Now therefore tell the man of Juda, and the inhabitants of Jerusalem, saying: Thus saith our Lord: Behold I forge evil against you, and devise a device against you: let every man return from his evil way, and direct ye your ways and your studies.

12 Who said: We are desperate: for we will go after our cogitations, and we will do every one the perversity of his evil heart.

13 Therefore thus saith our Lord: Ask the Nations: Who hath heard such horrible things, as the virgin of Israel hath done exceedingly?

14 Why shall the snow of Libanus fail from the rock of the field? or can the cold waters gushing forth and running down, be drawn out?

15 Because my people hath forgotten me, sacrificing in vain, and stumbling in their ways, in the paths of the world, that they might walk by them in a way not trodden:

16 that their land might be made into desolation, and into an Everlasting hiss:

(a) A potter can make a new vessel of the same clay being misformed in casting, so it be yet fresh, & moist; but God can also reform man being hardened in heart, as if he made a new pot of an old one, broken into pieces or deformed.

*Isa. 45.
Rom. 9.*

(b) Alluding to his own persecution the prophet here speaketh expressly of Christ, as St. Jerome showeth it verified when the Jews crucified Christ, crying *Crucify him, crucify him.*

every one that shall pass by it, shall be astonished, and wag his head.

17 As the burning wind will I disperse them before the enemy: the back, and not the face will. I show them in the day of their perdition.

18 And they said: (b) Come, and let us find devises against Jeremie: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us not attend to all his words.

19 Attend o Lord unto me, and hear the voice of mine adversaries.

20 Why, is evil rendered for good, because they have digged a pit for my soul? Remember that I have stood in the sight, to speak good for them, and to return away their indignation from them.

21 Therefore give their children into famine, and lead them into the hands of the sword: let their wives be made without children, & widows: and let the husbands be killed by death: let their young men be pierced through with the sword in battle.

22 Let a cry be heard out of their houses, for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

23 But thou o Lord knowest all their counsel against me unto death: be not propitious to their iniquity, & let not their sin be clean put out from thy face: let them be made falling in thy sight, in the time of thy fury deal with them.

Chapter 19

The prophet holding an earthen bottle in his hand, preacheth the destruction of Jerusalem, 4. for their Idolatry: 10. and in sign thereof breaketh the bottle in pieces: 11. denouncing that God will so break the people that contemn his word.

(a) Words & actions together instruct both by the ears & eyes, and so move more effectually. as St. Jerome often *noteth.*

1 **THUS** saith our Lord: go, and (a) take a potters earthen bottle of the ancients of the people, and of the ancients of the priests:

2 and go forth to the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt preach the words, that I will speak to thee.

3 And thou shalt say: Hear the word of our Lord ye Kings of Juda, and inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring in affliction upon this place: so that every one, that shall hear it, his ears shall tingle:

4 because they have forsaken me, and have made this place strange: & they have sacrificed therein to strange gods, who they, and their fathers, & the king of Juda have not known: and they have filled this place with the blood of innocents.

5 And they have built the excelses of Baalim, to burn their children with fire for holocaust to Baalim: which I commanded not, nor have spoken of, neither have they ascended into my heart.

6 Therefore behold the days come, saith our Lord: and this place shall no more be called, Topheth, and the valley of the son of Ennom, but the valley of

slaughter.

7 And I will dissipate the counsel of Juda and Jerusalem in this place: and I will subvert them with the sword in the sight of their enemies, and in the hand of them that seek their lives: and I will give their carcasses to be meat for the souls of the air, and for the beasts of the earth.

8 And I will make this city into astonishment, and into hissing: every one that shall pass by it, shall be astonished, & shall hiss upon all the plague thereof.

9 And I will feed them with the flesh of their sons, and with the flesh of their daughters: and every one shall eat the flesh of his friend in the siege, and in the distress, wherein their enemies shall include them, & they that seek their lives.

10 And thou shalt break the bottle in the sight of the men, that shall go with thee.

11 And thou shalt say to them: Thus saith the Lord of hosts: So will I break this people, and this city, as the potters vessel is broken, that can (b) no more be repaired: and they shall be buried in Topheth, because there is no other place to bury in.

12 So will I do to this place, saith our Lord, and to the inhabitants thereof: and I will make this city as Topheth.

13 And the houses of Jerusalem, and the houses of the Kings of Juda shall be as the place of Topheth, unclean: all houses, in the tops whereof they have sacrificed to all the host of heaven, and have offered libaments to strange gods.

14 And Jeremie came from Topheth, whither our Lord had sent him to prophecy, and he stood in the court of the house of our Lord, and said to all the people:

15 Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, & upon all the cities thereof all the evils that I have spoken against it: because they have hardened their neck, that they would not hear my words.

Chapter 20

Phassur a priest beateth the prophet, and putteth him in the stocks. He still prophesieth their captivity in Babylon. 7. Lamenteth that he and his preaching is derided: 11. confideth in God: 14. and uttereth his afflicted mind.

1 **AND** Phassur the son of Emmer priest, who was appointed prince in the house of our Lord, heard Jeremie prophesying these words.

(14) *Job.*
3.

2 And Phassur stroke Jeremie the prophet, and put him into the stocks, that was in the upper gate of Benjamin, in the house of our Lord.

3 And when it was light on the morrow, Phassur brought forth Jeremie out of the stocks. And Jeremie said to him: Our Lord hath called thy name not (a) Phassur, but fear on every side.

4 Because thus saith our Lord: Behold I will give thee into fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see, and I will give all Juda into the hand of the king of Babylon: & he shall transport them into Babylon, and shall strike them with the sword.

5 And I will give all the substance of this city, and all the labor thereof, & all

(b) That which is impossible to men, is possible to God. *Mat. 19. See. Annot. ch. 18. v. 3.*

(a) Phassur signifieth *multiplying principality*, but his name was changed into *Fear on every side*, to signify that he should be terrified by many enemies.

the price, and all the treasures of the kings of Juda will I give into the hand of their enemies: and they shall spoil them, and take them away, and carry them into Babylon.

6 But thou Phassur, and all the inhabitants of thy house shall go into captivity, and thou shalt come into Babylon, and there thou shalt die, and there shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie.

7 Thou hast seduced me o Lord, and I am seduced: thou wast stronger than I, and hast prevailed: I am made a derision all the day, all do scorn me.

8 Because now long ago I speak, crying out iniquity, and I often proclaim wasting: and the word of our Lord is made a reproach to me, and a derision all the day.

9 And I said: I will nor remember him, nor speak any more in his name: and there was made in my heart as a fire boiling, and shut up in my bones: and I fainted, not sustaining to bear it.

10 For I heard the contumelies of many, & terror on every side: persecute ye, and let us persecute him: of all the men, that were my peaceables, and guarding my side: if by any means he may be deceived, and we prevail against him, & be revenged on him.

(b) As Job (saith St. Jerome) so this holy prophet in hyperbolical words showeth his afflicted mind, signifying that which our Saviour also affirmeth (*Mat. 26.*) It were better not to be then to be in misery; & as Jacob having lived in much travail and affliction, calleth his days few and evil (*Gen. 47.*) Amos also (*ch. 5.*) saith: The day of our Lord (*afflicting*) is darkness, not light. Likewise St. Paul calleth this world wicked (*Gal. 1.*) and the days evil. *Ephes. 5.*

11 But our Lord is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be confounded exceedingly, because they have not understood the Everlasting reproach, which never shall be clean put away.

12 And thou Lord of hosts, prover of the just, which seest the reins and the heart: let me see I beseech thee thy revenge of them: for to thee I have revealed my cause.

13 Sing ye to our Lord, praise our Lord: because he hath delivered the soul of the poor out of the hand of the wicked.

14 (b) Cursed be the day, wherein I was born: the day in which my mother bare me, be it not blessed.

15 Cursed be the man that told my father, saying: There is a man child born to thee: and as it were with joy he rejoiced him.

16 Let that man be as the cities are, which our Lord hath subverted, and it hath not repented him: let him hear crying in the morning, and howling at noon time.

17 Who slew me not from the womb, that my mother might be made my grave, and her womb an Everlasting conception.

18 Why came I out of the womb, that I should see labor and sorrow, and my days should be spent in confusion?

Chapter 21

The 3. part. Comminations to Jerusalem, especially to the King, evil priests, &

The prophet answereth the Kings messengers, that Jerusalem shall be punished with plague, sword, famine, and captivity. 9. Those shall escape best that yield themselves captives: 11. exhorteth to correct their lives, lest all be utterly destroyed.

false prophets for which Jeremie is again persecuted.

(a) This revelation was made to Jeremie & uttered by him long after those, which are in the former chapters: yea and after some of those which are recorded in the chapters following. For he speaketh here of the time when Nabuchodonosor invaded the country.

(b) Gods grace is ever ready that sinners may convert if they will.

1 **THE** word that was made to Jeremie from our Lord, (a) when king Sedecias sent Phassur the son of Melchias unto him, and Sophonias the son of Maasias priest, saying:

2 Ask our Lord for us, because Nabuchodonosor the king of Babylon maketh battle against us: if perhaps our Lord shall do with us according to all his marvelous works, and he may retire back from us.

3 And Jeremie said to them: Thus shall you say to Sedecias:

4 Thus saith our Lord the God of Israel: Behold I will convert the weapons of war which are in your hands, and wherewith you fight against the king of Babylon, and the Chaldees, that besiege you round about the walls: and I will gather them together in the midst of this city.

5 And I will vanquish you in stretched out hand, and in a strong arm, and in fury, and in indignation, and in great wrath.

6 And will strike the inhabitants of this city, men and beasts shall die with a great pestilence.

7 And after this saith our Lord: I will give Sedecias the king of Juda, and his servants, and his people, & they that are left in his city from the pestilence, and the sword, and famine, into the hand of Nabuchodonosor the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he will strike them in the edge of the sword, and he will not be moved, nor spare, nor have mercy.

8 And to this people thou shalt say: Thus saith our Lord: Behold (b) I give before you the way of life, and the way of death.

9 He that shall dwell within this city, shall die with the sword, and with famine, and pestilence: but he that shall go forth, and flee to the Chaldees, that besiege you, shall live, and his life shall be to him, as a spoil.

10 For I have set my face upon this city to evil, and not to good, saith our Lord: it shall be given into the hand of the king of Babylon, & he shall burn it with fire.

11 And to the house of the king of Juda, Hear ye the word of our Lord,

12 o house of David, thus saith our Lord: Judge ye judgment in the morning, & deliver the oppressed by violence out of the hand of the oppressor: lest perhaps mine indignation go forth as fire, and be kindled, and there be none to quench it, because of the malice of your studies.

13 Behold, I to thee inhabitress of the firm & champain valley saith our Lord: which say: Who shall strike us? and who shall enter into our houses?

14 And I will visit upon you according to the fruit of your studies, saith our Lord: & I will kindle a fire in the forest thereof: and it shall devour all things round about it.

*Deut. 7.
11. 30.*

Chapter 22

The Prophet going to the palace admonisheth the king, and his officers to judge and govern rightly: 5. threatening that otherwise they shall fall into calamity: 10. prophesieth that Sellum shall not return into Jerusalem: 13.

reprehendeth unjust builders; 18. that Joakim shall die and be buried ignominiously: 24. and Jechonias with his mother shall die in the captivity of Babylon.

(a) This was prophesied before that which is written in the chapter precedent; for the Prophets do not observe the order of history.

1 **THUS** saith our Lord: (a) go down into the house of the king of Juda, and there thou shalt speak this word,

2 and shalt say: Hear the word of our Lord o king of Juda, which sittest upon the throne of David: thou and thy servants, and thy people, which enter in by these gates.

3 Thus saith our Lord do ye judgment and justice: and deliver the oppressed by violence out of the hand of the oppressor: and the stranger, and pupil, and widow make not sorrowful, nor oppress them unjustly: and the innocent blood shed not in this place.

4 For if doing you will do this thing, there shall enter in by the gates of this house, Kings of the stock of David sitting upon his throne, and mounting upon chariots and horses, they and their servants, and their people.

5 But if you will not hear these words: by my self I have sworn, saith our Lord, that this house shall be into desolation.

(b) By *Galaad* he signifieth the Kings palace.

6 Because thus saith our Lord upon the house of the king of Juda: (b) Galaad thou art unto me the head of (c) Libanus: if I make thee not a wilderness, cities not habitable.

(c) By *Libanus* Jerusalem.

7 And I will (d) sanctify upon thee a killing man and his weapons: and they shall cut down thy chosen cedars, & shall cast them headlong into the fire.

(d) By *sanctify* segregate, separate, or design to this office.

8 And many nations shall pass by this city: and every one shall say to his neighbor: Why hath the Lord done so to this great city?

*Deut. 29.
3. Reg. 9.*

9 And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them.

10 Weep not for the dead, neither mourn ye upon him with weeping: Lament him that goeth forth, because he shall return no more, nor see the land of his Nativity.

(e) The fourth son of Josias. *1. Par. 3. v. 15.*

11 Because thus saith our Lord to (e) Sellum the son of Josias the king of Juda, who (f) hath reigned for Josias his father, who is gone forth out of this place. He shall return hither no more:

(f) To whom (as is probable) Nabuchodonosor gave the title of king, after the death of Sedecias.

12 but in the place, to which I have transported him, there shall he die, and he shall not see any this land more.

13 Woe to him that buildeth his house in injustice, and his chambers not in judgment: his friend he will oppress without cause, and his hire he will not render him.

14 Who saith: I will build me a broad house, and large chambers: who openeth to himself windows, and maketh embowed ceilings of cedar, and painteth them with ruddle.

15 Why, shalt thou reign, because thou comparest thyself to the cedar? why, did not thy father eat and drink, and do judgment and justice then when it was well with him?

16 He judged the cause of the poor and needy to his own good, did he it not

therefore because he knew me, saith our Lord?

17 But thine eyes and heart are to avarice, and to shed innocent blood, and to crafty oppression, & to the course of evil work.

18 Therefore thus saith our Lord to Joakim the son of Josias king of Juda: They shall not mourn for him, Alas brother, and alas sister: they shall not cry together to him, Alas Lord, and alas o noble one.

19 With the burial of an ass shall he be buried, rotted and cast forth without the gates of Jerusalem.

20 go up to Libanus & cry: and in Basan give thy voice, & cry to them that pass by, because all thy lovers are destroyed.

21 I spake to thee in thine abundance: & thou saidst: I will not hear: This is thy way from thy youth, because thou herdst not my voice.

22 The wind shall feed all thy pastors, & thy lovers shall go into captivity: and then shalt thou be confounded, and ashamed of all thy malice.

23 Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned together when sorrows came to thee, as the sorrows of a woman in travail?

24 I live, saith our Lord: that if (g) Jechonias the son of Joakim the king of Juda shall be a ring on my right hand, thence will I pluck him of.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them, whose face thou fearest, and into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldees.

26 And I will send thee, and thy mother that bare thee, into a strange country, in the which you were not born, and there you shall dye: (h)

27 and into the land, whereto they lift up their mind to return thither: they shall not return.

28 Why, is this man Jechonias an earthen and broken vessel? is he a vessel without all pleasure? why are they cast away, he and his seed are cast forth into a land which they know not?

29 Earth, earth, earth, hear the word of our Lord.

30 Thus saith our Lord: Write this man barren, a man that in his days shall not prosper: for neither shall there be a man of his seed, that shall sit upon the throne of David, and have power any more in Juda.

(g) Otherwise called Joachin the son of Joakim. *4. Reg. 24. v. 6.*

(h) This Joachin (or Jechonias) was restored to good estate, *4 Reg. 25. v. 27.* but not to the dignity or power of a king. neither Salathiel, Zorobabel, or others of his posterity till Christ.

Chapter 23

God reproveth the evil governors, promising to reduce the relics of the people from dispersion; 4. to send good pastors; and Christ the chief Pastor. 9. False Prophets are threatened: 16. The people warned, not to hear them, preaching without mission, 27. against Gods will, 33. and calling Gods word a burden.

1 **WOE** to the pastors, that destroy and tear the flock of my pasture, saith our Lord.

Ezec. 13. & 34.

2 Therefore thus saith our Lord the God of Israel to the pastors, that feed my people: You have scattered my flock, and cast them out, and have not visited

them: Behold I will visit upon you the malice of your studies, saith our Lord.

3 And I will gather together the remnant of my flock out of all lands, into which I shall have cast them out: and I will make them return to their fields, and they shall increase and be multiplied.

4 And I will raise up pastors over them, and they shall feed them: they shall fear no more, and they shall not dread: and none shall be to seek of the number, saith our Lord.

(a) Christ who is just of himself, who maketh others just, and without whom no man can be just.

5 Behold the days come, saith our Lord: & I will raise up to David (a) a just branch: and he shall reign a king, and shall be wise: and he shall do judgment and justice in the earth.

Isa. 4. 40. 45.

6 In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just one.

Ezec. 34.

Dan. 9.

Isa. 1. v.

45.

7 For this cause behold the days come, saith our Lord, and they shall say no more: Our Lord liveth, that brought forth the children of Israel out of the Land of Ægypt:

8 but: Our Lord liveth, that hath brought forth, and brought hither the seed of the house of Israel from the Land of the North, and out of all the lands, to which I had cast them out: & they shall dwell in their own land.

Deut. 33.

9 To the prophets: My heart is broken in the midst of me, all my bones have trembled: I am become as a drunken man, and as a man wet with wine, at the presence of our Lord, and at the presence of his holy words.

10 Because the land is replenished with adulterers, because the land hath mourned by reason of malediction, the fields of the desert are withered: and their course is become evil, & their strength unlike.

11 For the prophet and the priest are polluted: and in my house I have found their evil, saith our Lord.

12 Therefore their way shall be as slipper ground in the dark: for they shall be driven forth, and fall therein: for I will bring evils upon them, the year of their visitation, saith our Lord.

13 And in the Prophets of Samaria I have seen foolishness: They prophesied in Baal, and deceived my people Israel.

14 And in the Prophets of Jerusalem I saw the similitude of adulterers, and the way of lying: and they strengthened the hands of the most wicked, that no man would return from his malice: they are all become unto me as Sodom, and the inhabitants thereof as Gomorrha.

15 Therefore thus saith the Lord of hosts to the prophets: Behold I will feed them with wormwood, and will give them gall to drink, for from the Prophets of Jerusalem is pollution gone forth upon all the land.

(b) To trust their own judgment, not believing the definitions of the Church, & relying every one upon his private spirit is a manifest note of heretics, false-Prophets or

16 Thus saith the Lord of hosts: Hear not the words of the prophets, that prophecy unto you, and deceive you: they speak the vision (b) of their own heart, not from the mouth of the Lord.

17 They say to them that blaspheme me: Our Lord hath spoken: Peace shall be to you, and to every one that walketh in the perversity of his own heart, they have said: There shall no evil come upon you.

Apostates.

18 For who hath been present in the counsel of our Lord, and hath seen and heard his word? Who hath considered his word, and heard it?

19 Behold the whirlwind of the Lords indignation shall come forth, and a tempest breaking out: it shall come upon the head of the impious.

20 The fury of the Lord shall not return till he do it, and until he accomplish the cogitation of his heart: in the later days you shall understand his counsel.

(c) Mission of Pastors & Prophets was always so necessary in Gods Church, that whosoever cometh without right mission is a false prophet, a wolf & not a pastor.

21 I (c) sent not the Prophets, and they ran: I spake not to them, and they prophesied.

22 If they had stood in my counsel, and made my words known to my people, I had verily turned them from their evil way, and from their most wicked cogitations.

23 Am I God near hand thinkest thou, saith our Lord? and not God far of?

24 Shall a man be hid in secrets: and shall not I see him, saith our Lord? Why, do not I fill heaven and earth, saith our Lord?

25 I have heard what the prophets have said, prophesying in my name lies, and saying: I have dreamed, I have dreamed.

26 How long is this in the heart of the Prophets prophesying lies, and prophesying the seductions of their own heart?

27 Who will make my people to forget my name through their dreams, which every one telleth to his neighbor: as their fathers forgot my name for Baal.

28 The prophet that hath a dream, let him tell the dream: and he that hath my word, let him speak my word truly: what hath the chafe to do with the wheat, saith our Lord?

29 Why, are not my words as fire, saith our Lord: and as a hammer breaking a rock?

30 Therefore behold I to the Prophets, saith our Lord: which steal my words every one from his neighbor.

31 Behold I to the Prophets, saith our Lord: which take their tongues, and say: Our Lord saith it.

(d) False Prophets may do false miracles, that is, strange things to deceive others: but can not work true miracles. Because therefore it is hard for vulgar people to judge which are false miracles, the former note of right mission is a more secure Mark to know true & false prophets.

32 Behold, I to the prophets dreaming lies, saith our Lord: which have told those things, and have seduced my people in their lying, and in their (d) miracles: when I had not sent them, nor commanded them, who have not profited this people, saith our Lord.

33 If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of our Lord? thou shalt say to them: We are the burden. for I will cast you forth, saith our Lord.

34 And the prophet, and the priest, and the people that saith: The burden of our Lord will I visit upon that man, and upon his house.

35 Thus shall you say every one to his brother, & neighbor: What hath our Lord answered? and what hath our Lord spoken?

36 And the burden of our Lord shall no more be mentioned: because every Mans burden shall be his own word: & you have perverted the words of the living God, the Lord of hosts our God.

37 Thus shalt thou say to the prophet: What hath our Lord answered thee? and what hath our Lord spoken?

38 But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you have said this word: The burden of our Lord: and I have sent to you, saying: Say not: The burden of our Lord:

39 Therefore behold I will take you away carrying you, and will forsake you, & the city which I have given to you, and to your fathers, from before my face.

40 And I will give you into Everlasting reproach, and into eternal ignominy, which shall never be put away by oblivion.

Chapter 24

By a parable of good and evil figs, is signified, 5. the reduction of the penitent from captivity: 8. and the vexation of those, that stayed in Jerusalem, or fled into Ægypt.

1 OUR Lord showed me: and behold two baskets full of figs, set before the temple of our Lord: after that Nabuchodonosor king of Babylon transported Jechonias the son of Joakim the king of Juda, and his princes, and the craftsman, and encloser of Jerusalem, and had brought them into Babylon.

2 One basket had very good figs: as the figs of the prime time are wont to be: and one basket had very Naughty figs, which could not be eaten, because they were naught.

(a) Literally he prophesieth that king Jeconias and others carried in the first transmigration into Babylon should be released or exalted; and king Sedecias with his children & followers should perish: but mystically he prophesieth that the good shall prosper & be highly rewarded, & the wicked shall be miserable and most severely punished.

3 And our Lord said to me: What seest thou Jeremie? And I said: Figs: the good figs, (a) exceeding good, and the Naughty figs, exceeding naught: which can not be eaten because they are naught.

4 And the word of our Lord was made to me, saying:

5 Thus saith our Lord the God of Israel: As are these good figs: so will I know the transmigration of Juda, which I have sent forth out of this place into the land of Chaldees, unto good.

6 And I will set mine eyes upon them to be pacified, & I will bring them again into this land: and I will build them, and not destroy: and I will plant them and not pluck them up.

7 And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: because they shall return to me in all their heart.

8 And as are the very Naughty figs, that can not be eaten, because they are naught: thus saith our Lord, so will I give Sedecias the king of Juda: and his princes, and the rest of Jerusalem, that have remained in this city, and that dwell in the Land of Ægypt.

9 And I will give them into vexation, and affliction, to all the kingdoms of the earth: into reproach, and to be a parable, and into a proverb, and into malediction in all places, to which I have cast them out.

10 And I will send among them the sword, famine, and pestilence: till they be consumed out of the land, which I gave them, and their fathers.

Chapter 25

After the peoples contemning to hear Jeremie, and other Prophets, preaching three & twenty years, 8. he denounceth their assured captivity seventy years in Babylon: 12. and then the ruin of their enemies. 15. all which wrath of God, Jeremie foreshoweth to the Jews, 19. and Gentiles. 29. Which shall first happen to Gods proper people: 36. and so extend to all nations: 34. the principal governors bewailing their common misery.

(a) As is noted before (ch. 21.) these prophecies are not written in order of the time when they were uttered. For this vision pertaineth to Joakim, who was father to Jeconias, and elder brother to Sedecias, of whom the former chapters make mention.

1 **THE** word that was made to Jeremie concerning all the people of Juda in (a) the fourth year of Joakim the son of Josias king of Juda (the same is the first year of Nabuchodonosor king of Babylon.)

2 Which Jeremie the prophet spake to all the people of Juda, and to all the inhabitants of Jerusalem, saying:

3 From the thirteenth year of Josias, the son of Amon king of Juda until this day; this is the three & twentieth year, the word of our Lord was made to me, and I have spoken to you rising in the night and speaking, and you have not heard.

4 And our Lord hath sent all his servants the prophets, rising early, and sending and you have not heard, nor inclined your ears to hear

5 when he said: Return ye every one from his evil way, and from your most wicked cogitations: and you shall dwell in the land, which our Lord hath given you, and your fathers from Everlasting & forevermore.

4. Reg. 17.

6 And go ye not after strange gods to serve them, & adore them: nor provoke me to wrath in the works of your hands, and I will not afflict you.

7 And you have not heard me, saith our Lord, so that you provoked me to anger in the works of your hands, to your evil.

8 Therefore thus saith the Lord of hosts: For that you have not heard my words:

9 behold I will send, and take all the kindreds of the North, saith our Lord, and Nabuchodonosor the king of Babylon (b) my servant: and I will bring them upon this land, and upon the inhabitants thereof, and upon all the nations that are round about it: and I will kill them, and make them into astonishment and hissing, and into Everlasting desolations.

Dan. 9. 1.

Esd. 1. 3.

Esd. 1.

10 And I will destroy out of them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the noise of the mil, and the light of the lamp.

11 And all this land shall be in desolation, and into astonishment: and all these nations shall serve the king of Babylon (c) seventy years.

12 And when the seventy years shall be expired, I will visit upon the king of Babylon, and upon that nation, saith our Lord, their iniquity, and upon the land of Chaldees: and I will make it into Everlasting desolations.

13 And I will bring upon that land all my words, that I have spoken against it, all that is written in this book, whatsoever Jeremie hath prophesied against all nations:

14 because they have served them, whereas they were many nations, & great Kings: and I will repay them according to their works, and according to the

(b) This wicked king is called Gods servant in that he was his instrument or minister to punish other sinners.

(c) These seventy years began in the eleventh year of Sedecias.

(d) This metaphor of a cup signifieth that Gods wrath is poured out to punish sinners. As *Psa. 74. v. 9. Isa. 51. v. 17.*

deeds of their hands.

15 Because thus saith the Lord of hosts the God of Israel: Take (d) the cup of wine of this fury at my hand: & thou shalt drink thereof to all nations, unto the which I shall send thee.

16 And they shall drink, and be troubled, and be mad at the face of the sword, which I shall send among them.

17 And I took the cup at the hand of our Lord, and I drank to all the nations, to which our Lord sent me:

18 to Jerusalem, and the cities of Juda, and to the Kings thereof, & princes thereof: that I would give them into desolation, and into astonishment, and into hissing, and into malediction, as is this day.

19 To Pharaoh the king of Ægypt, and to his servants, and his princes, & all his people,

20 and to all generally: to all the Kings of the land of Ausitis, and to all the Kings of the land of the Philistines, and of Ascalon, and of Gaza, and of Accaron, and to the remnant of Azotus,

21 and of Idumea, and of Moab, and to the children of Ammon.

(e) The Ismaelites, & Agarenes (otherwise called Sarazens) polled their hair to the ears, & left the lowest part long; as now the Polonians & Hungarians use to be polled.

22 And to all the Kings of Tyre, and to all the Kings of Sidon: and to the Kings of the land of the isles, who are beyond the Sea.

23 And to Dedan, and Thema, and Buz, and to all (e) that have their hair polled.

24 And to all the Kings of Arabia, and to all the Kings of the West, that dwell in the desert.

25 And to all the Kings of Zambri, and to all the Kings of Elam, and to all the Kings of the Medes:

26 also to all the Kings of the North from near and from a far of: to every one against his brother: and to all the kingdoms of the earth, which are upon the face thereof: and the king of Sefac shall drink after them.

27 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken, & vomit: and fall, and rise not, at the face of the sword, which I shall send among you.

28 And when they shall not take the cup of thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink:

(f) As those that labor in the vinepressing to encourage each other so in affliction it will be necessary to do the like.

29 because Lo in the city, wherein my name is invocated, will I begin to afflict, and shall you be as innocent and scape free? you shall not scape free: for I call the sword upon all the inhabitants of the earth, saith the Lord of hosts.

1. Pet. 4.

30 And thou shalt prophecy unto them all these words, and shalt say to them: Our Lord from on high shall roar, and from his holy habitation shall give his voice: roaring he shall roar upon his beauty: the cry as it were of them that (f) tread grapes shall be sung against all the inhabitants of the earth.

*Joel. 3.
Amos. 1.*

31 The sound is come even to the ends of the earth: because there is judgment to our Lord with the Nations: he entreth judgment with all flesh, the impious I have delivered to the sword, saith our Lord.

32 Thus saith the Lord of hosts: Behold, affliction shall go forth from nation to

nation: & a great whirlwind shall go forth from the ends of the earth.

33 And the slain of our Lord shall be in that day from the one end of the earth even to the other end thereof: they shall not be mourned, and they shall not be gathered up, nor buried: as a dunghill shall they lie upon the face of the earth.

34 Howl ye pastors, and cry: and sprinkle yourselves with ashes ye leaders of the flock: because your days are accomplished, to be slain: and your dissipations, and you shall fall as precious vessels.

35 And flight shall fail from the pastors, and salvation from the principals of the flock.

36 A voice of the cry of the pastors, and an howling of the principals of the flock: because our Lord hath wasted their pastures.

37 And the fields of peace have been silent at the presence of the wrath of the fury of our Lord.

38 He hath as a lion forsaken his covert, because their land is made into desolation at the presence of the wrath of (g) the dove, and at the presence of the wrath of the fury of our Lord.

(g) Though God of his nature is most meek like to a dove, yet provoked by sin he poureth out wrath.

Chapter 26

The prophet for preaching Gods commination, 7. is apprehended by the priests, and false Prophets: 10. but delivered from death by the ancients of the people: 18. alleging the examples of Michæas, 20. and Urias prophesying the same before.

1 **IN** the beginning of the kingdom of Joakim the son of Josias king of Juda, came this word from our Lord, saying:

2 Thus saith our Lord: Stand in the court of the house of our Lord, and thou shalt speak to all the * cities of Juda, out of the which they come, to adore in the house of our Lord, all the words which I have commanded thee to speak unto them: withdraw not a word,

* Men of the cities.

3 (a) if perhaps they will hear and be converted every one from his evil way: and it may repent me of the evil that I think to do to them for the malice of their studies.

4 And thou shalt say to them: Thus saith our Lord: If you will not hear me to walk in my law, which I have given you,

5 that you hear the words of my servants the Prophets, which I sent to you in the night rising, and directing, and you heard not:

6 I will give this house as Silo, and this city I will give into malediction to all the nations of the earth.

1. Reg 4.

7 And the priests, and Prophets, and all the people heard Jeremie speaking these words in the house of our Lord.

8 And when Jeremie had ended speaking all things that our Lord had commanded him, to speak unto all the people: the priests, and Prophets, and (b) all the people apprehended him, saying: Let him die the death.

9 Why hath he prophesied in the name of our Lord, saying: This house shall be

(a) Gods comminations are conditional, if the people Persist in sin they shall be punished, as is threatened, but if they repent the punishment shall be mitigated.

(b) It is a most common phrase of holy Scripture to say, all, for *most part*.

as Silo: and this city shall be made desolate, for that there is no inhabitant?
And all the people was gathered together against Jeremie in the house of our Lord.

10 And the princes of Juda heard these words: and they went up from the kings house into the house of our Lord, and sat in the entry of the new gate of the house of our Lord.

11 And the priests and the Prophets spake to the princes, and to all the people, saying: The judgment of death is to this man: because he hath prophesied against this city, as you have heard with your ears.

12 And Jeremie spake to all the princes, and to all the people, saying: Our Lord sent me, that I should prophecy to this house, & to this city all the words that you have heard.

*Ch. 25. 2.
Par. 36. 1.
Esd. 1. 3.
Esd. 1.*

13 Now therefore make your ways good, and your studies, & hear the voice of our Lord your God: and our Lord will repent him of the evil, that he hath spoken against you.

14 But I Lo am in your hands: do unto me that which is good, and right in your eyes:

15 Howbeit know ye and understand that if you kill me, you shall betray innocent blood against yourselves, and against this city, and the inhabitants thereof. For in truth our Lord sent me to you, that I should speak all these words in your ears.

(c) Common people do easily change their judgment, sometimes to the better, as here to save the prophets life, sometimes to worse, as when they had received our Saviour with joy on Palm Sunday, within few days after they cried: *Crucify him.*

16 And the princes, and (c) all the people said to the priests, and to the Prophets: There is no judgment of death to this man: because he hath spoken to us in the name of the Lord our God.

17 Men therefore of the ancients of the land rose up: and they spake to all the assembly of the people, saying:

18 Michæas the Morasthi was a prophet in the days of Ezechias the king of Juda, and he spake to all the people Juda, saying: Thus saith the Lord of hosts: Sion shall be plowed as a field, and Jerusalem shall be as an heap of stones: and the mount of the house as the high places of woods.

Mich. 3.

19 Did Ezechias the king of Juda, and all Juda, condemn him to death? Did they not fear our Lord, and beseech the face of our Lord: and it repented our Lord of the evil, that he had spoken against them? Therefore we do great evil against ourselves.

20 There was also a man prophesying in the name of our Lord, Urias the son of Semei of Cariathiarim: and he prophesied against this city, and against this land according to all the words of Jeremie.

21 And king Joakim, and all his mighties, and his princes heard these words: & the king sought to kill him. And Urias heard, and was afraid, and fled and went into Ægypt.

22 And king Joakim sent men into Ægypt, Elnathan the son of Achobor, and men with him into Ægypt.

23 And they brought Urias out of Ægypt: and brought him to king Joakim, and he stroke him with the sword: and he cast forth his carcass in the sepulchers of the base vulgar people.

24 Therefore the hand of Ahicam the son of Saphan was with Jeremie, that he should not be delivered into the hands of the people, and they kill him.

Chapter 27

Jeremie putteth chains about his own neck, and then sendeth them to sundry Kings, admonishing them, that they must either be subject to the king of Babylon, 8. or perish by sword, famine, and pestilence. 14. Inveigheth against false Prophets preaching the contrary. 16. and falsely affirming that the vessels already taken away shall quickly be restored. 18. Whereas in deed the rest shall also be carried away, but all at last restored.

(a) Bands and chains are apt signs of captivity, because they are the very instruments wherewith captives are bond.

1 **IN** the beginning of the kingdom of Joakim, the son of Josias king of Juda, was this word made to Jeremie from our Lord, saying:

2 Thus saith our Lord to me: Make thee (a) bands, and chains: and thou shalt put them on thy neck.

3 And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers, that are come to Jerusalem to Sedecias the king of Juda.

4 And thou shalt command them that they speak to their lords: Thus saith the Lord of hosts the God of Israel: Thus shall you say to your lords:

5 I made the earth, and men, and the beasts, that are upon the face of the earth, in my great strength, and in my stretched out arm: and I have given it to him, that pleased in mine eyes.

(b) Hangmen, or executioners are Gods instruments, & his servants in punishing the wicked.

6 And now therefore I have given all these lands into the hand of Nabuchodonosor king of Babylon (b) my servant: moreover also the beasts of the field I have given him, to serve him.

7 And all nations shall serve him, and his son, and his sons son: till the time come of his land and of himself: and many nations and great Kings shall serve him.

8 But the nation and kingdom that shall not serve Nabuchodonosor king of Babylon: and who soever shall not bow his neck under the yoke of the king of Babylon: I will visit upon that nation with sword, and with famine, and with pestilence, saith our Lord: till I consume them in his hand.

9 You therefore hear not your Prophets, and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king of Babylon.

10 Because they prophecy lies unto you: that they may make you far from your country, and cast you out, and you perish.

Ch. 23. &
29.

11 But the nation, that shall submit their neck under the yoke of the king of Babylon, and shall serve him; the same will I let alone in their own land, saith our Lord: and they shall husband it, and dwell in it.

12 And to Sedecias the king of Juda I have spoken according to all these words, saying: Submit your necks under the yoke of the king of Babylon, & serve him, and his people, & you shall live.

13 Why will you die, thou and thy people with the sword, and famine, & the pestilence, as the Lord hath spoken to the nation, that will not serve the king of Babylon?

14 Hear not the words of the Prophets that say to you: You shall not serve the king of Babylon: because they speak a lie to you.

15 Because I sent them not, saith our Lord: & they prophecy in my name falsely: that they may cast you out, & you perish, as well you, as the Prophets that prophecy unto you.

Ch. 14.

16 And to the priests, and to this people I have spoken, saying: Thus saith our Lord: Hear not the words of your Prophets, that prophecy to you, saying: Behold the vessels of our Lord shall return out of Babylon even now quickly, for they prophecy a lie unto you.

17 Therefore hear them not, but serve the king of Babylon, that you may live. Why is this city given into desolation?

(c) It is so false that the treasures carried away shall quickly be restored, that in deed more shall be carried away before the former be recovered.

18 And (c) if they be Prophets, and the word of our Lord be in them: let them interpose them selves before the Lord of hosts, that the vessels which were left in the house of our Lord, and in the house of the king of Juda, and in Jerusalem, come not into Babylon.

19 Because thus saith the Lord of hosts to the pillars, and to the sea, and to the feet, and to the rest of the vessels, that are remaining in this city.

4. Reg. 25.

20 Which Nabuchodonosor the king of Babylon, took not when he transported Jeconias the son of Joakim, the king of Juda, from Jerusalem into Babylon, and all the great men of Juda and Jerusalem.

4 Reg. 24.

21 Because thus saith the Lord of hosts the God of Israel to the vessels, that are left in the house of our Lord, and in the house of the king of Juda and Jerusalem:

22 They shall be transported into Babylon, and there they shall be until the day of their visitation, saith our Lord: and I will cause them to be brought, and to be restored in this place.

4. Reg. 25.

Chapter 28

Hananiah a false prophet avoucheth that within two years the holy vessel and king Jechonias with other captives shall be restored. 5. Jeremie prayeth that it may be so. 7. but prophesieth that it will not so be. 10. The false prophet in confirmation of that he saith, breaketh Jeremies chain. 12. But Jeremie again prophesieth the contrary. 16. & that Hananiah shall die the same year.

(a) Sedecias reigning eleven years, the fourth year of his reign may well be called in the beginning of his reign.

1 **AND** it came to pass in that year, in the beginning of the kingdom of Sedecias king of Juda, in the (a) fourth year, in the fifth month, Hananiah the son of Azur the prophet of Gabaon spake to me, in the house of our Lord before the priests, and all the people, saying:

2 Thus saith the Lord of hosts the God of Israel, I have broken the yoke of the king of Babylon.

3 As yet two years of days, and I will make all the vessels of the house of our Lord to be brought back into this place, which Nabuchodonosor the king of

Babylon took out of this place, and transported them into Babylon.

4 And Jechonias the son of Joakim the king of Juda, and all the transmigration of Juda, that are entered into Babylon, I will make to return to this place, saith our Lord: for I will break the yoke of the king of Babylon.

5 And Jeremie the prophet said to Hananias the prophet in the presence of the priests, and in the presence of all the people, that stood in the house of our Lord:

(b) The prophet hearing a good thing falsely avouched wisheth it might be so, but lest others be deceived, warneth the people not to believe it, because it is false and shall not happen as the false prophet affirmeth.

6 And Jeremie the prophet said: (b) Amen, Our Lord so doe: our Lord raise up thy words, which thou hast prophesied: that the vessels may be brought again into the house of our Lord, and all the transmigration out of Babylon to this place.

7 But yet hear this word, that I speak in thine ears, and in the ears of all the people:

8 The prophets, that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms of war, and of affliction, and of famine.

9 The prophet, that hath prophesied peace: when his word shall come to pass, the prophet shall be known, whom our Lord hath sent in truth.

10 And Hananias the prophet took the chain from the neck of Jeremie the prophet and brake it.

11 And Hananias spake in the sight of all the people, saying: Thus saith our Lord: So will I break the yoke of Nabuchodonosor the king of Babylon after two years of days from the neck of all nations.

12 And Jeremie the prophet went his way. And the word of our Lord was made to Jeremie, after that Hananias the prophet brake the chain from the neck of Jeremie the prophet, saying:

13 go, and thou shalt tell Hananias: Thus saith our Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron.

14 Because thus saith the Lord of hosts the God of Israel: An iron yoke have I put upon the neck of all these Nations, to serve Nabuchodonosor the king of Babylon, and they shall serve him: moreover also the beasts of the earth I have given him.

15 And Jeremie the prophet said to Hananias the prophet: Hear Hananias: Our Lord sent thee not, & thou hast made this people to trust in a lie.

16 Therefore thus saith our Lord: Behold I will send thee from of the face of the earth: this year shalt thou dye: for thou hast spoken against our Lord.

17 And Hananias the prophet died in that year, the seventh month.

Chapter 29

The 4. part. Consolations and threats as the people shall deserve, with the destruction of

Jeremie writeth to the captives in Babylon, exhorting them to live in peace, 8. and not harking to false Prophets. 10. For they must remain there seventy years, and then shall be delivered. 16. And those that remain in Jerusalem shall suffer sword, famine, and pestilence. 21. And Achab, Sedecias, 24. and

Jerusalem, captivity
of the king & people
and their release
after 70. years.

(a) Against the
flattery of false
Prophets affirming
that the captives
shall shortly be
reduced, Jeremie
sincerely writeth
unto them that they
must remain in
Babylon a long time.

Semeias false Prophets, shall die miserably.

1 **AND** these are the words of (a) the book, which Jeremie the prophet sent from Jerusalem to the remnant of the ancients of the transmigration, and to the priests, and to the Prophets, and to all the people, which Nabuchodonosor had transported from Jerusalem into Babylon:

2 after that Jechonias the king was gone forth, and the queen, and the Eunuchs, and the princes of Juda, and of Jerusalem, and the craftsman, and the encloser out of Jerusalem:

3 by the hand of Elasa the son of Saphan, and Gamarias the son of Hellicias, whom Sedecias the king of Juda sent to Nabuchodonosor king of Babylon into Babylon, saying:

4 Thus saith the Lord of hosts the God of Israel to all the transmigration, which I have transported, from Jerusalem into Babylon:

5 Build ye houses, and inhabit them: and plant orchards, and eat the fruit of them.

6 Take wives, and beget sons and daughters: & give wives to your sons, & give your daughters to husbands, & let them bear sons and daughters: and be ye multiplied there, and be not few in number.

7 And seek the peace of the city, to which I have transported you: & pray for it to our Lord: because in the peace thereof there shall be peace to you.

8 For thus saith the Lord of hosts the God of Israel: Let not your Prophets, that are in the midst of you, and your Diviners seduce you: and attend not to your dreams, which you dream:

Ch. 14.

9 because they do falsely prophecy to you in my name: and I sent them not, saith our Lord.

10 Because thus saith our Lord: When the seventy years shall begin to be expired in Babylon, I will visit you: and I will raise up upon you my good word, to bring you again to this place.

*Ch. 25. 2.
Par. 36. 1.
Esd. 1.
Dan. 9.*

11 For I know the cogitations, that I intend upon you, saith our Lord, cogitations of peace, and not of affliction, to give you an end and patience.

12 And you shall invoke me, and go: and you shall pray me, and I will hear you.

13 You shall seek me, and shall find: when you shall seek me with all your heart.

14 And I will be found of you, saith our Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all places to the which I have expelled you, saith our Lord: and I will make you to return from the place, to the which I have transported you.

3 Esd. 1.

(b) The seduced
people thought the
false prophets had
been true Prophets
of God.

15 Because you have said: (b) Our Lord hath raised up Prophets to us in Babylon:

16 for thus saith our Lord to the king, that sitteth upon the throne of David, and to all the people the inhabiter of this city, to your brethren, that are not gone forth with you into the transmigration.

17 Thus saith the Lord of hosts: Behold I will send upon them the sword, and

Ch. 14.

(c) Their misery shall be so great that it shall be as a proverb of them that wish evil to others, to say: The *malediction of the Jews fall upon you*, as is more clearly explicated. v. 22.

famine, and the pestilence: & I will make them as Naughty figs, that can not be eaten, because they are very naught.

18 And I will persecute them with the sword, & with famine, & with pestilence: and I will give them into vexation to all the kingdoms of the earth: into (c) malediction, & into astonishment, and into hissing, & into reproach to all the Nations, to which I have cast them out:

19 because they have not heard my words, saith our Lord: which I sent to them by my servants the Prophets in the night rising, and sending: and you heard not, saith our Lord.

20 You therefore hear the word of our Lord all ye the transmigration, which I have sent out from Jerusalem into Babylon.

21 Thus saith the Lord of hosts the God of Israel to Achab the son of Colias, and to Sedecias the son of Maasias, which prophecy unto you in my name falsely: Behold I will deliver them into the hands of Nabuchodonosor the king of Babylon: and he shall strike them in your eyes.

22 And of them a malediction shall be taken up by all the transmigration of Juda, that is in Babylon, saying: Our Lord make thee as Sedecias, and as Achab, whom the king of Babylon fried in the fire:

23 for that they have done folly in Israel, and committed adultery with their friends wives, and have spoken the word in my name falsely, which I commanded them not: I am the judge and the witness, saith our Lord.

24 And to Semeias the Nehelamite thou shalt say:

25 Thus saith the Lord of hosts, the God of Israel: For that thou hast sent in thy name Books to all the people, that is in Jerusalem, and to Sophonias the son of Maasias, the priest, & to all the priests, saying:

26 Our Lord hath made thee priest for Joiada the priest, that thou shouldest be ruler in the house of our Lord, upon every man raving and prophesying, to put him into the stocks, and into prison.

27 And now why hast thou not rebuked Jeremie the Anathothite, which prophesieth unto you?

28 Because upon this he hath sent into Babylon to us, saying: It is long: build ye houses, and inhabit them: and plant gardens, and eat the fruits of them.

29 Sophonias therefore the priest read this book in the ears of Jeremie the prophet.

30 And the word of our Lord was made to Jeremie, saying:

31 Send to all the transmigration, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath made you to trust in a lie:

32 Therefore thus saith our Lord: Behold I will visit upon Semeias the Nehelamite, and upon his seed: there shall not be unto him a man sitting in the midst of this people, and he shall not see the good, that I will do to my people, saith our Lord: because he hath spoken prevarication against our Lord.

Chapter 30

The prophet is commanded to write the same which he preacheth: 4. first pensive things, 8. Then joyful. 9. Especially in the new Testament, when God will raise David (to wit Christ) 16. Who shall destroy all enemies. 19, And whose Church shall be great, glorious, and perpetual.

1 **THIS** is the word, that was made to Jeremie from our Lord, saying:

2 Thus saith our Lord the God of Israel, saying: Write unto thee all the words that I have spoken to thee, in a book.

(a) It is probable by this, & Ch. 31. Ezech. 33. & other places that with the two tribes of the kingdom of Juda many of the ten tribes, returned also from captivity whose chief city was Samaria.

3 For behold the days come, saith our Lord: and I will convert the conversion of my people (a) Israel and Juda, saith our Lord: and I will make them return to the land, which I gave their fathers, and they shall possess it.

4 And these are the words, that our Lord hath spoken to Israel and to Juda:

5 Because thus saith our Lord: We have heard a voice of terror: there is fear and no peace.

6 Demand, and see if a man bear child? wherefore then have I seen every Mans hand upon his loin, as a woman that is in travail, and all faces are turned into the jaundice?

7 Alas, because that is a great day, neither is there the like to it: and it is the time of tribulation to Jacob, and he shall be saved out of it.

*Joel. 2.
Amos. 5.
Sopho. 1.*

8 And it shall be in that day, saith the Lord of hosts: I will break his yoke from of thy neck, and will break his bands: and strangers shall no more rule over him:

9 but they shall serve our Lord their God, and David their king, whom I will raise up to them.

10 Thou therefore my servant Jacob fear not, saith our Lord, neither be thou afraid Israel: because Lo I will save thee out of a far country, and thy seed out of the land of their captivity: and Jacob shall return, and be at rest, & flow with all good things, and there shall be none whom he may fear:

(b) Only the true Church is perpetually conserved without interruption; all other nations, kingdoms, & congregations do change and are consumed.

11 because I am with thee, saith our Lord, to save thee: for I will make (b) a consummation in all the Nations, in which I have dispersed thee: but thee I will not make into consummation: but I will chastise thee in judgment, that thou mayest not seem to thy self innocent.

12 Because thus saith our Lord: Thy wound is incurable, thy stripe is very sore.

13 There is none to judge thy judgment to bind it up: there is no profit of medicines for thee.

14 all thy lovers have forgotten thee, and will not seek thee: for with the stroke of an enemy I have stricken thee with cruel Chastisement: for the multitude of thine iniquity, thy sins are hardened.

15 What criest thou upon thine affliction? thy sorrow is incurable: for the multitude of thine iniquity, and for thine hardened sins I have done these things to thee.

16 Therefore all that eat thee, shall be devoured: and all thine enemies shall be led into captivity: and they that waste thee, shall be wasted, and all thy spoilers will I give to the spoil.

(c) After seventy years captivity the temple shall be reedified, but more fully & more perfectly this prophecy is fulfilled in Christ and his Apostles, when the city was built in a high place, the city which can not be hid, set in a mountain.

(d) Christ of the issue of Jacob.

(e) Who according to his divinity is the Son of God as he saith of himself. Joan. 14 I am in the Father and the Father in me.

17 For I will close up thy wound, and will heal thee of thy wounds, saith our Lord. Because they have called thee, o Sion, an out cast: This is she, that had none to seek after her.

18 Thus saith our Lord: Behold I (c) will convert the conversion of the tabernacles of Jacob, and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof.

19 And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be diminished: and I will glorify them, & they shall not be lessened.

20 And his children shall be as from the beginning, and his assembly shall be permanent before me: and I will visit against all that afflict him.

21 And (d) his duke shall be of himself: and the prince shall be brought forth from the midst of him: and I will bring him (e) near, and he shall come to me. For who is this, that applieth his heart to approach unto me, saith our Lord?

22 And you shall be my people: and I will be your God.

23 Behold, the whirlwind of our Lord, the fury going forth, the storm violently falling, it shall light upon the head of the impious.

24 Our Lord will not turn away the wrath of indignation, till he have done and accomplished the cogitation of his heart: in the latter days you shall understand these things.

Chapter 31

God will reduce Israel from captivity, 4. and give them abundance of all things: 9. after their tribulation. 15. Rachel (The afflicted Church) shall cease from mourning: 18. confessing that she is justly chastised. 20. Christ a perfect man shall be contained in his mothers womb, 26. He rising from sleep (death) will build his Church. 31. with a new covenant: 36. that it shall be large, and perpetual.

(a) Together with the two tribes many also of the ten tribes were reduced from captivity. And when Christ came into this world they were more ready to receive him, then the other two tribes. Mat. 13 Mar. 6. Luc. 4. Joan. 4.

1 **AT** that time, saith our Lord: I will be the God of (a) all the kindreds of Israel, and they shall be my people.

2 Thus saith our Lord: The people that remained from the sword, found grace in the desert: Israel shall go to his rest.

3 Our Lord hath appeared to me of long time. And in Everlasting charity have I loved thee, therefore have I drawn thee, taking compassion.

4 And I will build thee again, and thou shalt be builded o virgin Israel: thou shalt yet be adorned with thy timbrels, & shall go forth in the choir of them that play.

5 Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and till the time come, they shall not make vintage:

6 because there shall be a day, wherein the watchmen on mount Ephraim shall cry: Arise, and let us go up unto Sion to the Lord our God.

7 Because thus saith our Lord: Rejoice in gladness o Jacob, and neigh against the head of the Gentiles: sound ye, and sing, and say: Save o Lord thy people

*Isa. 22.
Mich. 4.
Zach. 8.*

the remnant of Israel.

8 Behold I will bring them out of the land of the North, and will gather them from the ends of the earth: among whom shall be the blind and the lame, the woman with child, and she that beareth child together, a great company of them that return hither.

(b) God will also show his mercy to the ten tribes (signified by Ephraim) as a father loveth his first begotten.

9 They shall come in weeping: and in mercy I will reduce them: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: because I am become a father to Israel, and (b) Ephraim is my first begotten.

10 Hear the word of our Lord ye Nations, & show forth in the islands, that are far off, and say: He that dispersed Israel, will gather him: and he will keep him as the pastor his flock.

11 For our Lord hath redeemed Jacob, and he will deliver him out of the hand of the mightier.

12 And they shall come, and shall praise in mount Sion: and they shall run together to the good things of our Lord for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, & they shall be hungry no more.

13 Then shall the virgin rejoice in the choir, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful from their sorrow.

14 And I will replenish the soul of the priests with fatness: and my people shall be filled with my good things, saith our Lord.

(c) By Rachel the mother of Joseph & Benjamin, are signified all the women of both kingdoms (Israel & Juda) mourning the miseries of the captivity. And particularly of the mothers lamenting the slaughter of their children near Bethlehem. *Mat. 2.*

15 Thus saith our Lord: A voice of lamentation is heard on high of the mourning, and weeping of (c) Rachel weeping for her children, and refusing to be comforted for them, because they are not.

Mat. 2.

16 Thus saith our Lord: Let thy voice cease from weeping, and thine eyes from tears: because there is a reward for thy work, saith our Lord: and they shall return out of the land of the enemy.

17 And there is hope to thy last ends, saith our Lord: and the children shall return to their borders.

(d) Gods grace is the principal cause of justification.

18 Hearing I heard Ephraim going into transmigration: Thou hast chastised me, and I am taught, as a young bullock not tamed. (d) Convert me, and (e) I shall be converted: because thou art the Lord my God.

(e) Mans cooperation by freewill is the secondary cause.

19 For after thou didst convert me I did penance: and after thou didst show unto me, I stroke my thigh: I am confounded, and ashamed, because I have sustained the reproach of my youth.

20 Certes Ephraim is an honorable son to me, certes a delicate child: because since I spake of him, as yet will I remember him. Therefore are my bowels troubled upon him: pitying I will pity him, saith our Lord.

21 set thee a watch tower, make unto thee bitterness: direct thy heart into the right way, wherein thou hast walked: return o virgin Israel, return to these thy cities.

(f) Christ in his mothers womb in stature an infant: but in all perfection a

22 How long wilt thou be dissolute in deliciousness o wandering daughter? because our Lord hath created a new thing upon the earth: **A WOMAN**

man.

SHALL COMPASS (f) A MAN.

23 Thus saith the Lord of hosts the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall convert their captivity: Our Lord bless thee the beauty of justice, the holy mountain.

24 and Judas and all his cities shall dwell in it together: the husbandmen and they that drive the flocks.

25 Because I have inebriated the weary soul: and every hungry soul I have filled.

26 Therefore I was raised up as out of a sleep, and I saw, and my sleep was sweet to me.

(g) God promised the Jews multiplication of men.

27 Behold the days come, saith our Lord: and I will sow the house of Israel and the house of Juda with (g) the seed of men, and with the seed (h) of beasts.

(h) And of cattle which were a principal riches, as appeareth by the word, *pecunia* derived of *pecus*.

28 And as I have watched upon them, to pluck up, and deface, and dissipate, & destroy, and afflict: so will I watch over them, to build, and to plant them, saith our Lord.

29 In those days they shall say no more: The fathers did eat the bitter grape, and the teeth of the children are set on edge.

30 But every one shall die in his own iniquity: every man that shall eat the sour grape, his teeth shall be on edge.

31 Behold the days shall come, saith our Lord: and I will make a new covenant with the house of Israel and the house of Juda:

32 not according to the covenant, which I made with their fathers in the day that I took their hand, to bring them out of the Land of Ægypt: the covenant which they made void, and I had the dominion of them, saith our Lord.

33 But this shall be the covenant, that I will make with the house of Israel: after those days saith our Lord: I will give my law in their bowels, and in their heart I will write it: and I will be their God, and they shall be my people.

34 And a man shall no more teach his neighbor, and a man his brother, saying: Know our Lord: for all shall know me from the least of them even to the greatest, saith our Lord: because I will be propitious to their iniquity, and their sin I will remember no more.

Isa. 54.
Joa. 6.

(i) The seed of Israel remaineth forever; not in the incredulous Jews (saith St. Jerome) but in those which with the Apostles, & by the Apostles believe in Christ.

35 Thus saith our Lord, that giveth the Sun for the light of the day, the order of the Moon and of the stars, for the light of the night: that troubleth the sea, and the waves thereof do sound, the Lord of hosts is his name.

36 If these laws shall fail before me, saith our Lord: thee also (i) the seed of Israel shall fail, that it be not a nation before me forever.

37 Thus saith our Lord: If the heavens above shall be able to be measured, and the foundations of the earth beneath to be searched out: I also will cast away all the seed of Israel, for all things, that they have done, saith our Lord.

38 Behold the days come, saith our Lord: and the city shall be built to our Lord from the tower of Hananeel even to the gate of the corner.

39 And the rule of the measure shall go out farder in his sight upon the little hill Gareb: and it shall compass Goatha,

40 and all the valley of carcasses, and of ashes, and all the country of death,

even to the torrent of Cedron, and to the corner of the East gate of horses, the holy of our Lord: shall not be plucked up, and it shall no more be destroyed forever.

Chapter 32

Nabuchodonosor besieging Jerusalem, Jeremie in prison 7. buyeth by Gods commandment a field of his cousin. 17. Prayeth for the whole nation, reciting Gods former benefits, 26. Prophesieth their captivity in Babylon, 30. for their Idolatry: 36. and delivery from thence, 40. With a new covenant to serve God sincerely.

(a) When the city was besieged, and Jeremie in prison prophesied that it should be taken, and subdued by the enemies, yet he bought lands, to signify that in time they should be delivered from captivity.

(b) Sedecias was brought to the king of Babylon in Reblatha where they put out his eyes, & thence carried him blind to Babylon. 4. Reg. 25. and so coming to that city he could not see it. Ezech. 12. v. 13.

1 **THE** word that was made to Jeremie from our Lord (a) in the tenth year of Sedecias the king of Juda: the same is the eighteenth year of Nabuchodonosor.

2 Then the army of the king of Babylon besieged Jerusalem: and Jeremie the prophet was shut up in the court of the prison, that was in the house of the king of Juda.

3 For Sedecias the king of Juda had shut him up, saying: Why doest thou prophecy, saying: Thus saith our Lord: Behold I will give this city into the hand of the king of Babylon, and he shall take it?

4 And Sedecias the king of Juda shall not escape out of the hand of the Chaldees: but he shall be delivered into the hands of the king of Babylon: and he shall speak with him mouth to mouth, and (b) his eyes shall see his eyes.

5 And he shall lead Sedecias into Babylon: and he shall be there till I visit him, saith our Lord. But if you will fight against the Chaldees, you shall have nothing prosperous.

6 And Jeremie said: The word of our Lord was made to me, saying:

7 Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Bye unto the my field, which is in Anathoth: for it appertaineth to thee by kindred to bye it.

8 And Hanameel Mine uncles son came unto me according to the word of our Lord to the entry of the prison, and said to me: Possess my field, which is in Anathoth in the land of Benjamin: because the inheritance pertaineth to thee, and thou art near of kin to possess it. And I understood that it was the word of our Lord.

9 And I bought the field of Hanameel Mine uncles son, which is in Anathoth: and I weighed him the silver, seven staters, and ten pieces of silver.

10 And I wrote it in a book, and signed it, and took witnesses: & I weighed the silver in balance.

11 And I took the book of the possession signed, and the stipulations, and the things ratified, and the signs on the out side.

12 And I gave the book of the possession to Baruch the son of Neri the son of Maasias in the sight of Hanameel my cousin, and in the sight of the witnesses, that were written in the book of the purchase, & in the sight of all the Jews, that sat in the court of the prison.

13 And I commanded Baruch before them, saying:

14 Thus saith the Lord of hosts the God of Israel: Take these Books, this book of the purchase signed, and this book, that is open: and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts, the God of Israel: Yet shall houses, and fields, and vineyards be possessed in this land.

16 And I prayed to our Lord, after that I delivered the book of the possession to Buruch the son of Neri, saying:

17 Alas, alas, alas, o Lord God: behold thou hast made heaven and earth in thy great strength, and in thy stretched out arm: no word shall be hard to thee:

18 Which doest mercy on thousands, and rendrest the iniquity of the fathers into the bosom of their children after them. o Most strong, great, & mighty, the Lord of hosts is thy name.

Exo 34.

19 Great in counsel, and incomprehensible in cogitation: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his inventions.

20 Which hast put signs and wonders in the land of Ægypt even until this day, and in Israel, and in men, and hast made thee a name as is this day.

21 And thou didest bring forth thy people Israel out of the Land of Ægypt, in signs, and in wonders, and in a strong hand, and in a stretched out arm, and in great terror.

22 And thou gavest them this land, which thou swearest to their fathers, that thou wouldst give them a land flowing with milk and honey.

23 And they entered in, and possessed it: and they obeyed not thy voice, and in thy law they walked not: all that thou didst command them to do, they did not: and all these evils are befallen them.

24 Behold munitions are built against the city, that it may be taken: and the city is given into the hands of the Chaldees, which fight against it, at (c) the presence of the sword, and of famine, and of pestilence: and what things soever thou hast spoken, are come to pass, as thy self seest.

25 And sayst thou to me o Lord God: Bye the field for silver, and take witnesses, whereas the city is given into the hands of the Chaldees?

26 And the word of our Lord was made to Jeremie, saying:

27 Behold I am the Lord the God of all flesh: shall any word be hard for me?

28 Therefore thus saith our Lord: Behold I will deliver this city into the hands of the Chaldees, and into the hands of the king of Babylon, and they shall take it.

29 And the Chaldees shall come fighting against this city, and shall set in on fire, and burn it, and the houses, in whose tops they did sacrifice to Baal, and offered libaments to strange gods to provoke me unto wrath.

30 For the children of Israel, and the children of Juda were continually doing evil in Mine eyes (d) from their youth: the children of Israel which even until this present exasperate me in the work of their hands, saith our Lord.

31 Because in fury and in Mine indignation this city is made to me, from the day that they builded it, until this day, wherein it shall be taken out of my

(c) By the force of the sword, famine, & pestilence. as *Psa. 59. v. 6. that they flee from the face of the bow.*

(d) When they were in the wilderness newly delivered from Ægypt, they committed many heinous crimes: in murmuring schism, Idolatry, and other carnal & spiritual

sins.

sight.

32 For the malice of the children of Israel, and of the children of Juda, which they have done provoking me to wrath, they and their Kings, their princes, and their priests, and their prophets, the men of Juda and the inhabitants of Jerusalem.

33 And they have turned the backs to me, and not the faces: when I taught them early, and instructed them, and they would not hear that they might take discipline.

Psal. 35.

34 And they have set their idols in the house, wherein my name is invocated, that they might pollute it.

2. Reg. 21.

35 And they have built the excelses of Baal, which are in the valley of the son of Ennom, that they might consecrate their sons and their daughters to Moloch: which I commanded them not, neither hath it ascended into my heart, that they should do this abomination, and bring Juda into sin.

(e) Lest any should think that by Gods just and severe punishment, or by any revolting from his service the Church might be utterly destroyed, he still promiseth mercy towards the relics of his people, that they shall never all fail, but continue till the Redeemer of mankind Christ shall come. And much less shall Christs Church ever fail after his coming.

36 And now for these things, thus saith our Lord the God of Israel to this city, whereof you say that it is delivered into the hands of the king of Babylon in sword, and in famine, & in pestilence.

37 Behold (e) I will gather them together out of all lands, to which I have cast them out in my fury, and in my wrath, and in my great indignation: and I will bring them again into this place, and will make them dwell confidently.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me all days: and it may be well with them, and with their children after them.

40 And I will make an Everlasting covenant with them: and will not cease to do them good: and I will give my fear in their heart, that they revolt not from me.

41 And I will rejoice upon them, when I shall do them good: and I will plant them in this land in truth in my whole heart and in all my soul.

42 Because thus saith our Lord: As I have brought upon this people all this great evil: so will I bring upon them all the good, that I speak to them.

43 And the fields shall be possessed in this land: whereof you say that it is desolate, because there is remaining no man nor beast, and it is given into the hands of the Chaldees.

44 The fields shall be bought for money, and shall be written in a book, and the sign shall be stamped on, and a witness shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the champain cities, and in the cities that are toward the South: because I will convert their captivity, saith our Lord.

Chapter 33

God promiseth remission of sins: 10. reduction from captivity, & many other benefits. 14. He will give judgment and justice in David (Christ) whose throne (the Church) 19. shall be glorious. 24. and permanent.

(a) Besides many other revelations, this prophet had two visions in prison, in confirmation that God would conserve his people and Church forever, notwithstanding their manifold great sins & great affliction and destruction of many for the same.

1 **AND** the word of our Lord was made to Jeremie (a) the second time, when as yet he was shut up in the court of the prison, saying:

2 Thus saith our Lord that will do, and will form it, and will prepare it, the Lord is his name.

3 cry unto me, and I will hear thee: and I will tell thee great things, and firm things which thou knowest not.

4 Because thus saith our Lord the God of Israel to the houses of this city, and to the houses of king of Juda, which are destroyed, and to the munitions, and to the sword

5 of them that come to fight with the Chaldees, and to fill them with the carcasses of the men, whom I have stricken in my fury, and in Mine indignation, hiding my face from this city because of all their malice.

6 Behold I will bring to them a scar and health, and will cure them: and I will reveal unto them the prayer of peace and truth.

7 And I will convert the conversion of Juda, & the conversion of Jerusalem: & will build them as from the beginning.

8 And I will cleanse them from all their iniquity, wherein they have sinned to me: & I will be propitious to all their iniquities, wherein they have sinned to me, & despised me.

9 And it shall be to me a name, & a joy, and a praise, and an exultation to all the nations of the earth, that shall hear all the good things, which I will do to them: and they shall fear, and be troubled in all the good things, & in all the peace, that I will make to them.

10 Thus saith our Lord: Yet there shall be heard in this place (which you say is desolate, because there is neither man nor beast: in the cities of Juda, and without Jerusalem, which are desolate without man, and without inhabiter, and without beast)

11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say: Confess ye to the Lord of hosts, because our Lord is good, because his mercy is forever: and of them that carry vows into the house of our Lord. For I will bring back the conversion of the land as from the beginning, saith our Lord.

12 Thus saith the Lord of hosts: Yet there shall be in this desolate place without man, and without beast, and in all the cities thereof, an habitation of pastors of the resting flocks.

13 In the cities on the mountains, and in the champain cities, and in the cities that are toward the South: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda there shall yet pass flocks, at the hand of him that numbereth them, saith our Lord.

14 Behold the days shall come, saith our Lord, and (b) I will raise up the good word, that I have spoken to the house of Israel, and to the house of Juda.

15 In those days, and in that time, I will make (c) the spring of justice to bud forth unto David: and he shall do judgment and justice in the earth.

16 In those days shall Juda be saved, and Jerusalem shall dwell confidently: &

(b) An evident prophecy and promise of Christ.

(c) Born of the seed of David.

(d) Davids progeny shall continue unto

*Jere. 23.
v. 5.*

Christ: whose kingdom, which is his Church, shall have no end. *Luc. 1. v. 33 Psal. 88. v. 30.*

(e) S Hypolitus and all ancient Fathers teach that the holy Eucharist is the complement of all sacrifices of the old Testament.

(f) Gods most special providence blessed the families of David and Aaron above all other kindreds.

this is the name, that they shall call him; The Lord of our just one.

17 Because thus saith our Lord: (d) There shall not fail of David a man, to sit upon the throne of the house of Israel.

18 And of the Priests and Levites there shall not fail from before my face a man, to offer. (e) holocausts, and to burn sacrifice, and to kill victims all days.

19 And the word of our Lord was made to Jeremie, saying:

20 Thus saith our Lord: If my covenant with the day can be made void, and my covenant with the night, that there be not day and night in their time:

21 also my covenant may be made void with David my servant, that there be not of him a son to reign in his throne, and Levites and Priests my ministers.

22 even as the stars of heaven can not be numbered, and the sand of the sea be measured: so will I multiply the seed of David my servant, and the Levites my ministers.

23 And the word of our Lord was made to Jeremie, saying:

24 Hast thou not seen what this people hath spoken, saying: The (f) two kindreds, which our Lord had chosen, are cast of: and they have despised my people, because it is no more a Nation before them?

25 Thus saith our Lord: If I have not set my covenant between day and night, and laws to heaven and earth:

26 surely I will also cast of the seed of Jacob, and of David my servant, that I take not of his seed princes of the seed of Abraham, Isaac, and Jacob. For I will bring back their conversion, and will have mercy on them.

Chapter 34

King Sedecias shall fall into the hands of Nabuchodonosor, and Jerusalem shall be burned: 8. because he hath broken the covenant, of releasing Jews from bondage, 14. in the seventh year; and contrary to particular promise of observing that law.

1 **THE** word that was made to Jeremie from our Lord, when Nabuchodonosor the king of Babylon, and all his army, and all the kingdoms of the earth that were under the power of his hand, & all the peoples made war against Jerusalem & against all the cities thereof, saying:

2 Thus saith our Lord the God of Israel: go, & speak to Sedecias the king of Juda: & thou shalt say to him: Thus saith our Lord: Behold I will deliver this city into the hands of the king of Babylon, & he shall burn it with fire.

3 And thou shalt not escape out of his hand: but by taking thou shalt be taken, & thou shalt be delivered into his hand: and (a) thine eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt enter into Babylon.

4 But yet hear the word of our Lord o Sedecias king of Juda: Thus saith our Lord to thee: Thou shalt not die by the sword,

5 but thou shalt die in peace, and according to the burnings of thy fathers the former Kings that have been before thee, so shall they burn thee: and, Alas

(a) See ch. 32. v. 4. & 4. Reg. 25. v. 7.

Lord, shall they mourn for thee: because I have spoken the word, saith our Lord.

6 And Jeremie the prophet spake all these words to Sedecias the king of Juda in Jerusalem.

7 And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda, that were remaining, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities.

8 The word that was made to Jeremie from our Lord, after that king Sedecias made a covenant with all the people in Jerusalem, proclaiming:

9 That every one should dismiss his servant, & every one his handmaid; the Hebrew man and the Hebrew woman free: and that they should not have dominion over them, that is, on a Jew and his brother.

10 all the princes therefore heard, and all the people which, had made the covenant, that every man should dismiss his servant, and every man his handmaid free, and should no more have dominion over them: they heard therefore, and dismissed them.

(b) Recidivation into sins after remission, offendeth God more then the former sins, as our Saviour teacheth by a parable. *Ma. 18.*

11 And (b) they turned afterwards: and drew their servants and their handmaid s back again, whom they had dismissed free, and brought them into subjection as men servants, and women servants.

12 And the word of our Lord was made to Jeremie from our Lord, saying:

13 Thus saith our Lord the God of Israel: I made a covenant with your fathers in the day, that I brought them out of the Land of Ægypt, from the house of bondage, saying:

14 When seven years shall be accomplished, let every man dismiss his brother an Hebrew, that was sold to him, and he shall serve thee six years: and thou shalt dismiss him free from thee: and your fathers have not heard me, nor inclined their ear.

*Exo. 21.
Deut. 15.*

15 And you were converted this day, & did that which is right in Mine eyes, that you proclaimed liberty every one to his friend: and you made a covenant in my sight, in the house, wherein my name is invocated upon it.

16 And you are returned, and have defiled my name: and you have brought back again every man his servant, and every man his handmaid, whom you had dismissed to be free, and of their own jurisdiction: and you have brought them into subjection to be your servants and handmaids.

17 Therefore thus saith our Lord: You have not heard me, to proclaim liberty every man to his brother, and every one to his friend: behold I proclaim unto you liberty, saith our Lord, to the sword, to the pestilence, and to famine: and I will give you into commotion to all the kingdoms of the earth.

18 And I will give the men, that transgress my covenant, and have not observed the words of the covenant, where unto they consented in my sight, the calf which they did cut into two parts, and passed between the divisions thereof.

19 The princes of Juda and the princes of Jerusalem, the Eunuchs, and the priests, and all the people of the land that passed between the divisions of the calf.

(c) God was not the cause of the Babylonians cruelty, but permitted and directed the same to punish the Jews.

20 And I will give them into the hands of their enemies, and into the hands of them that seek their life: & their carcass shall be for meat to the fowls of the air, and to the beasts of the earth.

21 And Sedecias the king of Juda, and his princes I will give into the hands of their enemies, & into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are retired from you.

22 Behold I (c) command, saith our Lord, and I will bring them again into this city, and they shall fight against it, and take it, and burn it with fire: and the cities of Juda I will give into desolation, because there is not an inhabiter.

Chapter 35

By example of the Rechabits voluntarily keeping their fathers rule, 12. God expostulateth with the people that keep not his precepts; 17. denouncing that they shall be punished, and the Rechabits rewarded.

(a) Here again it appeareth that the prophet observeth not the order of time in writing his visions. For the thing here recorded happened before the prophecies mentioned in the former chapters.

1 **THE** word, that was made to Jeremie from our Lord in the days (a) of Joakim the son of Josias the king of Juda, saying:

2 go to the house of the Rechabits: and speak to them, & thou shalt bring them into the house of our Lord, into one chamber of the treasuries, and thou shalt give them wine to drink.

3 And I took Jezonias the son of Jeremias the son of Habsamias, and his brethren, and all his sons, and the whole house of the Rechabits.

4 And I brought them into the house of our Lord, to the treasure house of the sons of Hanan, the son of Jegedelias the man of God, which was by the treasure house of the princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry.

5 And I set before the sons of the house of the Rechabits goblets full of wine, and cups: and I said to them: Drink ye wine.

(b) This Jonadab was a man of power & estimation, very familiar with Jehu king of Israel. 4. Reg. 10. v. 15.

6 Who answered: We will not drink wine: because (b) Jonadab the son of Rechab, our father, commanded us, saying: You shall not drink wine, you and your children forever.

7 And you shall not build house, and you shall not sow seed, and you shall not plant vineyards, nor have any: but you shall dwell in tabernacles all your days, that you may live many days upon the face of the land, wherein you are (c) strangers.

(c) The Rechabits descended not of Israel, but of Jethro a Madianite, Moyses father in law: as both Hebrew & Latin Doctors hold by tradition.

8 We therefore have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so that we drank not any wine all our days: we and our wives, our sons & our daughters.

9 And we builded not houses to inhabit, and vineyard, and field, and seed we have not had:

10 but we have dwelt in tabernacles, and have been obedient according to all things, that Jonadab our father commanded us.

(d) In case of necessity they entered into the city,

11 But when Nabuchodonosor the king of Babylon was come up to our Land, we said: (d) Come, and let us go into Jerusalem from the face of the host of the Chaldees, and from the face of the host of Syria: and we have tarried in

otherwise remained
in tents.

Jerusalem.

12 And the word of our Lord was made to Jeremie, saying:

13 Thus saith the Lord of hosts the God of Israel: go, & say to the men of Juda, and to the inhabitants of Jerusalem: Why will you not receive discipline, to obey my words, saith our Lord?

(e) Seeing these religious Rechabits observed obediently the rule of their father & founder, in works of supererogation, otherwise not commanded: much more all are bound to keep Gods commandments.

14 (e) The words of Jonadab the son of Rechab have prevailed, which he commanded his sons not to drink wine: and they have not drunk until this day, because they have obeyed the commandment of their father: but I have spoken to you, early rising and speaking, and you have not obeyed me.

15 And I have sent to you all my servants the Prophets, rising early, and sending and saying: Return ye every one from his most wicked way, and make your studies good: and follow not strange gods, nor worship them, and you shall dwell in the land, which I gave you and your fathers: and you have not inclined your ear, nor heard me.

Jer. 18. v
11. & 15.
v. 5.

16 The children therefore of Jonadab the son of Rechab have firmly kept the precept of their father, which he commanded them: but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will bring upon Juda, and upon all the inhabitants of Jerusalem all the affliction, which I have spoken against them, because I have spoken to them, and they have not heard: I have called them, and they have not answered me.

18 But to the house of the Rechabits Jeremie said: Thus saith the Lord of hosts the God of Israel: For that you have obeyed the commandment of Jonadab your father, and have kept all his commandments, and have done all things, that he commanded you:

19 Therefore thus saith the Lord of hosts the God of Israel: There shall not want a man of the stock of Jonadab the son of Rechab, standing in my sight all days.

ANNOTATIONS

Chapter 35

Religious Orders
in the old
Testament.

The rule of
Rechabits differed
from the Nazarites
& children of the
Prophets. They
were figures of
more perfect
orders in the
Church of Christ.

1. *The house of Rechabits.*) We have here (according to the state of Gods Church in the old Testament) a clear example of religious life, by professing and performing good works of supererogation, not commanded by God, but piously instituted by a holy man called Jonadab. Which, not only himself, and his proper children, but also their posterity many ages after him, voluntarily observed by a prescript Rule: Not to build houses, nor dwell in any (but in tents) not to sow seed, nor to plant, nor have vineyards, nor to drink wine. A like rule but not the same in all points, was prescribed by God himself (*Num. 6.*) for such as would voluntarily embrace it. And Elias and Elizeus with their disciples observed another form of religious life: as appeareth, 4 *Reg. 1. 2. &c.* all which were figures of more perfect Religious Orders in the Church of Christ, consisting in three essential vows, of voluntary Poverty, Chastity, and Obedience: not commanded but commended, and for the better attaining to perfection counseled by our Saviour; whereof they are called Evangelical Counsels, observed by the Apostles, leaving all their worldly substance, and all desire of having any proper possessions: such also as had wives leaving them, the rest not marrying; & all renouncing their own wills, subjected the same to Christs will; *following him*. Whose example others imitating, this holy manner of life hath still continued in the Church, as

Mat. 19. v.
12. 21 Luc

Diverse kinds of Religious Orders.

Varieties of Religious Orders make no difference in Catholic Religion. But do much adorn the whole Church.

is evident by the Ecclesiastical histories even from the Apostles time But all observed not the same particular rules, nor were called by the same titles. For as in the time of Moyses law, some were called Nazarites; some the Children of the Prophets; and some Rechabits, after the name of their founders father Rechab, a renowned godly man: so now some are called Eremites, some Monks, some Friars, and some Religious Clerks. And of each of these kinds, diverse sorts are distinguished by Variety of rules, habits, special functions, and titles either of their first Institutors, or of the Institutes themselves, or of the places, or other occasions. As Carmelites, Augustines (as well Monks, as Canons Regular) Benedictines, Bernardines, Carthusians, Dominicans, Franciscans, Jesuits, Theatines, Capuchines, and the like. As also many distinct Orders of Nuns. But none of them all differ from the rest, nor from other Catholic Christians in points of faith: not make any Sects of Religion, as Heretics ridiculously object. For all believe and confess the self same Catholic Faith, in all the Articles thereof; all use and acknowledge the same, and no other holy Sacraments; and all are united in one universal Church; under one visible Head: every Order good and holy in their profession; & all together excellently adorning the whole body with sacred seemly Varieties, make the same universal Church more glorious.

18. v. 22.

Psal 44. v. 11. 15.

Chapter 36

Jeremie in prison sendeth Baruch by Gods commandment, to read a book of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they inform the king: 21. who hearing part thereof, causeth the book to be burned: 26. and commandeth to apprehend Baruch, and Jeremie. 27. The book is wrote again by them with addition of more.

(a) Besides preaching, which the evil disposed did either not duly regard, or quickly forget, God commanded that his will should also be written, for a perpetual admonition, if they would read it, or hear it red, and for a testimony against them, and a warning to others.

(b) He was not now in prison; for (v. 19.) certain noble men of the court advised Baruch and Jeremie to hide them selves; but kept himself close in some secret place; as most Priests do now in England, that they may better exercise their function, then

1 **AND** it came to pass in the fourth year of Joakim, the son of Josias king of Juda: this word was made to Jeremie from our Lord, saying:

2 Take (a) a volume of a book and thou shalt write in it all the words, that I have spoken to thee against Israel and Juda, & against all Nations since the day that I spake to thee, from the days of Josias even to this day.

3 If perhaps the house of Juda hearing all the evils, that I mean to do unto them, let every man return from his most wicked way: and I will be propitious to their iniquity, and to their sin.

4 Jeremie therefore called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremie all the words of our Lord, which he spake to him, in the volume of the book.

5 And Jeremie commanded Baruch, saying: I am (b) shut up, neither am I able to go into the house of our Lord.

6 go thou in therefore, and read out of the volume, wherein thou hast written from my mouth the words of our Lord, in the hearing of all the people in the house of our Lord on the fasting day: moreover also in the hearing of all Juda, which come out of their cities, thou shalt read it to them:

7 if perhaps their prayer may fall in the sight of our Lord, and every one return from his most wicked way: because great is the fury & indignation, which our Lord hath spoken against this people.

8 And Baruch the son of Nerias did according to all things, that Jeremie the prophet had commanded him, reading out of the volume the words of our Lord

if they were in the persecutors hands.

in the house of our Lord.

9 And it came to pass in the fifth year of Joakim the son of Josias the king of Juda, in the ninth month: they proclaimed a fast in the sight of our Lord to all the people in Jerusalem, and to all the multitude, that was flocked together out of the cities of Juda in Jerusalem.

10 And Baruch read out of the words of Jeremie in the house of our Lord, in the treasury of Gamarias the son of Saphan the scribe, in the higher court, in the entry of the new gate of the house of our Lord, all the people hearing it.

11 And when Micheas the son of Gamarias the son of Saphan had heard all the words of our Lord out of the book:

12 he went down into the kings house to the treasury of the scribe: and behold all the princes sat there, Elisama the scribe, and Dalaias the son of Semeias, and Elnathan the son of Achobor: and Gamarias the son of Saphan, & Sedecias the son of Hananias, and all the princes.

13 And Micheas told them all the words that he had heard Baruch reading out of the volume in the ears of the people.

14 all the princes therefore sent to Baruch, Judi the son of Nathanias, the son of Selemias, the son of Chusi, saying: Take in thy hand the volume, out of which thou hast read in the hearing of the people, and come. Baruch therefore the son of Nerias took the volume in his hand, and came to them.

15 And they said to him: sit, & read these things in our ears. And Baruch read in their ears.

16 Therefore when they had heard all the words, they were astonished every one toward his neighbor, and they said to Baruch: We must tell the king all these words.

17 And they asked him, saying: tell us how didest thou write all these words from his mouth.

18 And Baruch said to them: From his mouth he spake as it were reading unto me all these words: and I wrote in a volume with ink.

19 And the princes said to Baruch: go, and be hidden thou and Jeremie, and let no man know where you are.

20 And they went to the king into the court: moreover they laid up the volume in the treasury of Elisama the scribe: and they told all the words in the hearing of the king.

21 And the king sent Judi, that he should take the volume: who taking it out of the treasury of Elisama the scribe, read it, the king hearing, and all the princes, that stood about the king.

22 And the king sat in the winter house in the ninth month: and there was an hearth set before him full of burning coals.

23 And when Judi had read three or four pages, (c) he cut it with the penknife of a scribe: and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire, that was on the hearth.

24 And the king and all his servants, that heard all these words, did not fear, nor rent their garments.

(c) The secretary cut out the leaves and burnt them by the kings commandment: as appeareth. v. 25. &c.

(d) God did not translate them to another place, but they hiding them selves by Gods direction, the searchers could not find them.

25 But yet Elnathan, and Dalaias, and Gamarias gainsaid the king, not to burn the book: and he heard them not.

26 And the king commanded Jeremiel the son of Amelech, and Saraias the son of Ezriel, and Selemias the son of Abdeel, that they should apprehend Baruch the scribe, and Jeremie the Prophet: but (d) our Lord hid them.

27 And the word of our Lord was made to Jeremie the Prophet, after that the king had burnt the volume and the words, that Baruch had written from the mouth of Jeremie, saying:

28 Again take another volume: and write in it all the former words, that were in the first volume, which Joakim the king of Juda hath burnt.

29 And to Joakim the king of Juda thou shalt say: Thus saith our Lord: Thou hast burnt that volume, saying: Why hast thou written in it telling: The king of Babylon will come in haste, and will waste this land: and he will make man and beast, to cease out of it?

30 Therefore thus saith our Lord against Joakim the king of Juda: (e) There shall not be of him to sit upon the throne of David: and his carcass shall be cast forth to the heat by day, and to the frost by night.

31 And I will visit against him, and against his seed, and against his servants their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil, that I have spoken to them: and they have not heard. (f)

32 And Jeremie took another volume, and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremie all the words of the book, which Joakim the king of Juda had burnt with fire: and there were added moreover many more words, then had been before.

(e) His son Jechonias reigned but three months: which is counted as no reign. *Theodoret.*

(f) Nor any of his issue in worldly Glory, as their predecessors had reigned. *St. Tho. p. 3. q. 31. a. 2. ad. 3.*

Ch. 22. v. 19.

Chapter 37

Sedecias appointed by the king of Babylon to reign in Juda, requesteth Jeremias prayers. 4. The Chaldees besieging Jerusalem, and hearing that the Ægyptians come against them, part away. 5. But Jeremie prophesieth that they will return, and burn Jerusalem. 10. For which he is imprisoned. 16. After many days the king examineth him of his prophecy, who still affirming the same, 20. is kept in the entry of the prison.

1 **AND** king Sedecias the son of Josias reigned for Jechonias the son of Joakim: whom Nabuchodonosor the king of Babylon made king in the Land of Juda.

2 And he obeyed not, he and his servants, and the people of the land the words of our Lord, that he spake in the hand of Jeremie the prophet.

3 And king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias priest to Jeremie the prophet, saying: (a) Pray the Lord our God for us.

4 And Jeremie walked freely in the midst of the people: for they had not cast him into ward in prison. Therefore the army of Pharao came out of Ægypt: and the Chaldees that besieged Jerusalem, hearing such tidings, retired from Jerusalem.

(a) As Herod dealt afterwards with St. John Baptist: so this king esteemed, revered, and feared Jeremie, and yet persecuted him.

4 Reg. 24. 2. Para. 36. 3. Esd. 1.

5 And the word of our Lord was made to Jeremie the prophet, saying:

6 Thus saith our Lord the God of Israel: Thus shall you say to the king of Juda, which sent you to demand of me: Behold the army of Pharaos, which is come forth to help you, shall return into his land into Ægypt.

7 And the Chaldees shall return, and make war against this city, and take it, and burn it with fire.

8 Thus saith our Lord: Deceive not your souls, saying: The Chaldees going shall go away, and retire from us, because they shall not go away.

9 But if you shall strike all the host of the Chaldees, that fight against you, and there be left of them some wounded: every one shall rise up out of his tent, and shall burn this city with fire.

10 Therefore when the army of the Chaldees was retired from Jerusalem, because of Pharaos army.

11 Jeremie went out of Jerusalem to go into the land of Benjamin, and to divide possession there in the sight of the citizens.

12 And when he was come to the gate of Benjamin, there was there the keeper of the gate by course, one named Jerias, the son of Selemias, the son of Hananias: and he apprehended Jeremie the prophet, saying: (b) Thou fleest to the Chaldees.

13 And Jeremie answered: It is not so, I flee not to the Chaldees. And he heard him not: but took Jeremie, and brought him to the princes.

14 For which thing the princes being angry against Jeremie, they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison.

15 Jeremie therefore went into the house of the lake, and into the dungeon: and Jeremie sat there many days.

16 But Sedecias the king sending took him: and demanded of him in his house secretly, and said: Thinkest thou the word is from our Lord? And Jeremie said: It is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

17 And Jeremie said to king Sedecias, what have I sinned against thee, and thy servants, and thy people, that thou hast cast me into the prison house?

18 Where are your Prophets that did prophecy to you, and said: The king of Babylon shall not come upon you and upon this land?

19 Now therefore hear I beseech thee my Lord king: let my petition be available in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there.

20 King Sedecias therefore commanded that Jeremie should be committed in the entry of the prison: and there should be given him a piece of bread every day, beside broth, till all the bread were spent out of the city: and Jeremie remained in the entry of the prison.

(b) It is an old devise of persecutors to pretend false causes against the innocent; so Julian the Apostate charged Christian Catholics, with treason and sedition. *Hist. tripart. li. 6. c. 27.* so did also the Arians, Vandals, & other heretics against Catholics. as *Raffinus and Victor testify.*

Chapter 38

The nobles being offended with Jeremies preaching, solicit to have him slain: 5. the king putting him in their hands, they cast him into a dirty dungeon, 7. from whence at the instance of Abdemelech, an Æthiopian, he is drawn forth, 14. and having license to speak, he adviseth the king to yield himself to the Chaldees, so he and the city shall be safe: 18. otherwise shall be taken captive, 24. Which the king commandeth him to keep secret.

1 **AND** Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words, that Jeremie spake to all the people, saying:

(a) The Hebrew phrase *life shall beliving*, and, *living he shall live*, signifieth that he shall live most securely. Mystically this safety in voluntary banishment signifieth, that voluntary temporal penance saveth from eternal damnation.

2 Thus saith our Lord: Whosoever shall remain in this city, shall die by sword, and famine, and pestilence: but he that shall flee to the Chaldees, shall live, and his life shall be safe and (a) living.

*Jere. 21.
v. 9.*

3 Thus saith our Lord: By delivering this city shall be delivered into the hand of the army of the king of Babylon, and he shall take it.

4 And the princes said to the king: We desire thee that this man may be put to death: for of purpose he weakeneth the hands of the men of war, that are remaining in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

5 And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

6 They therefore took Jeremie, and cast him into the lake of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremie by ropes into the lake, wherein there was no water, but mire. Jeremie therefore sunk down into the mire.

(b) God ever moveth some to pity the innocent afflicted, till at last he giveth them a crown of Glory for their constant patience.

7 But (b) Abdemelech the Æthiopian an eunuch, that was in the kings house, heard that they had cast Jeremie into the lake: moreover the king sat in the gate of Benjamin.

8 And Abdemelech went out of the kings house, and spake to the king, saying:

9 My Lord king, these men have done all things naughtily, whatsoever they have done against Jeremie the prophet, casting him into the lake, that he may die for famine, for there is no more bread in the city.

10 The king therefore commanded Abdemelech the Æthiopian, saying: Take with thee from hence thirty men, and lift up Jeremie the prophet out of the lake, before he die.

11 Abdemelech therefore taking the men with him, entered into the kings house, that was under the caller: and he took thence old rags, and old things that were rotten: and he let them down to Jeremie into the lake by cords.

12 And Abdemelech the Æthiopian said to Jeremie: Put the old rags, and these rent and rotten things under the cubit of thine arms, and upon the ropes: Jeremie therefore did so.

13 And they drew out Jeremie with the cords, and brought him forth out of the lake. And Jeremie remained in the entry of the prison.

14 And king Sedecias sent, and took to him Jeremie the prophet to the third door, that was in the house of our Lord: and the king said to Jeremie: I ask thee a word, hide not any thing from me.

(c) Prophecies are not only certain when a thing is absolutely affirmed, but also when they are conditional, as this was, and the Event should have been accordingly if the king had followed the prophets advise, though by not going the contrary captivity, and much misery happened to the king and people.

15 And Jeremie said to Sedecias: If I shall tell thee, wilt thou not kill me? and if I give thee counsel, thou wilt not hear me.

16 King Sedecias therefore sware to Jeremie secretly, saying: Our Lord liveth, that made us this soul, if I kill thee, and if I deliver thee into the hands of these men, that seek thy life.

17 And Jeremie said to Sedecias: Thus saith the Lord of hosts the God of Israel: (c) If going forth thou wilt go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire: and thou shalt be safe, and thine house.

18 But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldees, and they shall burn it with fire: and thou shalt not escape out of their hand.

19 And king Sedecias said to Jeremie: I am careful because of the Jews, that are fled to the Chaldees: lest perhaps I be delivered into their hands, and they mock me.

20 But Jeremie answered: They shall not deliver thee, hear I beseech thee the word of our Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live.

21 But if thou wilt not go forth: this is the word, which our Lord hath showed me:

22 Behold all the women, that are remaining in the house of the king of Juda, shall be brought out to the princes of the king of Babylon: and they shall say: Thy peaceable men have seduced thee, and have prevailed against thee, they have drowned thy feet in the mire, and in a slippery place, and are revolted from thee.

23 And all thy wives, and thy sons shall be brought out to the Chaldees, and thou shalt not escape their hands, but thou shalt be taken in the hand of the king of Babylon: and he shall burn this city with fire.

4. Reg. 25.

24 Sedecias therefore said to Jeremie: Let none know these words, and thou shalt not die.

25 But if the princes shall hear, that I have spoken with thee: and shall come to thee, and say to thee: tell us what hast thou spoken with the king, conceal not from us, and we will not kill thee.

26 Thou shalt say to them: I did prostrate my prayers before the king, that he would not command me to be carried back into the house of Jonathan, & there die.

27 all the princes therefore came to Jeremie, and asked him: and he spake to them according to all the words, that the king had commanded him, and they left him: for nothing had been heard.

28 But Jeremie remained in the entry of the prison, until the day, that Jerusalem was taken: and it came to pass that Jerusalem was taken.

Chapter 39

Jerusalem after two years siege is taken by the Chaldees: 4. king Sedecias with

others, fleeing by a postern gate, is taken, brought to the king of Babylon, all his sons are slain, his eyes put out, and so led into Babylon. 8. The Kings palace and the town house are burned; the walls of the city destroyed, the people carried captive, only the poorest left to till the ground. 11. Jeremias is delivered. 15. And Abdemelech is saved from danger.

1 IN the ninth year of Sedecias the king of Juda, the tenth month, came Nabuchodonosor king of Babylon, and all his army to Jerusalem, and they besieged it.

4 Reg. 25.
Iere 52.

2 And in the eleventh year of Sedecias, the fourth month, the ninth of the month the city was opened.

(a) Possession of one gate gave sufficient entrance to the whole army; whereupon the king and his chief nobles fled by a postern gate.

3 And all the princes of the king of Babylon went in, and (a) sat in the middle gate: Neargal, Sereser, Semegarnabu, Sarsachim, Rabsares, Neargel, Serezzer, Rebmag, and all the rest of the princes of the king of Babylon.

4 And when Sedecias the king of Juda, and all the men of war had seen them, they fled: and they went forth in the night out of the city by the way of the Kings garden, and by the gate, that was between the two walls, and they went out to the way of the desert.

5 But the host of the Chaldees pursued them: and they took Sedecias in the field of the desert of Jericho, and being taken they brought him to Nabuchodonosor king of Babylon into Reblatha, which is in the Land of Emath: and he spake unto him (b) judgments.

(b) He expostulated, & justly reprov'd Sedecias for rebelling breaking his oath, showing ingratitude, for so much as Nabuchodonosor had made him king, & reposed confidence in him.

6 And the king of Babylon killed the sons of Sedecias in Reblatha, before his eyes: and the king of Babylon killed all the nobles of Juda.

7 The eyes also of Sedecias he plucked out: and bound him with fetters, to be led into Babylon.

8 The Kings house also, and the house of the common people the Chaldees burnt with fire, and they overthrew the wall of Jerusalem.

9 And the remnant of the people, that remained in the city, and the fugitives that were fled to him, and the rest of the people that remained, Nabuzardan the prince of the soldiers transported into Babylon.

10 And the poor people, that had nothing at all, Nabuzardan the master of the soldiers let alone in the land of Juda, and he gave them vineyards, and cisterns in that day.

11 But Nabuchodonosor the king of Babylon had commanded Nabuzardan the prince of the soldiers concerning Jeremie, saying:

12 Take him, and set thine eyes upon him, and do him no evil: but as he will so do to him.

13 Nabuzardan therefore the prince of the warfare sent; and Nabusezban also, and Rabsares, and Negerel, & Sereser, and Rebmag, and all the nobles of the king of Babylon,

14 sent, and took Jeremie out of the entry of the prison, and delivered him to Godolias the son of Ahicam the son of Saphan, that he might enter into the house, & dwell among the people.

15 But to Jeremie the word of our Lord was made, when he was shut up in the

entry of the prison, saying: go, and tell Abdemelech the Æthiopian, saying:

16 Thus saith the Lord of hosts the God of Israel: Behold I will bring my words upon this city unto evil, and not unto good: and they shall be in thy sight in that day.

17 And I will deliver thee in that day, saith our Lord: and thou shalt not be delivered into the hands of the men, whom thou fearest:

18 but delivering I will deliver thee, and thou shalt not fall by the sword: but thy life shall be to thee unto salvation, because thou hast had confidence in me, saith our Lord.

Chapter 40

The fifth part.
Jeremie prophesieth
the destruction of
the Jews going into

Ægypt; and of
sundry nations for
their Idolatry, and
cruelty.

(a) This heathen
prince Seeing the
Jews afflicted for
their sins, confesseth
the justice of God,
not sparing to
punish his own
elected people.

Jeremie being permitted to go whither he will, 6. repaireth to Godolias, governor of the country. 7. To whom also many Jews come from sundry places. 13. Godolias warned of danger, doth not believe it.

1 **THE** word that was made to Jeremie from our Lord, after that he was dismissed of Nabusardan master of the war from Rama, when he took him bound with chains in the midst of all, that went in transmigration of Jerusalem and Juda, and were led into Babylon.

2 The prince therefore of the war taking Jeremie, said to him: (a) The Lord thy God hath spoken this evil upon this place,

3 and hath brought it: and the Lord hath done as he hath spoken: because you have sinned to the Lord, and have not heard his voice, & this word is fallen to you.

4 Now then behold I have loosed thee this day from the chains, that are on thy hands: if it please thee to come with me into Babylon, come: and I will set Mine eyes upon thee: but if it please thee not to come with me into Babylon, tarry: behold all the land is in thy sight, that which thou shalt choose, and whither it shall please thee to go, thither Go.

5 And come not with me: but dwell with Godolias the son of Ahicam, the son of Saphan, whom the king of Babylon hath appointed chief over the cities of Juda: dwell therefore with him in the cities of Juda: dwell therefore with him in the midst of the people: or whither soever it shall please thee to go, Go. The Master of the war gave him victuals also, and gifts, and dismissed him.

6 And Jeremie came to Godolias the son of Ahicam into Maspath: and dwelt with him in the midst of the people, that was left in the land.

7 And when all the princes of the army, that were dispersed through the countries, they and their companions, had heard, that the king of Babylon had made Godolias the son of Ahicam governor of the country, and that he had committed unto him men, & women, and children, & those of the poor of the land, that had not been transported into Babylon.

8 Then came to Godolias, into Maspath both Ismahel the son of Nathania, and Johanan, and Jonathan, the sons of Caree, and Sareas the son of Thanhumeth, and the children of Ophi, that were of Netophathie, and Jezonias the son of Maachati, they and their men.

(b) Being chief governor he promiseth according to his place to defend the people, to answer for them, and to be their agent, and procurator in whatsoever the Chaldees should command, or require of them.

9 And Godolias the son of Ahicam the son of Saphan sware to them, and to their companions, saying: Fear not to serve the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

4 Reg. 25.

10 Behold I dwell in Masphath, that I may answer (b) the commandment of the Chaldees, that are sent to us: but you gather ye vintage, and harvest, and oil, and lay it up in your vessels, and abide in your cities which you hold.

11 Yea and all the Jews, that were in Moab, and among the children of Ammon, and in Idumea, and in all the countries, when it was heard that the king of Babylon had left a remnant in Jewry, and that he had made Godolias the son of Ahicam the son of Saphan ruler over them:

12 all the Jews, I say, returned out of all places, to which they had fled, and they came into the land of Juda to Godolias into Masphath: and they gathered wine, and harvest exceeding much.

13 But Johanan the son of Caree, and all the princes of the host, that had been dispersed in the countries, came to Godolias into Masphath.

14 And they said to him: Know that Baalis the king of the children of Ammon hath sent Ismahel the son of Nathanias to kill thee. And Godolias the son of Ahicam believed them not.

15 But Johanan the son of Caree, spake to Godolias apart in Masphath, saying: I will go, and strike Ismahel the son of Nathanias no man knowing it: lest he kill thee, and all the Jews be dispersed, that are gathered unto thee, and the remnant of Juda perish.

16 And Godolias the son of Ahicam said to Johanan the son of Caree: do not * this word: for thou speakest false of Ismahel.

* This thing.

Chapter 41

Godolias with other Jews and some Chaldees are slain by Ismael, sent from the king of Moabites: 8. ten are ransomed for their riches, 11. Johanan taking arms to revenge the slaughter, Ismael flieth away, delivering those whom he held captives: 17. and they prepare to flee into Ægypt.

(a) Such cruel tragedies are commonly achieved by falsehood & treachery, pretending friendship, & intending mischief.

1 **AND** it came to pass in the seventh month, came Ismahel the son of Nathanias, the son of Elisama of the kings blood, and the nobles of the king, and ten men with him, to Godolias the son of Ahicam into Masphath: and (a) they did eat bread there together in Masphath.

4. Reg. 25.

2 And Ismahel the son of Nathanias arose, and the ten men, that were with him, & they stroke Godolias the son of Ahicam the son of Saphan with the sword, and slew him, whom the king of Babylon had made ruler over the land.

3 all the Jews also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of war did Ismahel strike.

4 And the second day after he had killed Godolias, no man yet knowing it,

5 there came men from Sichein, and from Silo, and from Samaria eighty men: their beard shaven, and their garments rent, and ill favored: and they had gifts, and frankincense in their hand, to offer in the house of our Lord.

(b) Not sincerely weeping, but

6 Ismahel therefore the son of Nathanias going forth to meet them out of

hypocritically
feigning to lament
the destruction of
the Temple, & City.

(c) Avarice tameth
cruelty when
nothing else can.

(d) It seemeth that
Asa made this lake
when he built
Maspha. 3. Reg. 15.
v. 22.

(e) This Johanan and
his fellows rose up
against Ismahel, left
otherwise they
might have been
judged to have been
of the same
conspiracy against
Godolias, being
fugitives as Ismael
was.

Masphath, went going (b) and weeping: and when he had met them, he said to them: Come to Godolias the son of Ahicam.

7 Who when they were come to the midst of the city, Ismahel the son of Nathanias slew them about the midst of the lake, he and the men that were with him.

8 But ten men were found among them, that said to Ismahel: kill us not: because we have treasures in the field, of wheat, and barley, and oil, and honey. And (c) he ceased, and slew not them with their brethren.

9 And the lake into the which Ismahel threw all the carcasses of the men whom he stroke for Godolias, is the same (d) that king Asa made, for Baasa the king of Israel: the same did Ismahel the son of Nathanias fill with them that were slain.

10 And Ismahel led away captive all the remnant of the people, that were in Masphath: the kings daughters, and all the people, that remained in Masphath: whom Nabuzardan the prince of the war had commended to Godolias the son of Ahicam. And Ismahel the son of Nathanias took them, and he went away, to pass unto the children of Ammon.

11 (e) But Johanan the son of Caree, & all the princes of the men of war, that were with him, heard all the evil that Ismahel the son of Nathanias had done.

12 And taking all the men, they went forth to make battle against Ismahel the son of Nathanias, and they found him at the many waters, that are in Gabaon.

13 And when all the people that was with Ismahel, had seen Johanan the son of Caree, and all the princes of the men of war, that were with him, they rejoiced.

14 And all the people, whom Ismael had taken, returned into Masphath: and returning they went to Johanan the son of Caree.

15 But Ismahel the son of Nathanias fled with eight men, from the face of Johanan, and went to the children of Ammon.

16 Johanan therefore the son of Caree, and all the princes of the men of war, that were with him, took all the remnant of the common people, which they had brought back from Ismahel the son of Nathanias out of Masphath, after that he had struck Godolias the son of Ahicam: strong men for battle, and women, and children, & Eunuchs, which he had brought back from Gabaon.

17 And they went, and sat sojourning in Chamaam, which is beside Bethlehem: that they might go forward, and enter into Ægypt

18 from the face of the Chaldees: for they feared them, because Ismahel the son of Nathanias had struck Godolias the son of Ahicam, whom the king of Babylon had made ruler in the land of Juda.

Chapter 42

Jeremie praying and consulting God, 7. answereth that all those which remain in Jerusalem shall be safe: 13. but those that go into Ægypt shall perish.

(a) This consultation
was piously begun
seeking to know
Gods will by his

1 **AND** (a) there came all the Princes of the men of war, and Johanan the son of Caree, and Jezonias the son of Osaïas, and the rest of the common people from little unto great:

prophet: but the same people erred grievously in not following his direction, as he foresaw they would not. v. 21. And he further recordeth that they rebelliously opposed against him. *ch. 43. v. 2.*

(b) Whether it seem to bring prosperity or adversity.

(c) An oath of execration. *as Isa. 65. v. 15.*

2 And they said to Jeremie the prophet: Let our prayer fall in thy sight: and pray for us to the Lord thy God for all this remnant, because we are left few of many, as thine eyes do behold us.

3 And let our Lord thy God tell us the way, by which we may go, and the * word that we must doe.

** the thing.*

4 And Jeremie the prophet said to them: I have heard: behold I pray to our Lord your God according to your words: every word whatsoever he shall answer me, I will tell you: neither will I conceal from you any thing.

5 And they said to Jeremie: Be our Lord witness between us of truth and faith, if we do not according to every word, for the which our Lord, thy God shall send thee to us.

6 Whether it be (b) good, or evil, we will obey the voice of the Lord our God, to whom we send thee: that it may be well with us, when we shall hear the voice of the Lord our God.

7 And when ten days were accomplished, the word of our Lord was made to Jeremie.

8 And he called Johanan the son of Caree, and all the princes of the men of war, that were with him, and the whole people from little to great.

9 And he said to them: Thus saith our Lord the God of Israel, to whom you sent me, that I should prostrate your prayers in his sight:

10 If resting you will abide in this land, I will build you, and not destroy you; I will plant, and not pluck you up: for now I am pacified upon the evil that I have done to you.

11 Fear not at the face of the king of Babylon, of whom you being fearful are afraid: fear him not, saith our Lord: because I am with you, to save you, and to deliver you out of his hand.

12 And I will give you mercies, and will have mercy upon you, and will make you dwell in your own land.

13 But if you shall say: We will not dwell in this land, neither will we hear the voice of the Lord our God,

14 saying: No, not so, but we will go forward to the Land of Ægypt: where we shall not see war, and not hear the sound of the trumpet, and shall not sustain famine: and there we will dwell.

15 For this now hear the word of our Lord ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you shall set your face to go into Ægypt, and shall enter to inhabit there:

16 the sword which you fear, shall there take you in the Land of Ægypt: and the famine, for the which you are careful, shall cleave to you in Ægypt, and there you shall die.

17 And all the men, that shall set their face to go into Ægypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil, that I will bring upon them.

18 Because thus saith the Lord of hosts, the God of Israel: As my fury is poured out, and mine indignation upon the inhabitants of Jerusalem: so shall

mine indignation be poured out upon you, when you shall be entered into Ægypt, and you shall be into (c) an oath, and into astonishment, and into a curse, and into reproach: and you shall no more see this place.

19 The word of our Lord is upon you o remnant of Juda: Enter not into Ægypt: knowing you shall know that I have adjured you this day,

(d) It was a double fault, in that they neither obeyed God speaking by his prophet, nor stood to their own promise. v. 5.

20 because you have deceived your souls: for you sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all things whatsoever the Lord our God shall say to thee, so tell us, and we will doe.

21 And I have told you this day, and (d) you have not heard the voice of the Lord your God concerning all things, for which he hath sent me to you.

22 Now therefore knowing you shall know that by sword, and famine, and pestilence you shall die in the place, to which you would enter for to dwell there.

Chapter 43

The relics of the Jews, against Jeremies admonitions, go into Ægypt, 6. carrying Jeremie and Baruch with them. 8. where Jeremie prophesieth that the king of Babylon shall spoil that land, 12. and their Idols.

1 **AND** it came to pass, when Jeremie had finished speaking to the people all the words of the Lord their God, for which our Lord their God had sent him to them, all these words:

(a) Sinful people are easily changed to worse and worse from their good motions. For this insolent calumniation is far from their promise, ch. 42. v. 5. & 6.

2 Azarias the son of Osaïas said: and Johanan the son of Caree, and all the proud men, saying to Jeremie: (a) Thou speakest a lie: the Lord our God sent thee not, saying: go not into Ægypt, to dwell there.

3 But Baruch the son of Nerias doth provoke thee against us, that he may deliver us into the hands of the Chaldees, that he may kill us, and make us to be transported into Babylon.

4 And Johanan the son of Caree, and all the princes of the men of war, and the whole people, heard not the voice of our Lord, to abide in the Land of Juda.

5 But Johanan the son of Caree, and all the princes of the men of war taking all the remnant of Juda, that were returned out of all nations, to which they had before been dispersed, to dwell in the Land of Juda:

6 men, and women, and children, & the Kings daughters, and every soul, which Nabuzardan the prince of the war had left with Godolias the son of Ahicam, the son of Saphan, and Jeremie the prophet, and Baruch the son of Nerias.

7 And they went into the Land of Ægypt, because they obeyed not the voice of our Lord: and they came as far as Taphnis.

8 And the word of our Lord was made to (b) Jeremie in Taphnis, saying:

(b) The obstinate people forced also Jeremie and Baruch to go with them into Ægypt.

9 (c) Take thee great stones in thy hand, and thou shalt hide them in the cave, that is under the brick wall in the gate of Pharaos house in Taphnis: in the sight of the men of Juda.

(c) Where both by words and other signs he prophesieth that the king of Babylon will build

10 And thou shalt say to them: Thus saith the Lord of hosts the God Israel: Behold I will send, and take to me Nabuchodonosor the king of Babylon my

his palace in the chief city of Ægypt, and in sign thereof layeth great stones as the foundation of the same. As else where he prophesied by facts. *ch. 19. v. 10 c. 27. v. 2. c. 32. v. 7.*

servant: and I will set his throne over these stones, which I have hid, and he shall set his throne upon them.

11 And coming he shall strike the Land of Ægypt: those that into death, into death: and those that into captivity, into captivity: and those that into the sword, into the sword.

12 And he shall kindle a fire in the temples of the gods of Ægypt, and shall burn the same, and he shall lead them captive: and he shall be clothed with the Land of Ægypt, as a pastor is clothed with his cloak: & he shall go out from thence in peace.

13 And he shall break the statues of the house of the sun, that are in the Land of Ægypt: and the temples of the gods of Ægypt he shall burn with fire.

Chapter 44

The Jews admonished by Jeremie to leave their Idolatry, 15. obstinately answer, that they will Persist therein. 20. Whereupon he prophesieth their destruction; 28. few escaping that return into Jerusalem. 29. And that the king of Ægypt shall also fall into his enemies hands.

1 **THE** word, that was made to Jeremie, to all the Jews, that dwelt in the Land of Ægypt, dwelling in Magdal, and in Taphnis, and in Memphis, & in the Land of Phatures, saying:

(a) It is a very convenient motive, & ought to be effectual unto sinful nations to see their neighbors fallen into Heresy, Turcisme or Paganism, for their obstinacy in other sins.

2 Thus saith the Lord of hosts the God of Israel: (a) You have seen all this evil, that I have brought upon Jerusalem, and upon all the cities of Juda: and behold they are desolate this day, and there is not an inhabiter in them:

3 for the malice, which they have done, to provoke me to wrath, & to go and sacrifice, and worship false gods, which both they, & you, and your fathers knew not.

4 And I have sent to you all my servants the Prophets, in the night rising, & sending and saying: do not the word of this manner of abomination, which I hated.

5 And they heard not, nor inclined their ear to return from their evils, and not to sacrifice to strange gods.

6 And Mine indignation and my fury is poured out, & it is kindled in the cities of Juda, & in the streets of Jerusalem: & they are turned into desolation and waste according to this day.

7 And now thus saith the Lord of hosts the God of Israel: Why do you this great evil against your own souls, that there should die of you man and woman, child and suckling out of the midst of Juda, and nothing be left remaining unto you:

8 provoking me in the works of your hands, in sacrificing to strange gods in the Land of Ægypt, into which you are entered to inhabit there: and that you should perish, and be a malediction, and a reproach to all the nations of the earth?

9 Why, have you forgotten the evils of your fathers, and the evils of the Kings of Juda, and the evils of the wives, and your evils, and the evils of your wives,

that they have done in the Land of Juda, and in the countries of Jerusalem?

10 They are not cleansed even to this day: and they have not feared, and they have not walked in the law of the Lord, and in my precepts, which I have given before you and your fathers.

11 Therefore thus saith the Lord of hosts the God of Israel: Behold I will set my face upon you to evil: and I will destroy all Juda.

Amos. 9.

(b) Not all absolutely, but the greatest part and well near all: for some shall flee from thence. v 14. & 28.

12 And I will take the remnant of Juda, which have set their face to go into the Land of Ægypt, and to dwell there: and they shall be all consumed in the Land of Ægypt: they shall fall by the sword, and by famine: and they shall be consumed (b) from the least even to the greatest, by the sword, and by famine shall they dye: and they shall be for an oath, and for a miracle, and into malediction, and into reproach.

Ch. 42. v 18.

13 And I will visit the inhabitants of the Land of Ægypt, as I have visited upon Jerusalem in sword, and famine, and pestilence.

14 And there shall be none that shall escape, and be remaining of the remnant of the Jews, that go to sojourn in the Land of Ægypt: & that shall return into the Land of Juda, to the which they elevate their souls, for to return and dwell there: there shall none return but they that shall flee.

15 But all the men that knew that their wives sacrificed to strange gods: and all the women of whom there stood a great multitude, and all the people of the inhabitants in the Land of Ægypt in Phatures, answered Jeremie, saying:

16 The word, which thou hast spoken to us in the name of our Lord, we will not hear of thee:

(c) They reputed the Moon as queen, and the Sun as king of the stars: more peculiarly men did sacrifice to the sun, and women to the Moon, but so that all did cooperate in both. For the children gathered sticks the fathers kindled the fire, and the women tempered the dough, and made cakes unto the queen of heaven. ch. 7. v. 18. 4. Reg. 23. v. 5.

17 but doing we will do every word, that shall proceed out of our own mouth, to sacrifice unto (c) the queen of heaven, and to offer libaments unto her, as we and our fathers have done, our Kings, & our princes in the cities of Juda, and in the streets of Jerusalem, and we were filled with bread, and it was well with us, and we saw no evil.

18 But from that time, since we ceased to sacrifice to the queen of heaven, and to offer libaments unto her, we lack all things, & we are consumed with sword, and famine.

19 And if we sacrifice to the queen of heaven, and offer libamentes to her: why, have we without our husbands made her cakes to worship her, and to offer libamentes to her?

20 And Jeremie said to all the people against the men, and against the women, and against all the people, that had answered him the word, saying:

21 Why, the sacrifice that you have sacrificed in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your Kings, and your princes, and the people of the land, is not our Lord mindful of them, and hath it not ascended upon his heart?

22 And our Lord would bear no longer for the malice of your studies, and for the abominations, which you have done, and your land is brought into desolation, and into astonishment, and into malediction, for that there is not an inhabiter, as is this day.

23 Because you have sacrificed to idols, and have sinned to our Lord: and have

not heard the voice of our Lord, and have not walked in his law, and in his precepts, and in his testimonies: therefore are these evils fallen to you, as is this day.

24 And Jeremie said to all the people, and to all the women: Hear you the word of our Lord all Juda, which are in the Land of Ægypt:

25 Thus saith the Lord of hosts the God of Israel, saying: You, and your wives have spoken with your mouth, and have accomplished with your hands, saying: Let us perform our vows which we have vowed, to sacrifice to the queen of heaven, and to offer libaments to her: you have fulfilled your vows, and have done them in work.

26 Therefore hear ye the word of our Lord all Juda, which dwell in the Land of Ægypt: Behold I have sworn by my great name, saith our Lord: that my name shall no more be called by the mouth of every man of Juda, saying: Our Lord God liveth in all the Land of Ægypt.

27 Behold I will watch upon them to evil, and not to good: and all the men of Juda that are in the Land of Ægypt, shall be consumed, with sword, and famine, till they be utterly consumed.

28 And they that shall escape the sword, shall return out of the Land of Ægypt into the Land of Juda a few men: and all the remnant of Juda that go into the Land of Ægypt, to dwell there, shall know, whose word is accomplished, mine, or theirs.

29 And this shall be a sign for you, saith our Lord, that I visit upon you in this place: that you may know that my words shall be accomplished in deed against you to evil.

30 Thus saith our Lord: Behold I will deliver Pharao Ephree the king of Ægypt into the hand of his enemies, and into the hand of them that seek his life: as I have delivered Sedecias the king of Juda into the hand of Nabuchodonosor the king of Babylon his enemy, and that seeketh his life.

Chapter 45

Jeremie reprehendeth Baruch for lamenting in affliction.

1 **THE** word, that Jeremie spake to Baruch the son of Nerias, when he had written these words in a book, from the mouth of Jeremie, in the fourth year of Joakim the son of Josias king of Juda, saying:

2 Thus saith our Lord the God of Israel to thee Baruch:

3 Thou hast said: Woe is me wretch, because our Lord hath added (a) sorrow to my sorrow: I have labored in my mourning, and have not found rest.

4 Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I have builded, I do destroy: and whom I have planted, I do pluck up, and all this land.

5 And doest thou seek to thy self great things? Seek not: for behold I will bring evil upon all flesh, saith our Lord: and I will give (b) thee thy life into safety in all places, whither soever thou shalt Go.

(a) Baruch Seeing the people much afflicted and understanding by Jeremies prophecy, that they should yet be more punished, lamented the same.

(b) God granted not his prayer for the people but for himself only.

Chapter 46

Jeremie prophesieth that the king of Babylon shall invade Ægypt, 13. and waste the cities and land: 25. which shall again be repaired. 27. And the relics of the Jews shall be delivered from sundry places of captivity.

(a) As partly before so more especially in the chapters following the prophet foreshoweth the punishment of diverse gentiles which were the chiefest enemies to the Jews.

(b) It is the common manner of Prophets to speak in the pretence of things to come for the infallible certainty thereof.

(c) Ægypt accounted itself invincible and so the prophet ironically calleth it the virgin daughter, as in this whole passage he speaketh by the same figure *ironia*, willing them to do those things which should nothing help nor profit them, as appeareth by the next words: *Thou doest in vain multiply medicines, or remedies, and v. 5. 10. 16.*

1 **THE** word of our Lord that was made to Jeremie the prophet against (a) the Gentiles,

2 to Ægypt against the army of Pharaoh Nechao the king of Ægypt, which was beside the river Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon stroke, in the fourth year of Joakim the son of Josias king of Juda.

3 Prepare ye shield, and buckler, and go forth to battle.

4 Yoke horses, & mount ye horsemen: stand in helmets, furbish the spears, put on coats of mail.

5 What then? (b) I saw them fearful, and turning their backs, their valiants slain: they fled in haste, neither looked they back: terror on every side, saith our Lord.

6 Let not the swift flee, nor the strong think that he is safe: Toward the North by the river Euphrates they were overcome, and fell down.

7 Who is this that riseth up as a flood: and as it were of rivers, so his streams do swell?

8 Ægypt riseth up like a flood, and the waves thereof shall be moved as rivers, and shall say: Rising up I will cover the earth: I will destroy city, and the inhabitants thereof.

9 Get ye up on horses, & in chariots, and let the valiants come forth, Æthiopia, and the Libyans holding the shield, and the Lydians taking, and shooting arrows.

10 And that day of our Lord the God of hosts, is a day of revenge, that they may take vengeance of his enemies: the sword shall devour, and be filled, & shall be drunken with their blood: for the victim of our Lord the God of hosts is in the Land of the North by the river Euphrates.

11 go up into Galaad, and take resin (c) o virgin the daughter of Ægypt: thou doest in vain multiply medicines, there shall not be health to thee.

12 The Gentiles have heard thine ignominy, and thine howling hath filled the earth: because the strong hath stumbled against the strong, and both are fallen together.

13 The word that our Lord spake to Jeremie the prophet, concerning this that Nabuchodonosor king of Babylon should come and strike the Land of Ægypt:

14 tell Ægypt, and make it heard in Magdal, and let it sound in Memphis, and in Taphnis: Say ye: Stand, and prepare thy self: because the sword shall devour those things, that be round about thee.

15 Why is thy valiant become rotten? he stood not: because our Lord hath overthrown him.

16 He hath multiplied them that fall, and man hath fallen against his neighbor, and they shall say: Arise, and let us return to our people, and to the Land of our

* as ch. 25.

Nativity, from the face of the sword of * the dove.

v. 58.

17 call ye the name of Pharao the king of Ægypt, Tumult, Time hath brought it.

18 I live (saith the king, the Lord of hosts is his name) that as Thabor in the mountains, and as Carmel in the sea, he shall come.

19 Make ye vessels of transmiration o daughter inhabitant of Ægypt: because Memphis shall be in desolation, and shall be forsaken, and shall be inhabitable.

20 Ægypt a trim and beautiful heifer: a pricker from the North, shall come to her.

21 Her hirelings also that conversed in the midst of her, as fatted calves are turned, and are fled together, neither could they stand: because the day of their slaughter came upon them, the time of their visitation.

22 Her voice shall sound as if it were of brass, because they shall hasten with an army, and with axes they shall come to her, as it were cutting trees.

23 They have cut down her forest, saith our Lord, which can not be counted: they are multiplied above locusts, and are without number.

24 The daughter of Ægypt is confounded, & delivered into the hand of the people of the North.

25 The Lord of hosts the God of Israel hath said: Behold I will visit upon the tumult of Alexandria, and upon Pharao, and upon Ægypt, and upon her gods, and upon her Kings, and upon Pharao, and upon them that trust in him.

(d) Seeing God will reduce the Ægyptians from captivity, much less need the Israelites to feat Gods promise, that he will restore them being his own peculiar people.

26 And I will give them into the hand of them that seek their life, and into the hand of Nabuchodonosor king of Babylon, and into the hand of his servants: and after these things it shall be inhabited as in the days of old, saith our Lord.

27 And (d) thou my servant Jacob fear not, and be not thou afraid Israel: because Lo I will save thee from afar, and thy seed out of the land of thy captivity: and Jacob shall return, and rest, and prosper: and there shall be none to terrify him.

*Isa. 43. &
44. Jere.
30.*

28 And thou my servant Jacob fear not, saith our Lord: because I am with thee, because I will consume all the nations, to the which I have cast thee out: but thee I will not consume, but I will chasten thee in judgment, neither will I spare thee as innocent.

Chapter 47

The desolation of the Philistines, Tyre, Sidon, Gaza, and Ascalon is prophesied.

1 **THE** word of our Lord that was made to Jeremie the prophet against the Palestines, before Pharao stroke Gaza:

*Isa. 14. &
21.*

(a) Babylon which is northward from Palestina.

2 Thus saith our Lord: Behold there come up waters from (a) the North, and they shall be as a torrent overflowing, and they shall cover the earth, and the fullness thereof, the city and the inhabitants thereof: men shall cry, and all the inhabitants of the land shall howl

3 at the noise of the pomp of the armor, and of his men of war, at the commotion of his chariots, and the multitude of his wheels. The fathers have

not respected the children, being of dissolute hands,

4 for the coming of the day, wherein all the Philistines shall be wasted, and Tyre, and Sidon shall be destroyed with all the rest of their aides. For our Lord hath spoiled the Palestines, the remnant of the isle of Cappadocia.

5 Baldness is come upon Gaza. Ascalon hath held her peace, and the remnant of her valley, how long shalt thou be hewed?

6 O sword of our Lord how long wilt thou not be quiet? Get thee into thy scabbard, be cooled, and be still.

7 How shall it be quiet when our Lord hath commanded it against Ascalon, and against the countries thereof by the sea side, and there hath made appointment with it?

Chapter 48

A prophecy of the vastation of Moab, 29. for their pride: 47. but their captivity shall at last be released.

(a) Nabo a chief city of Moab (as also Medaba, *Isa. 15.*) and Cariathaim, Hesebon, Oronaim; and the rest, v. 18. &c. shall be destroyed.

1 **TO** Moab thus saith the Lord of hosts the God of Israel: Woe upon (a) Nabo, because it is wasted, and confounded: Cariathaim is taken: the strong one is confounded, and hath trembled.

Isa. 15. & 16.

2 There is no more rejoicing in Moab: against Hesebon they have thought evil. Come, and let us destroy it from being a nation. therefore shalt thou in silence hold thy peace, and the sword shall follow thee.

3 The voice of a cry from Oronaim: waste, and great destruction.

4 Moab is destroyed: proclaim a cry to her children.

5 For by the ascent of Luith shall the mourner go up in weeping: because in the descent of Oronaim the enemies have heard the howling of destruction:

6 Flee, save your lives: and you shall be as heath in the desert.

Jere. 17.

(b) A great idol of the Moabites. *Num 21. v. 29. 3. Reg. 11. v. 7 33 & 44. Reg. 23. v. 13.* shall be overthrown; to show the vanity in trusting to false gods.

7 For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken: and (b) Chamos shall go into transmigration, his priests, and his princes together.

8 And the spoiler shall come to every city, and no city shall be saved: and the valleys shall perish, and the champain countries shall be destroyed: because our Lord hath said:

9 give ye the flower to Moab, because flourishing it shall go out: and her cities shall be desolate, & inhabitable.

10 Cursed be he that doeth the work of our Lord fraudulently: and cursed that stayeth his sword from blood.

11 Moab hath been fruitful from his youth, and hath rested in his dregs: neither hath he been poured out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his savor is not changed.

12 Therefore behold the days come, saith our Lord: and I will send unto him those that shall order and dispose of his pots, and they shall overthrow him,

(c) The kingdom of the ten tribes trusted

as vainly in their
calf set up by
Jeroboam in Bethel.
3. *Reg. 12.*

and shall empty his vessels, and dash their pots one against another.

13 And Moab shall be ashamed of Chamos, as the house (c) of Israel was
ashamed of Bethel, wherein it had confidence.

3 Reg. 12.

14 How say ye: We are valiant, and strong men to fight?

Isa. 16.

15 Moab is wasted, & her cities they have cast down: and her chosen young
men are gone down into slaughter: saith the king, the Lord of hosts is his
name.

16 The destruction of Moab is nigh to come: the evil thereof shall come
exceeding swiftly.

17 Comfort him all ye that are round about him, and all you that know his
name, say: How is the strong rod broken, the glorious staff?

18 Come down from thy Glory, and sit in drought o habitation of the daughter
of Dibon: because the waster of Moab shall come up to thee, he shall destroy
thy munitions.

19 Stand in the way, and look o habitation of Aroer: ask of him that fleeth: and
say to him that hath escaped: What is chanced?

20 Moab is confounded, because he is overcome: howl ye, and cry, declare in
Arnon, that Moab is wasted.

21 And judgment is come to the champain country: upon Hellon, and upon
Jasa, and upon Mephaath,

22 and upon Dibon, and upon Nabo, & upon the house of Deblathaim,

23 and upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

24 and upon Carioth, and upon Bosra: and upon all the cities of the Land of
Moab, that are far, and near.

25 The horn of Moab is cut of, and his arm is broken, saith our Lord.

26 Make him drunken, because he is erected against our Lord: and Moab shall
wring his hand in his vomiting, and himself also shall be in derision.

27 For (d) Israel hath been in derision unto thee: as though thou hadst found
him amongst thieves: for thy words therefore, which thou hast spoken against
him, thou shalt be led captive.

28 Leave the cities, and dwell in the rock ye inhabitants of Moab, and be ye as
a dove making her nest in the highest mouth of the hole.

29 We have heard the pride of Moab, he is proud exceedingly: his haughtiness,
and arrogancy, and pride, and loftiness of his heart.

30 I know, saith our Lord, his boasting: and that the strength thereof is not
according to it, neither hath it endeavored to do according to that which it was
able.

31 Therefore will I wail upon Moab, and to all Moab will I cry, to the men (e)
of the earthen wall that lament.

32 Of the mourning of Jaser I will weep to thee o vineyard of Sabama: thy
branches have passed over the sea, they are come even to the sea of Jaser: the
spoiler hath violently entered upon thine harvest, and thy vintage.

(d) Moabites
descending from
Lot, Abrahams
nephew derided
their kindred in
miseries, and are
therefore more
severely punished.

(e) Men that brag of
more strength than
they have, are
resembled to an
earthen wall, v 36.

33 Joy and gladness is taken away out of Carmel, and out of the Land of Moab, and the wine out of the presses I have taken away: the treader of the grape shall not sing the accustomed cheerful note. *Isa. 16.*

34 From the cry of Hesebon unto Eleale, and Jasa, they have given their voice: from Segor to Oronaim, an heifer of three years old: the waters also of Nemrim shall be very ill.

35 And I will take away from Moab, saith our Lord, him that offereth in the excelses, and that sacrificeth to his gods.

(f) Amongst the Jews and others in those parts, cutting of their hear was a sign of mourning, but with the Romans contrariwise mourners suffered their hear grow long. *Cicero Orat. pro Pub. Sestio. & pro Cn. Plancio.*

36 Therefore shall my heart sound to Moab as a shaulme: and my heart shall give the sound of shaulmes to the men of the earthen wall: because he hath done more then he could, therefore have they perished.

*Isa. 15.
Ezech. 7.*

37 For every head (f) baldness, and every beard shall be shaven: in all hands binding together, and upon every back cloth of hear.

38 upon all the house tops of Moab, and in the streets thereof all mourning: because I have broken Moab as an unprofitable vessel, saith our Lord.

39 How is it overcome, and they have howled? How hath Moab cast down the neck, and is confounded? And Moab shall be in derision, and for an example to all round about him.

40 Thus saith our Lord: Behold he shall flee as an eagle, & shall stretch forth his wings to Moab.

41 Carioth is taken, and munitions are won: and the heart of the valiants of Moab in that day, shall be as the heart of a woman in travail.

42 And Moab shall cease to be a people: because he hath Gloried against our Lord.

43 Fear, and pit, and snare upon thee o inhabiter of Moab, saith our Lord.

(g) all Nations shall be converted to the Church of Christ. For other conversion of Moab, Ammon, Ælam, or the like, is not recorded in holy scripture, nor other history.

44 He that shall flee from the face of fear, shall fall into the pit: and he that shall come up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith our Lord.

Isa. 24.

45 They stood in the shadow of Hesebon that fled from the snare: because there came a fire out of Hesebon, and a flame out of the midst of Sehon, and it hath devoured part of Moab, and the top of the children of tumult.

Num. 21

46 Woe to thee Moab, thou hast perished o people of Chamos: because thy sons are taken, and thy daughters into captivity.

47 And I will convert the captivity of Moab (g) in the last days, saith our Lord. Hitherto the judgments of Moab.

Chapter 49

The like vastation of Ammon (6. who shall be again restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Ælamites: 39. whose captivity shall at last be released.

(a) When the ten tribes were carried into captivity, the Ammonites

1 **TO** the children of Ammon. Thus saith our Lord: Why, (a) hath Israel no children? or hath he not an heir? Why then hath (b) Melchom by inheritance possessed Gad: and his people dwelt in his cities?

possessed the inheritance of Gad by intrusion as next neighbors, and of their kindred, as though all the Israelites had been utterly destroyed.

(b) And therefore God expostulateth this injury and absurdity, that the people of Melchom, the idol of the Ammonites (*4. Reg. 23.*) should invade the inheritance of his own people.

(c) The Idumeans were worldly wise, but became foolish in the way of discerning God.

(d) As excessive marveling at strange and unexpected Events, maketh men to be *astonished*: so if the same do please them, they *hiss* thereat, signifying

2 Therefore behold the days come saith our Lord: and I will make the noise of battle to be heard upon Rabbath the children of Ammon, and it shall be destroyed into an heap, and her daughters shall be burnt with fire, and Israel shall possess his possessors, saith our Lord.

3 Howl Hesebon, because Hai is wasted. cry ye daughters of Rabbath, gird yourselves with clothes of hear: mourn and go about by the hedges: because Melchom shall be led into transmigration, his priests, and his princes together.

4 What Gloryest thou in the valleys? thy valley hath flowed away o delicate daughter, which didst trust in thy treasures, and saidst: Who shall come to me?

5 Behold I will bring terror upon thee, saith our Lord the God of hosts, from all that are round about thee: and you shall be dispersed every one from anothers sight, neither shall there be any to gather together them that flee.

6 And after these things I will make the captives of the children of Ammon to return, saith our Lord.

7 To Idumea. Thus saith the Lord of hosts: (c) Why is Wisdom no more in Theman? Counsel is perished from the children: their Wisdom is become unprofitable.

8 Flee and turn your backs, go down into the gulf ye in habitants of Dedan: because I have brought the perdition of Esau upon him, the time of his visitation.

9 If the grape gatherers had come upon thee, they had not left a cluster: if thieves in the night, they had taken that should suffice them.

10 But I have discovered Esau, I have revealed his secrets, and he can not be concealed: his seed is wasted, and his brethren, and his neighbors, and he shall not be.

11 Leave thy pupils: I will make them live: and thy widows shall hope in me.

12 For thus saith our Lord: Behold they whose judgment was not to drink the cup, drinking shall drink: and shalt thou be left as innocent? thou shalt not be innocent, but drinking thou shalt drink.

13 Because I have sworn by my self, saith our Lord, that Bosra shall be into desolation, and into reproach, and into a desert, and into malediction: and all her cities shall be into Everlasting desolations.

14 I have heard a bruit from our Lord, and a legate is sent to the Nations: Gather yourselves together, and come against her, and let us rise up into battle.

Abdia v. 1.

15 For behold I have made thee a little one in the Gentiles, contemptible among men.

16 Thine arrogancy hath deceived thee, and the pride of thy heart: which dwellest in the caves of the rock, and endeavorest to apprehend the height of the hill. when thou shalt exalt thy nest as an eagle, thence will I bring thee down, saith our Lord.

Abd. v. 4.

17 And Idumea shall be desolate: every one that shall pass by it, shall be (d) astonished, and shall hiss upon all the plagues thereof.

18 As Sodom is overthrown and Gomorrah, and her neighbors saith our Lord: there shall not a man dwell there, and there shall no son of man inhabit it.

Gen. 19.

contempt. *Terms often used by this prophet.*

19 Behold as a lion he shall come up from the pride of Jordan, to the strong beautifulness: because I will make him run suddenly to her: and who shall be a chosen one whom I may appoint over her? for who is like to me? and who shall abide me? and who is this pastor that can resist my countenance?

lere. 50.

Job. 41.

20 Therefore hear ye the counsel of our Lord, which he hath taken concerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the little ones of the flock shall not cast them down, if they shall not destroy their habitation with them.

21 At the voice of their ruin the earth is moved: the cry of their voice is heard in the Red sea.

22 Behold he shall come up as an eagle, and fly out: and he shall spread his wings over Bosra: and the heart of the strong of Idumea shall be in that day, as the heart of a woman in travail

(e) This prophecy pertaineth to Syria, whereof Damascus is the chief city. *Isa. 7. v. 8.*

23 (e) To Damascus. Emath is confounded and Arphad: because they have heard a very ill bruit, they are troubled in the sea: for carefulness it could not be quiet.

24 Damascus is undone, she is turned into flight, trembling hath apprehended her: anguish and sorrows have held her as a woman in travail.

25 How have they forsaken the laudable city, the city of joy!

26 Therefore shall her young men fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts.

(f) Cedar was one of Ismaels sons, and Asor the chief city of the Agatens, to whom this prophecy pertaineth.

27 And I will kindle a fire in the wall of Damascus, and it shall devour the walls of Benadad.

28 (f) To Cedar, and to the kingdoms of Asor, which Nabuchodonosor the king of Babylon hath stricken. Thus saith our Lord: Arise, and go ye up to Cedar, and waste the children of the East.

29 They shall take their tabernacles, and their flocks: their curtains, and all their vessels, and their camels they shall take to them: and they shall call upon them fear round about.

30 Flee ye, get away speedily, sit in deep pits you that inhabit Asor, saith our Lord: for Nabuchodonosor the king of Babylon hath taken counsel against you, & hath devised devices against you.

31 Arise, and go up to the nation that is quiet, and that dwelleth confidently, saith our Lord, they have neither doors, nor bars: they dwell alone.

32 And their camels shall be into spoil, and the multitude of beasts for a prey: and I will disperse them into every wind, which have their hair polled: and from every confine of theirs, I will bring destruction upon them, saith our Lord.

(g) The Ælamites inhabiting in a part of Persia, did assist the Chaldees against the Jews, and therefore were punished.

33 And Asor shall be for an habitation of dragons, desolate forever: there shall no man tarry there, nor son of man inhabit it.

34 The word of our Lord that was made to Jeremie the prophet against (g) Ælam, in he beginning of the kingdom of Sedecias king of Juda, saying:

35 Thus saith the Lord of hosts: Behold I will break the bow of Ælam, & their chief strength.

(h) This and the like prophecies, are understood of the conversion of the Gentiles to Christ: begun to be fulfilled, when the holy Ghost descended. *Act 2. v. 7.*

36 And I will bring upon Ælam the four winds from the four coasts of heaven: and I will scatter them into all these winds: & there shall not be a nation, to which the fugitives of Aelam shall not come.

37 And I will make Aelam to fear before his enemies, and in the sight of them that seek their life: and I will bring evil upon them, the wrath of my fury, saith our Lord: and I will send the sword after them, till I consume them.

38 And I will set my throne in Aelam, and destroy Kings and princes from thence, saith our Lord.

39 (h) But in the last days I will cause the captives of Aelam to return, saith our Lord.

Chapter 50

Babylon which afflicteth the Israelites in captivity, 4. after their reduction into their country, 8. shall be utterly destroyed.

(a) Babylonians and other Chaldees the greatest enemies of the Jews were at last overthrown by the Medes and Persians.

(b) Bel and Merodoch greatest idols of the Chaldees could neither save their clients nor themselves.

(c) The Jews Returning from captivity wept for joy; as Joseph did Seeing his brethren. *Gen. 42. 43. & 45.*

(d) The Medes and Persians dwelling on the North to Babylon overthrew all Chaldea.

1 **THE** word that our Lord hath spoken (a) of Babylon, and the Land of the Chaldees in the hand of Jeremie the prophet.

2 Declare among the Gentiles, and make it heard, lift up a sign: proclaim and conceal it not: say; Babylon is taken, (b) Bel is confounded, Merodach is overcome, their sculptures are confounded, their Idols are overcome.

3 Because a nation is come up against them from the North, which shall bring her Land into desolation: and there shall be none to dwell therein, from man even to beast, and they are removed, and gone away.

4 In those days, and in that time, saith our Lord, the children of Israel shall come, they and the children of Juda together: walking and (c) weeping they shall hasten, and shall seek the Lord their God.

5 Into Sion they shall ask the way, their faces hitherward. They shall come, and shall be joined to our Lord by an Everlasting covenant, which shall by no oblivion be abolished.

6 My people is become a lost flock, their pastors have seduced them, and have made them wander in the mountains: they have passed from mountain to hill, they have forgotten their couch.

7 all that found them, have eaten them: and their enemies said: We have not sinned: because they have sinned to the Lord the beauty of Justice, and to the Lord the expectation of their fathers.

8 Depart out of the midst of Babylon, and go forth out of the land of the Chaldees: and be ye as kids before the flock.

9 Because Lo I raise up, and will bring into Babylon an assembly of great nations from the land of (d) the North: and they shall be prepared against her, and thereby she shall be taken: his arrow as a valiant Mans that is a killer, shall not return void.

10 And Chaldea shall be for a prey: all that waste it shall be filled, saith our Lord.

11 Because you rejoyce, and speak great things, spoiling mine inheritance:

Isa. 13. & 21.

(e) The whole country of Chaldea is made a prey to the spoilers.

(f) God resembled to a dove in meekness, is severe when he punisheth enormous sinners, *ch. 25. v. 38 & 46. v. 16.* Or, the king of Babylon is resembled to a dove for his swiftness.

(g) The Assyrians led the ten tribes into captivity. *4. Reg. 18.* and the Chaldees the two tribes. *4. Reg. 25.*

because you are poured out as calves upon the grass, and you have bellowed as bulls.

12 Your (e) Mother is confounded exceedingly, and made even with the dust she that bare you: behold she shall be the last among the Gentiles, desolate, without access, and dry.

13 Of the wrath of our Lord it shall not be inhabited, but shall be brought wholly into desolation: every one that shall pass by Babylon, shall be astonished, and shall hiss upon all the plagues thereof.

14 Be prepared against Babylon round about all ye that bend bow; overthrow her, spare not arrows: because she hath sinned to our Lord.

15 cry against her, she hath given the hand every where, her foundations are fallen, her walls are destroyed, because it is the vengeance of our Lord. Take vengeance of her: as she hath done, so do to her.

16 Destroy the sower out of Babylon, and him that holdeth the sickle in the harvest time: at the face of the sword of the (f) dove every man shall return to his people, and every one shall flee to his own land.

17 Israel is a flock dispersed, lions have cast him out: first the king (g) of Assur did eat him: last this Nabuchodonosor the king of Babylon hath spoiled his bones

18 Therefore thus saith the Lord of hosts the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assur:

19 and I will bring Israel again to his habitation: and Carmel shall be fed, and Basan, and in mount Ephraim, and Galaad his soul shall be filled.

20 In those days, and in that time, saith our Lord, the iniquity of Israel shall be sought, and it shall not be: and the sin of Juda, and it shall not be found: because I will be propitious to them, whom I shall leave.

21 Ascend upon the land of them that rule, and visit upon the inhabitants thereof, destroy, and kill the things that are behind them, saith our Lord: and do according to all things that I have commanded thee.

22 A voice of battle in the land, and great destruction.

23 How is the hammer of the whole earth broken, and destroyed? how is Babylon turned into a desert among the nations?

24 I have snared thee, and thou art taken Babylon, and thou knewest it not: thou art found & apprehended, because thou hast provoked our Lord.

25 Our Lord hath opened his treasure, and brought forth the vessels of his wrath: because the Lord the God of hosts hath a work in the land of the Chaldees.

26 Come ye unto her from the uttermost borders, open that they may go forth that shall tread her down: take the stones out of the way, and bring it into heaps, and kill her: neither let there be any thing left.

27 Destroy all her valiants, let them descend into slaughter: woe unto them, because their day is come, the time of their visitation.

28 A voice of them that flee, and of them, that have escaped out of the land of Babylon: to tell in Sion the revenge of the Lord our God, the revenge of his

temple.

29 Declare ye against Babylon to very many, to all that bend bow: stand together against her round about, and let none escape: repay her according to her work: according to all things, that she hath done, do ye to her: because she is erected against our Lord, against the holy one of Israel.

30 Therefore shall her young men fall in her streets: and all her men of war shall hold their peace in that day, saith our Lord.

31 Behold I to thee thou proud one, saith our Lord the God of hosts: because thy day is come, the time of thy visitation.

(h) all the Jews of both kingdoms being held captives in strong hands.

32 And the proud shall fall, and tumble down, and there shall be none to raise him up: and I will kindle a fire in his cities, and it shall devour all things round about him.

(i) Were redeemed by a *stronger arm*, by God himself.

33 Thus saith the Lord of hosts: (h) The children of Israel, and the children of Juda sustain calumny together: all that have taken them, hold them, they will not let them Go.

34 Their (i) strong redeemer, the Lord of hosts is his name, in judgment will defend their cause, to terrify the land, and to stir up the inhabitants of Babylon.

35 The sword to the Chaldees, saith our Lord, and to the inhabitants of Babylon, and to her princes, and to her wise men.

36 The sword to her Diviners, who shall be foolish: the sword to her valiants, who shall be afraid.

37 The sword to his horses, and to his chariots, and to all the common people, that is in the midst of her: and they shall be as women: the sword to her treasures, which shall be spoiled.

38 There shall be drought upon her waters, and they shall be dried up: because it is a land of sculptures, and they Glory in monstrous things.

39 Therefore shall the dragons dwell with the foolish murderers: and the ostriches shall dwell in it: and it shall no more be inhabited forever, neither shall it be built even to generation and generation.

Gen. 19.

40 As our Lord overthrew Sodom and Gomorrah, and the neighbors thereof, saith our Lord: there shall no man dwell there, and son of man shall not inhabit it.

41 Behold a people cometh from the North, and a great nation, and many Kings shall rise from the ends of the earth.

(k) As the king of Babylon like a lion destroyed and devoured others: so at last others destroyed him, and all his forces, coming suddenly upon him.

42 They shall take bow and shield: they are cruel and unmerciful: their voice shall sound as the sea, and they shall mount upon horses: as a man prepared to battle against thee o daughter of Babylon.

43 The king of Babylon hath heard the fame of them, and his hands are dissolved: anguish hath caught him, sorrow as a woman in travail.

Job. 41.

(l) As when Jordan swelling overfloweth the

44 Behold (k) as a lion he shall come up (l) from the pride of Jordan to the strong beautifulness: because I will make him run suddenly to her: and who shall be a chosen one, whom I may appoint over her? For who is like to me? and who shall abide me? and who is this pastor, that can resist my countenance?

land.

45 Therefore hear ye the counsel of our Lord, which he hath conceived in his mind against Babylon: and his cogitations, which he hath thought upon the land of the Chaldees: Unless the little ones of the flocks shall pluck them down, unless their habitation shall be destroyed with them.

Apoc. 16.

46 At the voice of the captivity of Babylon the earth is moved, and the cry is heard amongst the Nations.

Chapter 51

More miseries shall fall upon Babylon (11. by the Medes) with destruction of her Idols.

(a) In all this chapter the prophet amplifieth the same he wrote in the chapter precedent of the utter destruction of Babylon.

1 **THUS** saith our Lord: (a) Behold I will raise upon Babylon and upon the inhabitants thereof, which have lifted up their heart against me, as it were a pestilent wind.

2 And I will send upon Babylon fanners, and they shall fan it, and shall destroy her land: because they are come upon her on every side in the day of her affliction.

(b) a coat of mail.

3 Let not him that bendeth bend his bow, and let not him go up that is in (b) a brigandine, spare not her young men, kill all her host.

4 And the slain shall fall in the land of the Chaldees, and the wounded in the countries thereof.

5 Because Israel and Juda have not been left as a widow of their God the Lord of hosts: but their land hath been replenished with sin from the holy one of Israel.

6 Flee ye out of the midst of Babylon, and let every one save his own life, hold not your peace upon her iniquity: because it is the time of revenge from our Lord, he will require her the like.

2. Cor. 6

7 Babylon is a golden cup in the hand of our Lord, inebriating all the earth: of her wine have the Nations drunk, and therefore they are in commotion.

8 Babylon is fallen suddenly, and is destroyed: howl ye upon her, take resin for her sorrow, if perhaps she may be healed.

*Isa. 21.
Apoc. 14.*

9 We have cured Babylon, and she is not healed: let us forsake her, & let us go every man to his own land: because her judgment hath reached even to the heavens, & is lifted up unto the clouds.

10 Our Lord hath brought forth our justices: come, and let us tell in Sion the work of the Lord our God.

11 Make sharp the arrows, fill the quivers: our Lord hath raised up the spirit of the Kings of the Medes: and against Babylon his mind is to destroy it, because it is the revenge of our Lord, the revenge of his temple.

12 upon the walls of Babylon lift up the ensign, increase the watch: set up watchmen, prepare ambushments: because our Lord hath meant, and hath done what soever he spake against the inhabitants of Babylon.

13 Thou that dwellest upon many waters, rich in treasures: thine end is come with in a foot of thy cutting of.

14 The Lord of hosts hath sworn by his soul: that I will replenish thee with men as it were with the locust, and upon thee shall the merry shout be song.

15 He that made the earth in his strength, hath prepared the world in his Wisdom, and with his prudence stretched out the heavens.

16 He giving a voice, the waters are multiplied in heaven: who lifteth up the clouds from the extreme part of the earth, lightnings he hath turned into rain: and he hath brought forth the wind out of his treasures.

17 every man is become a fool by knowledge: every metal caster is confounded in his sculpture, because his casting is counterfeit, neither is there spirit in them.

18 They are vain works, and Worthy to be laughed at, in the time of their visitation they shall perish.

19 The portion of Jacob is not as these things: because he that made all things he it is, and Israel is the scepter of his inheritance: the Lord of hosts is his name.

20 Thou doest knock together the vessels of war for me, and I will knock together in thee the Gentiles, and I will destroy in thee kingdoms:

21 And I will break in thee the horse, and his rider: and I will knock together in thee the chariot, and the rider thereof.

22 And I will knock together in thee man and woman, and I will knock together in thee the old man and the child, and I will knock together in thee the young man and the virgin:

23 and I will knock together in thee the pastor and his flock, and I will knock together in thee the husbandman and his drawing cattle, and I will knock together in thee dukes and magistrates.

24 And I will render to Babylon, and to all the inhabitants of Chaldee all their evil, that they have done in Sion, before your eyes, saith our Lord.

25 Behold I to thee thou pestiferous mountain, saith our Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee out of the rocks, and will give thee to be a mountain of burning.

26 And they shall not take of thee a stone for the corner, and a stone for foundations, but thou shalt be destroyed forever, saith our Lord.

27 Lift ye up an ensign in the land: sound with the trumpet among the Gentiles: (c) sanctify the Gentiles upon her: declare against her to the Kings of Ararat, Menni, and Ascenez: number Taphsar against her, bring the horse as the stinging locust.

28 Sanctify the Gentiles against her, the kings of Media, the dukes thereof, and all the Magistrates thereof, & all the land of his dominion.

29 And the land shall be in a commotion, and shall be troubled: because the cogitation of our Lord shall awake against Babylon, to lay the Land of Babylon desert and inhabitable.

30 The valiants of Babylon have ceased from battle, they have dwelt in holds: their strength is devoured, and they are become as women: her tabernacles are burnt, her bars are broken.

(c) call together all nations by public proclamation to fight against Babylon.

(d) Sion in behalf of all the Jews, showeth that the Chaldees are justly plagued, for their cruelty against Gods people.

31 A runner shall come to meet the runner, and messenger to meet messenger: to tell the king of Babylon that his city is taken from one end to the other:

32 and the fords are taken before hand, and the fens be burnt with fire, and the men of war be troubled.

33 Because thus saith the Lord of hosts, the God of Israel: The daughter of Babylon is as a barn floor, the time of her threshing: yet a little, and the time of her reaping shall come.

34 (d) Nabuchodosor the king of Babylon hath eaten me, he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up as a dragon, he hath filled his belly with my tenderness, and hath cast me out.

35 Iniquity against me, and my flesh upon Babylon, saith the habitation of Sion: and my blood upon the inhabitants of Chaldee, saith Jerusalem.

36 Therefore thus saith our Lord: Behold I will judge thy cause, and will revenge thy vengeance, and I will make her sea desolate, and will dry up her vain.

37 And Babylon shall be into heaps, the habitation of dragons, astonishment, and hissing, because there is not an inhabiter.

38 They shall roar together as lions, they shall shake the manners as the whelps of lions.

39 In their heat I will set their drink: and I will make them drunk, that they may be drowsy, and sleep an Everlasting sleep, & not arise, saith our Lord.

40 I will lead them as lambs to be a victim, and as rams with kids.

41 How is Sesach taken, and the noble one of all the earth apprehended? How is Babylon become an astonishment among the Gentiles?

42 The sea is come up over Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are become an astonishment: a land inhabitable and desolate, a land wherein none can dwell, nor son of man may pass by it.

44 And I will visit upon Bel in Babylon, and I will cast out of his mouth that which he had swallowed: and the Gentiles shall no more run together unto him, for the wall also of Babylon shall fall.

45 go out of the midst of her my people: that every one may save his life from the wrath of the fury of our Lord.

46 And lest perhaps your hearts faint, and ye fear the bruit, that shall be heard in the land: and there shall come a bruit in the year, and after this year a bruit: and iniquity in the land, and ruler upon ruler.

47 Therefore behold the days come, and I will visit upon the sculptures of Babylon: and all her land shall be confounded and all her slain shall fall in the midst of her.

48 And the heavens and the earth shall praise upon Babylon, and all things that are in them: because spoilers shall come to her from the North, saith our Lord.

49 And as Babylon caused that there should fall slain in Israel: so of Babylon there shall fall slain in the whole land.

50 You that have escaped the sword, come, stand not: remember our Lord a far off, and let Jerusalem ascend upon your heart.

51 We are confounded, because we have heard reproach: ignominy hath covered our faces: because strangers are come upon the sanctification of the house of our Lord.

52 Therefore behold the days come, saith our Lord: and I will visit upon her sculptures, and in all her land the wounded shall roar.

53 If Babylon shall ascend up into heaven, and stablish her strength on high: from me there shall come wasters of her, saith our Lord.

54 A voice of crying from Babylon, and great destruction from the Land of the Chaldees:

55 because our Lord hath wasted Babylon, and destroyed out of it the great voice: and their waves shall sound as many waters: their voice hath given a sound.

56 Because the spoiler is come upon her, that is, upon Babylon, and her valiants are apprehended, and their bow is weakened: because the strong revenger our Lord rendering will repay.

57 And I will inebriate her princes, and her wise men, and her dukes, and her magistrates, and her valiants: and they shall sleep an Everlasting sleep, and shall not awake, saith the king, the Lord of hosts is his name.

58 Thus saith the Lord of hosts: That most broad wall of Babylon by undermining shall be undermined, and her high gates shall be burnt with fire, and the labors of the peoples shall come to nothing, and of the nations shall be into the fire, and shall perish.

59 The word that Jeremie the prophet commanded Saraïas the son of Nerias, the son of Maasias, when he went with Sedecias the king into Babylon, in the fourth year of his kingdom: and Saraïas was (e) the prince of prophecy.

60 And Jeremie wrote all the evil, that was to come upon Babylon in one book: all these words, that are written against Babylon.

61 And Jeremie said to Saraïas: When thou shalt come into Babylon, and shalt see, and shalt read, all these words,

62 thou shalt say: Lord thou hast spoken against this place to destroy it: that there be none to inhabit it from man even unto beast, and that it be a perpetual wilderness.

63 And when thou shalt have finished reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of Euphrates:

64 and thou shalt say: So shall Babylon be drowned, & she shall not rise up from the face of the affliction, that I will bring upon her, and she shall be dissolved. (f) Hitherto the words of Jeremie.

(e) This Saraïas was a principal Levite, to whom it pertained to read and publish the words and writings of Prophets.

(f) Thus much Jeremie prophesied against Babylon.

Chapter 52

A Recapitulation of the taking of Jerusalem after two years siege. 7. king Sedecias taken in flight, 10. his children slain before his eyes, with other nobles, 11. his eyes put out, and so lead into Babylon, 12. the Temple, the

Palace, and other houses burnt, the people carried into captivity (15. few excepted to till the land) 17. the two brazen pillars, lavatory, and all the treasure taken away. 24. all the captives at diverse times four thousand six hundred. 31. Finally king Joachin is exalted in the court.

a T his whole history is written more largely in the two last chapters of the fourth book of Kings: and in the last of Paralipomenon.

1 **A CHILD** of one and twenty years was Sedecias when he began to reign: and eleven years he reigned in Jerusalem: and the name of his mother was Amital, the daughter of Jeremie of Lobna. (a T)

2 And he did evil in the eyes of our Lord, according to all things that Joakim had done.

3 Because the fury of our Lord was against Jerusalem, and against Juda, till he cast them away from his face: and Sedecias revolted from the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, the tenth of the month, came Nabuchodonosor the king of Babylon, himself and all his army against Jerusalem, and they besieged it, and built against it munitions round about.

5 And the city was besieged until the eleventh year of king Sedecias.

6 And in the fourth month, the ninth of the month, a famine possessed the city: and there were no victuals for the people of the land.

7 And a breach was made into the city, and all the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, & leadeth to the Kings garden (the Chaldees besieging the city round about) and they departed by the way, that leadeth into the wilderness.

8 But the army of the Chaldees pursued the king: and they apprehended Sedecias in the desert, which is beside Jericho: and all his train fled scattering from him.

9 And when they had taken the king, they brought him to the king of Babylon into Reblatha, which is in the land of Emath: and he spake to him judgments.

10 And the king of Babylon killed the sons of Sedecias before his eyes: yea and all the princes of Juda he slew in Reblatha.

11 And he plucked out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him into Babylon: and he put him in the prison house even to the day of his death.

12 And in the fifth month, the tenth of the month, the same is the nineteenth year of Nabuchodonosor the king of Babylon: came Nabuzardan the prince of the warfare, who stood before the king of Babylon in Jerusalem.

13 And he burnt the house of our Lord, and the kings house, and all the houses of Jerusalem, and every great house he burnt with fire.

14 And all the host of the Chaldees that was with the prince of the warfare, destroyed all the wall of Jerusalem round about.

15 But of the poor of the people, and of the rest of the vulgar sort, which remained in the city, and of the fugitives, that were fled to the king of Babylon, and the rest of the multitude: Nabuzardan the prince of the warfare transported.

16 But of the poor of the land Nabuzardan the prince of the warfare left some to be dressers of vineyards, and husbandmen.

17 The brazen pillars also, that were in the house of our Lord, and the feet, and the sea of brass, that was in the house of our Lord, the Chaldees brake: and they took all the brass of them into Babylon.

18 And the kettles, and the fleshhooks, and the psalteries, and the phials, and the little mortars, and all the brazen vessels, that had been in the ministry, they took:

19 and the water pots, and the censers, and the pitchers, and the basins, and the candlesticks, and the mortars, & the goblets: as many as of gold, of gold: and as many as of silver, of silver, did the prince of the warfare take:

20 and two pillars, and one sea, & twelve oxen of brass, that were under the feet, which king Salomon had made in the house of our Lord: there was no weight of the brass of all these vessels.

3. Reg. 7.

21 And concerning the pillars, there were eighteen cubits of height in one pillar: and a cord of twelve cubits did compass it about: moreover the thickness thereof, of four fingers, and within it was hollow.

22 And the little heads of brass upon both: the height of one little head, of five cubits: and the little nets, and the pomegranates upon the crown round about, all of brass. Likewise of the second pillar, and the pomegranates.

23 And there were ninety six pomegranates hanging down: and all the pomegranates an hundred, were compassed with little nets.

24 And the master of the warfare took Saraias the chief priest, and Sophonias the second priest: and the three keepers of the entry.

25 And of the city he took one eunuch, that was chief over the men of war: and seven men of them, that saw the kings face, that were found in the city: and a scribe the captain of the soldiers, who tried the young soldiers: and three score of the people of the land, that were found in the midst of the city.

26 And Nabuzardan the prince of the warfare took them, and he brought them to the king of Babylon into Reblatha.

27 And the king of Babylon stroke them: and he killed them in Reblatha in the land of Emath: and Juda was transported from his land.

28 This is the people, which Nabuchodonosor transported: In the seventh year, Jews three thousand and twenty three.

29 In the eighteenth year of Nabuchodonosor from Jerusalem souls eight hundred thirty two.

30 In the three and twentieth year of Nabuchodonosor, Nabuzardan the prince of the warfare transported of the Jews seven hundred forty five souls. all the souls therefore were four thousand six hundred.

31 And it came to pass in the seven and thirtieth year of the transmigration of Joachin the king of Juda, the twelfth month, the five and twentieth of the month, Evilmerodach the king of Babylon lifted up in the very year of his reign, the head of Joachin the king of Juda, and he brought him out of the prison house.

32 And he spake with him good things, and he set his throne above the thrones of the Kings, that were after himself in Babylon.

33 And he changed his prison garments, and he did eat bread before him
always all the days of his life.

34 And his allowance of meat, a continual provision of meat was given him by
the king of Babylon, every day a certain, even unto the day of his death, all the
days of his life.

THE ARGUMENT OF JEREMIES LAMENTATIONS.

It is probable that the Lamentations were written before his other prophecies.

Doleful speeches are commonly uttered without connection of sentences.

These Lamentations are artificially composed. And besides the historical sense contain hidden mysteries.

THESE Lamentations, in Greek called Threni, and by the Hebrew Rabhins entitled Cinoth, were written by Jeremie before the greatest part of his other prophecies (as seemeth most probable to St. Jerome) and were first song at the death of Josias king of Juda. Again when king Sedecias with many others were taken captives, many also slain, and the Temple and city of Jerusalem destroyed. But most especially he prophesieth the Jews miserable estate, and just cause of Lamentation after Christs coming, and their rejecting him. And therefore his Church singeth the same in the Anniversary, or Commemoration of his Passion and Death; and most piously inviteth all sinners, both Jews and Gentiles, to return unto Christ our Redeemer, saying: Jerusalem, Jerusalem convertere ad Dominum Deum tuum. In this little book the diligent reader will easily observe many doleful pathetic speeches, poured out from a pensive heart, as in great calamities it commonly happeneth, with little connection of sentences; but otherwise four whole chapters are very artificially compiled in verse; not by number of times, with measure of long and short syllables, as the Greeks and Latins use, but after the Hebrew manner, observing number of syllables, and beginning every verse, with a distinct letter, from the first to the last in order, with some small Variety, of the Hebrew Alphabet. Doubtless with great mysteries, as St. Jerome judgeth, and therefore explicateth the significations, and certain connections, of the two and twenty Hebrew letters: as we have noted upon the 118. Psalm: but above the capacity of our understanding. In the last chapter the Prophet omitting the observation of Initial letters, in twenty two verses prayeth lamentably; as the whole people shall pray in captivity.

2: Paral.
35. v. 25.

THE THRENES, that is to say, THE LAMENTATIONS OF JEREMIE THE PROPHET.

Chapter 1

These words are not Jeremies, but added by the 70. or other Interpreter, as a Preface to his Lamentations.

And it came to pass, after that Israel was brought into captivity, and Jerusalem was desolate, Jeremie the prophet sat weeping, and he mourned with this lamentation upon Jerusalem, and with a pensive mind sighing, and wailing he said:

(a) The miserable change in Jerusalem made the beholders astonished.

1 **HOW** doeth the city full of people, sit solitary: how is the Lady of the Gentiles become as a widow: the princess of provinces is made tributary? (a)

Aleph.

(b) Some Jews Seeing their brethren led captives into Babylon, went into Ægypt, but there also were in misery.

2 Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her of all her dear ones: all her friends have despised her, and are become her enemies.

Beth.

(c) It is a desolate misery when enemies obtain dominion.

3 Judas is (b) gone into transmigration because of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: all her persecutors have apprehended her within the straits.

Ghimel.

(d) fleeing from place to place to seek relief.

4 The ways of Sion mourn, because there are none that come to the solemnity: all her gates are destroyed: her priests sighing: her virgins loathsome, and herself is oppressed with bitterness.

Daleth.

(e) Idolatry which is spiritual adultery.

5 Her adversaries are made (c) in the head, her enemies are enriched: because our Lord hath spoken upon her for the multitude of her iniquities: her little ones are led into captivity, before the face of the afflicter.

He.

6 And from the daughter of Sion all her beauty is departed: her princes are become as (d) rams not finding pastures: and they are gone without strength before the face of the pursuer.

Vau.

7 Jerusalem hath remembered the days of her affliction, and prevarication of all her things Worthy to be desired, which she had from the days of old, when her people fell in the enemies hand, and there was no helper: the enemies have seen her, and have scorned her Sabbaths.

Zain.

8 Jerusalem hath sinned a sin, therefore is she made unstable: all that did glorify her, have despised her, because they have seen her ignominy: but she sighing is turned backward.

Heth.

9 Her (e) filthiness is on her feet, neither hath she remembered her end: she is pulled down exceedingly, not having a comforter: see o Lord mine affliction, because the enemy is exalted.

Teth.

10The enemy hath thrust his hand to all her things Worthy to be desired: because she hath seen the Gentiles enter into her sanctuary, of whom thou

Iod.

| | | |
|--|--|---------|
| | gavest commandment that they should not enter into thy church. | Caph. |
| | 11 all her people sighing, and seeking bread: they have given all precious things for meat to refresh the soul, see o Lord and consider, because I am become vile. | Lamed. |
| (f) First Nabuchodonosor took away much treasure. <i>4. Reg. 24.</i> afterwards his captain Nabuzardan spoiled all <i>4 Reg. 25.</i> | 12 O all ye that pass by the way, attend, and see if there be sorrow like to my sorrow: because he hath made (f) vintage of me, as our Lord hath spoken in the day of the wrath of his fury. | Memi. |
| | 13 From on high he hath cast a fire in my bones, and hath taught me: he hath spread a net for my feet, he hath turned me backward: he hath made me desolate, all the day consumed with sorrow. | Nun. |
| | 14 The yoke of mine iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: our Lord hath given me into the hand, from which I can not rise. | Samech. |
| | 15 Our Lord hath taken away all my magnificent ones out of the midst of me: he hath called a time against me, to destroy mine elect: our Lord hath trodden the winepress to the virgin the daughter of Juda. | Ain. |
| | 16 Therefore am I weeping, and mine eye shedding tears: because a comforter is made far from me, converting my soul: my children are become desolate because the enemy hath prevailed. | Phe. |
| | 17 Sion hath spread forth her hands, there is none to comfort her: our Lord hath commanded against Jacob, round about him are his enemies: Jerusalem is become as a woman polluted with menstruous floors among them. | Sade. |
| (g) Ægypt wherein the Jews trusted to find aid, could not, or at least, did not help them. <i>Jere. 2. v. 18. & 37. v. 4. & 6.</i> | 18 Our Lord is just, because I have provoked his mouth to wrath: hear I beseech all ye peoples, and see my sorrow: my virgins, and my pong men are gone into captivity. | Coph. |
| (h) At home is famine. | 19 I have called (g) my friends, they have deceived me: my priests and my ancients are consumed in the city: because they have sought meat for themselves, to refresh their soul. | Res. |
| | 20 See o Lord that I am in tribulation, my belly is troubled: my heart is overturned in myself, because I am full of bitterness: the sword killeth abroad, and at home it is (h) like death. | Sin. |
| | 21 They have heard that I do sigh, and there is none to comfort me: all mine enemies have heard mine evil, they have rejoiced, because thou hast done it: thou hast brought a day of consolation, and they shall be made like to me. | Thau. |
| | 22 Let all their evil enter in before thee: and vintage them, as thou hast vintaged me for all mine iniquities: for my sighings are many, and my heart is sorrowful. | |

Chapter 2

| | | |
|---|---|--------|
| (a) Punishment permitted by God is truly ascribed to him as his fact. | 1 HOW (a) hath our Lord in his fury covered the daughter of Sion with darkness: cast forth the noble one of Israel from heaven to the earth, and hath not remembered the footstool of his feet in the day of his fury. | Aleph. |
| | 2 Our Lord hath cast down headlong, and hath not spared, all the beautiful things of Jacob: he hath destroyed in his fury the munitions of the virgin of | Beth. |

Juda, and cast it down to the ground: he hath polluted the kingdom, and the princes thereof.

(b) Strength and forces are called horns, so every horn signifieth all their strength.

3 He hath broken (b) every horn of Israel in the wrath of fury: he hath turned away his right hand backward from the face of the enemy: and he hath kindled in Jacob as it were the fire of a flame devouring round about.

Ghimel.

4 He hath bent his bow as an enemy, he hath fastned his right hand as an adversary: and he hath killed all, that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation as fire.

Daleth.

5 Our Lord is become as an enemy: he hath cast down Israel headlong, he hath cast down headlong all her walls: he hath destroyed the munitions thereof, and hath replenished in the daughter of Juda the humbled man and humbled woman.

He.

6 And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: our Lord hath brought festivity and sabbath in Sion to oblivion: and king and priest into reproach, and into the indignation of his fury.

Vau.

(c) Suffered his Sanctuary to be polluted.

7 Our Lord hath rejected, he (c) hath cursed his sanctification: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of our Lord, as in a solemn day.

Zain.

8 Our Lord hath meant to destroy the wall of the daughter of Sion: he hath stretched out his cord, and hath not turned away his hand from destruction: and the fore wall hath mourned, and the wall is destroyed together.

Heth.

9 Her gates are fastened in the ground: he hath destroyed, and broken her bars: her king and her princes in the Gentiles: there is no law, and her prophets have not found vision from our Lord.

Teth.

10 The ancients of the daughter of Sion have sitten on the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with hear clothes, the virgins of Jerusalem have cast down their heads to the ground.

Iod.

11 Mine eyes have failed for tears, my bowels are troubled: my liver is poured out on the earth, for the destruction of the daughter of my people, when the little one, and the sucking fainted in the streets of the town.

Caph.

12 They said to their mothers: Where is wheat and wine? when they fainted as the wounded in the streets of the city: when they yielded up the ghosts in the bosom of their mothers.

Lamed.

13 Whereto shall I compare thee? or whereto shall I liken thee o daughter of Jerusalem: whereto shall I make thee equal, and comfort thee o virgin daughter of Sion? For great is thy destruction (d) as the sea: who shall heal thee?

Memi.

(d) As the sea exceedeth all other waters, so the affliction of Jerusalem surpasseth other afflictions, which is spoken by *hyperbole*, to signify the grievousness thereof.

14 Thy Prophets have seen false and foolish things for thee: neither have they opened thine iniquity, to provoke thee to penance, but they have seen false burdens and banishments for thee.

Nun.

15 all that passed by the way have clapped their hands upon thee: they have hissed, and moved their head upon the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

Samech.

16 all thine enemies have opened their mouth upon thee: they have hissed, and gnashed with the teeth, and have said: We will devour: Lo this is the day,

Ain.

| | | |
|--|--|-------|
| | which we expected: we have found it, we have seen it. | Phe. |
| | 17 Our Lord hath done the things that he meant, he hath accomplished his word, which he commanded from the days of old: he hath destroyed, and hath not spared, and he hath made the enemy joyful over thee, and hath exalted the horn of thine adversaries. | Sade. |
| | 18 Their heart hath cried to our Lord upon the walls of the daughter of Sion: Shed tears as a torrent by day, and night: give no rest to thyself, neither let the apple of thine eye cease. | Coph. |
| | 19 Arise, praise in the night in the beginning of the watches: power out thy heart as waters before the sight of our Lord: lift up thy hands to him for the life of thy little ones, which have fainted for famine in the head of all high ways. | Res. |
| (e) This happened before in Samaria. 4. Reg. 6 and in the siege of Jerusalem, by Titus and Vespasian. <i>Joseph. lib 7. & 8. de bello Judaico.</i> | 20 See o Lord, and consider whom thou hast vintaged thus: (e) shall women then eat their own fruit, little ones of the measure of a span? is the priest, and the prophet slain in the Sanctuary of our Lord? | Sin. |
| (f) More severely than thou art accustomed. | 21 The child and the old man lay on the ground without: my virgins and my young men are fallen by the sword: thou hast killed in the day of thy fury: thou hast stricken, (f) neither hast thou had mercy. | Thau. |
| | 22 Thou hast called as it were to a solemn day, those that should terrify me round about, and there was none in the day of the fury of our Lord, that escaped and was left: whom I brought up, & nourished, mine enemy hath consumed them. | |

Chapter 3

| | | |
|---|---|---------|
| (a) Jeremie himself felt his part of this affliction. | 1 THE man (a) that see my poverty in the rod of his indignation. | Aleph. |
| | 2 He hath led me, and brought me into darkness and not into light. | Aleph. |
| | 3 Only against me he hath turned and hath converted his hand all the day. | Aleph. |
| (b) Jerusalem was ransacked by Nabuchodonosor. | 4 He hath made my skin old and my flesh, he hath broken my bones. | Beth. |
| | 5 He hath built round about me, and he hath compassed me with (b) gall, and (c) labor. | Beth. |
| (c) and worse by Nabuzatdan. | 6 In dark places he hath placed me as the Everlasting dead. | Beth. |
| | 7 He hath built round about against me, that I go not forth: he hath aggravated my fetters. | Ghimel. |
| | 8 Yea and when I shall cry, and ask, he hath excluded my prayer. | Ghimel. |
| | 9 He hath shut up my ways with square stones, he hath subverted my paths. | Ghimel. |
| | 10 He is become unto me a bear lying in wait: a lion in secret places. | Daleth. |
| | 11 He hath subverted my paths, and hath broken me, he hath made me desolate. | Daleth. |
| | 12 He hath bent his bow, and set me as a Mark for the arrow. | He. |
| | 13 He hath shot in my reins the daughters of his quiver. | He. |
| | 14 I am made a derision to all my people, their song all the day. | He. |
| | 15 He hath replenished me with bitterness, he hath inebriated me with | |

| | | |
|---|---|---------|
| (d) He describeth his grievous pains, as if his teeth were broken one by one. | wormwood. | Vau. |
| | 16 And he (d) hath broken my teeth by number, he hath fed me with ashes. | Vau. |
| (e) The end of my life is come. | 17 And my soul is repelled from peace, I have forgotten good things. | Vau. |
| | 18 And I said: Mine end is (e) perished, and mine hope from our Lord. | Zain. |
| | 19 Remember my poverty, and transgression, the wormwood, and the gall. | Zain. |
| | 20 Remembering I will be mindful, and my soul shall languish in me. | Zain. |
| | 21 Recording this thing in my heart, therefore will I hope. | Heth. |
| (f) Gods mercies are every day renewed. | 22 The mercies of our Lord that we are not consumed: because his commiserations have not failed. | Heth. |
| | 23 (f) New in the morning, great is thy fidelity. | Heth. |
| (g) Which God will give. | 24 Our Lord is my portion, said my soul: therefore will I expect him. | Teth. |
| | 25 Our Lord is good to them that hope in him, to the soul that seeketh him. | Teth. |
| | 26 It is good to wait with silence for the salvation (g) of God. | Teth. |
| | 27 It is good for a man, when he beareth the yoke from his youth. | Iod. |
| | 28 He shall sit solitary, and hold his peace: because he hath lifted himself above himself. | Iod. |
| (h) Especially understood of Christ. <i>Mat. 26.</i> | 29 He shall put his mouth in the dust, if perhaps there be hope. | Iod. |
| | 30 He (h) shall give the cheek to him that striketh him, he shall be filled with reproaches. | Caph. |
| | 31 Because our Lord will not reject forever. | Caph. |
| (i) God punisheth his servants not to hurt them but for their good. | 32 Because if he hath rejected, he will also have mercy, according to the multitude of his mercies. | Caph. |
| | 33 For he hath not humbled (i) from his heart, and cast of the children of men. | Lamed. |
| (k) God punisheth his servants not to hurt them but for their good. | 34 To stamp under his fete all the prisoners of the earth. | Lamed. |
| | 35 To avert the judgment of a man before the face of the Highest. | Lamed. |
| | 36 To pervert a man in his judgment, (k) our Lord hath not known. | Memi. |
| (l) The speech of such as deny Gods providence. | 37 Who is this, that hath commanded it to be done, our Lord not commanding it? | Memi. |
| | 38 Out of the mouth of the Highest, there shall not proceed neither evil things, (l) nor good. | Memi. |
| | 39 What hath the living man murmured, man for his sins? | Nun. |
| | 40 Let us search our ways, & seek, and return to our Lord. | Nun. |
| | 41 Let us lift up our hearts with our hands to our Lord into the heavens. | Nun. |
| | 42 We have done wickedly, and provoked to wrath: therefore thou art inexorable. | Samech. |
| | 43 Thou hast covered in fury, and hast stricken us: thou hast killed, and not spared. | Samech. |
| | 44 Thou hast set a cloud before thee, that prayer may not pass. | Samech. |
| (l) Preaching of false prophets hath | | |

| | | | | |
|--|---|---|--|-------|
| brought these evils upon us. | 45 | Thou hast made me to be rooted out, and abject in the midst of the peoples. | Phe. | |
| | 46 | all the enemies have opened their mouth upon us. | Phe. | |
| | 47 | (l) Prophecy is made unto us, fear, and snare, and destruction. | Phe. | |
| | 48 | Mine eye hath shed streams of waters, in the destruction of the daughter of my people. | Ain. Ain. | |
| | 49 | Mine eye is afflicted, neither hath it been quiet, because there was no rest: | Ain. | |
| | 50 | till our Lord regarded and looked from the heavens. | Sade. | |
| | 51 | Mine eye hath spoiled my soul for all the daughters of my city. | Sade. | |
| | 52 | Mine enemies in hunting have caught me as a bird, without cause. | Sade. | |
| | 53 | My life is fallen into the lake, and they have laid a stone upon me. | Coph. | |
| | 54 | The waters have flowed over my head: I said: I am undone. | Coph. | |
| (m) Judge thou that which they have judged unjustly. | 55 | I have invoked thy name o Lord from the lowest lake. | Coph. | |
| | 56 | Thou hast heard my voice: turn not away thine ear from my sobbings, and cries. | Res. | |
| | 57 | Thou didst approach in the day, when I invoked thee: thou hast said: Fear not. | Res. Res. | |
| | 58 | Thou hast judged o Lord the cause of my soul, Redeemer of my life. | Res. | |
| | 59 | Thou hast seen o Lord their iniquity against me: (m) judge my judgment. | Sin. | |
| | 60 | Thou hast seen all their fury, all their cogitations against me. | Sin. | |
| | 61 | Thou hast heard their reproach o Lord, all their cogitations against me. | Sin. | |
| | 62 | The lips of them that rise up against me; and their cogitations against me all the day. | Thau. | |
| | (n) give them the pain of hearty sorrow: | 63 | See their sitting down, and their rising up, I am their Psalm | Thau. |
| | (o) Wherewith thou afflictest the wicked, | 64 | Thou shalt render them a recompense o Lord, according to the works of their hands. | Thau. |
| | 65 | Thou shalt give them (n) a shield of heart (o) thy labor. | | |
| | 66 | Thou shalt persecute in fury, and shalt destroy them from under the heavens o Lord. | | |

Chapter 4

| | | | |
|---|--|---|---|
| (a) Whereas the Temple before glistened with gold, now there appeared burnt smoky walls, & pitiful ruins. | 1 | HOW is (a) the gold darkened, the best color changed, the stones of the Sanctuary dispersed in the head of all streets? | Aleph. |
| | 2 | The noble children of Sion, & they that were clothed with the principal gold: how are they reputed as earthen vessels, the work of the potters hands? | Beth. |
| | 3 | Yea even (b) the lamiaes have opened their breast, they have given suck to their young, the daughter of my people is cruel, as (c) the ostrich in the desert. | Ghimel. |
| | (b) Lamia hath a face like a woman, a body as other brutish beasts, is cruel to others, yet kind to her own brood: but women | 4 | The tongue of the suckling hath cloven to the roof of his mouth for thirst: the little ones have asked bread, and there was none that brake it unto them. |
| | 5 | They that fed voluptuously, have died in the ways: they that were brought up | He. |

of Jerusalem in extreme distress were cruel to their own children

(c) as the ostrich forsaking her eggs.

(d) One could not know another, though they were acquainted before.

(e) Women being by nature pitiful, were cruel to their own children

(f) In the siege of Jerusalem.

(g) In Hebrew phrase cities are called the daughters of the country.

(h) False Prophets were called by the name of Prophets, as they seemed in the world to be.

(i) This pertaineth either to king Josias slain by the Ægyptians. 2. *Par.* 35. or to Sedecias taken by the Chaldees.

Mystically of Christ our Saviour. *Is.* 53. v. 5. *St. Aug. li. 18. c. 33 de ciu.*

in scarlet, have embraced the dung.

6 And the iniquity of the daughter of my people is become greater then the sin of Sodom: which was overthrown in a moment, and hands took nothing in her.

7 Her Nazarites whiter then snow, purer then milk, ruddier then the old ivory, fairer then the sapphire.

8 Their face is made blacker then coals, and they are (d) not known in the streets: their skin hath cloven to their bones, it is withered, and is made as wood.

9 It was better with them that were slain with the sword, then with them that were killed by famine: because these pined away consumed by the barrenness of the country.

10 The hands of (e) pitiful women have sodden their own children: they were made their meat (f) in the destruction of (g) the daughter of my people.

11 Our Lord hath accomplished his fury, he hath poured out the wrath of his indignation: and he hath kindled a fire in: Sion, and it hath devoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world did not believe, that the adversary and the enemy should enter in by the gates of Jerusalem.

13 For the sins of her (h) prophets, and the iniquities of her priests, which have shed the blood of just men in the midst of her.

14 The blind wandered in the streets, they were polluted with blood: and when they could not, they held their skirts.

15 Depart ye polluted, they cried to them: depart, get ye hence, touch not: for they brawled, & were moved: they said among the Gentiles: He will add no more to dwell among the.

16 The face of our Lord hath divided them, he will not add to respect them: they have not revered the faces of the priests, neither had they pity on the ancients.

17 Whiles we yet stood, our eyes failed towards our vain help, when we looked attentive to a nation, that was not able to save.

18 Our steps slipped in the way of our streets, our end draweth near: our days are accomplished, because our end is come.

19 Our persecutors were swifter then the eagles of the heaven: upon the mountains they pursued us, in the desert they lay in wait against us.

20 The spirit of our mouth (i) Christ our Lord is taken in our sins: to whom we have said: In thy shadow shall we live among the Gentiles.

21 Rejoice, and be glad o daughter of Edom, which dwellest in the Land of Hus: to thee also shall the cup come, thou shalt be made drunken, and naked.

22 Thine iniquity is accomplished o daughter of Sion, he will add no more to transport thee: he hath visited thine iniquity o daughter of Edom, he hath discovered thy sins.

Vau.

Zain.

Heth.

Teth.

Iod.

Caph.

Lamed.

Memi.

Nun.

Samech.

Ain.

Phe.

Sade.

Coph.

Res.

Sin.

Thau.

Chapter 5

(a) The prophet foreseeing in spirit their future state as if it had been preset, prayed in the same manner, as the

whole people should pray when they were in such calamity.

(b) many were orphans with our fathers, & all were deprived of their king: who was as a father of all the people.

(c) We have put ourselves to work and travail in strange countries to get bread to eat.

(d) in danger of the sword.

(d) They were made to grind naked in the mill:

(e) And beaten with staves.

(f) They lost the Glory of a kingdom, and were subject to strange and barbarous nations.

(g) As Iere 31. v. 18. and St. *Augustine li. de Gratia. & lib. arb. c. 2. 4. &c.*

(h) Having so severely punished us, we beseech thee now to cease from more.

THE (a) PRAYER OF JEREMIE

THE PROPHET.

1 **REMEMBER** o Lord what is fallen to us: behold, and regard our reproach.

2 Our inheritance is turned to aliens: our houses to strangers.

3 We are made (b) pupils without father: our mothers are as it were widows.

4 Our water we have drunk for money: our wood we have bought for a price.

5 We were led by our necks, no rest was given to the weary.

6 We (c) have given our hand to Ægypt, and to the Assyrians, that we might be filled with bread.

7 Our fathers have sinned, and they are not: & we have born their iniquities.

8 Servants have ruled over us: there was none that would redeem us out of their hand.

9 In peril of our lives did we fetch us bread, (d) at the face of the sword in the desert.

10 Our skin was burnt as an oven, by reason of the tempests of famine.

11 They humbled the women in Sion, and the virgins in the cities of Juda.

12 The princes were hanged up by the hand: they did not reverence the faces of the ancients.

13 young men they abused (d) unchastely: and the children fell (e) in wood.

14 The ancients decayed out of the gates: the young men out of the choir of the singers.

15 The joy of our heart hath failed, our choir is turned into mourning.

16 The (f) crown of our head is fallen: woe to us, because we have sinned.

17 Therefore is our heart made sorrowful, therefore are our eyes darkened.

18 For mount Sion, because it is perished, foxes have walked on it.

19 But thou o Lord shalt remain forever, thy throne in generation and to generation.

20 Why wilt thou forever be forgetful of us? wilt thou forsake us in length of days?

21 (g) Convert us o Lord to thee, and we shall be converted: renew our days, as from the beginning.

22 But rejecting thou hast rejected us, (h) thou art angry against us exceedingly.

THE ARGUMENT OF BARUCHS PROPHECY

This prophecy is supposed by many to be Jeremies.

MANY ancient Fathers supposed this Prophecy to be Jeremies: *though none doubted but Baruch his scribe was the writer thereof.* So St. Xistus *Epist. ad omnes fideles.* St. Ireneus, *li. 5. c. 35.* St. Clement of Alexandria, *li. t. c. 10. & li. 2. c. 3. Pedag.* St. Cyprian, *li. 2. c. 5. & 6. contra Iudæos.* Eusebius Coesariensis, *li. de Propheticoꝝ libror. appellationibus, Cap. de Ieremia. & li. 6. c. 19. Demonst. Euangel.* Lactantius, *li. 4. c. 13. Diuin. Instit.* The first Council of Nice, *li. 2. fol. 105. & 109.* St. Hilary, *li. 5. de Trinit. sub finem.* St. Cyril of Jerusalem, *Catechesi. 4. & 11. & de Concursu Domini.* St. Basil. *li. 4. cont. Eunomium.* St. Ambrose, *li. de fide. c. 7. cont. Arianos. li. de Pœnit. c. 8. & li. 3. Examer. c. 14.* St. Gregory Nazianzen, *Orat. 49. defide. & Epist. 2. ad Cledonium.* St. Epiphanius, *cont. Nazaræos. & cont. Ebionæos.* St. Chrysostom, *Ser. de Trinit. & aduers. Gentiles.* St. Augustine, *li. 18. c. 33. de civit. & Quest. Vet. & Noui Testat. q. 102.* St. Prosper. *par. 2. c. 9. & p. 3. c. 3. de promiss. & predict.* St. Theodoretus, *Dialogo. 1. Eranistes. (who also writeth Commentaries upon this book, as upon Divine Scripture) c. 2. v. 9.* *These and others allege this Prophecy, as Jeremies. Some also under the name of Baruch. As Origen, li. 2. c. 3. Periarch.* St. Cyril of Alexandria, *li. 10. in Julianum,* St. Gregory Nyssen, *Orat. 1. de pauperibus amandis.* St. Athanasius, *Orat. 2. cont. Arianos. Though in his Synopsi he mentioneth not Baruch, yet he, as also St. Augustine, l. 2. c. 8. Doct. Christ. St. Gelacius, dist. 15. and others in their Catalogues of Canonical Scriptures, comprehend this book under the name of Jeremie. But whether Baruch was the immediate Author under God, or the writer thereof as of another Mans Prophecy (as the Evangelists wrote the words of Christ, and others, in the Gospels, and in the Acts of the Apostles) always it is certain, the holy Ghost directed him, that he could not err in writing it. And the ancient Fathers, and Councils ever accepted this book as Divine Scripture. The Council also of Laodicea, in the last Canon, expressly nameth Baruch, Lamentations, and Jeremies Epistle. And lastly the Councils of Florence, de unione Armenorum; and of Trent. Sess. 4. expressly define that Baruch is Canonical Scripture. In the Greek this book is placed before the Lamentations. which St. Jerome not finding in Hebrew, nor in the Canon of the Jews, urgeth it not against them. Yet testifieth that he found it in the vulgate Latin Edition, and that it containeth many things of Christ, and the later times. According to the historical sense, the author in five chapters exhorteth the Jews to repentance, and patience, prophesying that they should be brought into more distress and captivity, then as yet they were; but should afterwards be released. The sixth chapter is Jeremies Epistle.*

Præsat. Ierem.

By others accounted Baruchs.

By all held to be Canonical Scripture.

Why St. Jerome urgeth it not against the Jews.

The contents.

THE PROPHECY OF BARUCH.

Chapter 1

The Jews in Babylon having heard Baruchs book red, 6. send the same, with money to Jerusalem, 10. requesting their brethren there to offer sacrifice, and to pray for the king and prince of Babylon; and for them, 15. acknowledging their manifold sins.

(a) The whole time of taking Jerusalem endured eleven years before it was burned. In the fifth year of which space this book was written. For as yet there were Priests in Jerusalem: v. 7. some holy vessels, v. 8. the Altar, v. 10. and the temple, v. 14.

1 **AND** these be the words of the book, that Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son of Hellcias wrote in Babylon,

2 in the fifth year, in the seventh day of the month, at (a) the time that the Chaldees took Jerusalem, and burnt it with fire.

3 And Baruch read the words of this book unto the ears of Jechonias the son of Joakim king of Juda, and to the ears of all the people coming to the book,

4 and to the ears of the mighty, the sons of the Kings, and to the ears of the ancients, and to the ears of the people, from the least even to the greatest of them, that dwelt in Babylon, by the river Sodi.

5 Who hearing it wept, and fasted, and prayed in the sight of our Lord.

6 And they gathered money, according as every Mans hand was able,

7 and they sent into Jerusalem to Joakim the son of Hellcias, the son of Salom, priest, and to the priests, and to all the people, that were found with him in Jerusalem.

8 When he took the vessels of the temple of our Lord, which had been taken away out of the temple, to return them into the Land of Juda the tenth day of the month Suan, the silver vessels, which Sedecias the son of Josias the king of Juda made,

9 after that Nabuchodonosor king of Babylon had taken Jechonias, and the princes, and all the mighty, and the people of the land from Jerusalem, and brought them bound into Babylon.

10 And they said: Behold we have sent you money, with the which bye ye holocausts, and frankincense, and make * manna, and offer for sin at the altar of the Lord our God:

** or,
mannah
sacrifice.*

11 and pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his son, that their days may be as the days of heaven upon the earth:

(c) Seeing it was Gods will they should be in captivity, they desired rather to be under the Chaldees then any other foreign nation.

12 and that our Lord give us strength, and illuminate our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Balthasar his son, and (c) may serve them many days, and may find grace in their sight.

13 And for ourselves pray ye to the Lord our God: because we have sinned to the Lord our God, and his fury is not turned away from us even to this day.

14 And read ye this book, which we have sent to you to be recited in the temple of our Lord, in a solemn day, and in a day convenient.

15 And you shall say: To the Lord our God justice: but to us confusion of our face: as is this day to all Juda, and them that dwell in Jerusalem,

16 to our Kings, and to our princes, and to our priests, and to our Prophets, and

to our fathers.

17 We have sinned before the Lord our God, and believed him not, having diffidence in him:

18 and we would not be made subject to him, and we have not heard the voice of the Lord our God, to walk in his commandments, which he hath given us.

19 From the day, that he brought our fathers out of the Land of Ægypt, even to this day, we would not be brought to believe the Lord our God: and * dissipated we revolted, that we might not hear his voice.

** corrupted
in
judgment.*

20 And many evils and maledictions have cloven to us, which our Lord appointed to Moyses his servant: who brought our fathers out of the Land of Ægypt, to give us a land flowing with milk and honey, as at this present day.

21 And we have not heard the voice of the Lord our God according to all the words of the prophets, which he hath sent to us:

22 and we have gone away every man into the sense of our malignant heart, to serve strange gods, doing evils before the eyes of the Lord our God.

Chapter 2

The same captives further confess, that their calamities are justly come upon them for their iniquities, 11. and therefore lamentably pray for Gods mercy, as he promised by Moyses to penitents.

1 **FOR** the which thing the Lord our God hath established his word, that he spake to us, and to our judges, that have judged Israel, and to our Kings, and to our princes, and to all Israel and Juda:

2 that our Lord might bring upon us great evils, which were not done under the heaven, as have been done in Jerusalem, according to the things that are written in the law of Moyses:

3 that a man (a) should eat the flesh of his son, and the flesh of his daughter.

4 And he hath given them under the hand of all the Kings, that are round about us into reproach, and into desolation among all peoples, into which our Lord hath dispersed us.

5 And we are made underneath, and not above: because we have sinned to the Lord our God, in not obeying his voice.

*Deut. 28.
v. 43.*

6 To the Lord our God justice: but to us, and to our fathers confusion of face, as is this day.

7 Because our Lord hath spoken upon us all these evils, that are come upon us:

8 and we have not besought the face of the Lord our God, to return every one of us from our most wicked ways.

9 And our Lord hath watched in evils, and hath brought them upon us: because our Lord is just in all his works, which he hath commanded us:

10 and we have not heard his voice to walk in the precepts of our Lord, which he hath given before our face.

11 And now o Lord God of Israel, which brought out thy people out of the

(a) That this happened in the siege of Jerusalem, is noted before *Lament. 2. v. 20. & ch. 4. v. 10.*

(b) Gods commandments are commonly called justices (*Psa. 118.*) and many other places because by observing or not observing the commandments men are made just, or unjust.

Land of Ægypt in a strong hand, and in signs, and in wonders, and in thy great strength, and in a mighty arm, and madest thee a name as is this day:

12 we have sinned, we have done impiously, we have dealt unjustly o Lord our God, in all thy (b) justices.

13 Let thy wrath be turned away from us: because we are left a few among the nations, where thou hast dispersed us.

14 Hear o Lord our prayers, and our petitions, and bring us out for thine own sake: and grant us to find grace before their face, that have led us away:

15 that all the earth may know that thou art the Lord our God, and that thy name is invocated upon Israel, and upon his stock.

16 Look o Lord from thy holy house upon us, and incline thine ear, and hear us.

17 Open thine eyes, & see: because the dead that are in hell, whose spirit is taken from their bowels, shall not give honor and justification to our Lord:

18 but the soul, that is sorrowful for the greatness of evil, and goeth crooked, and weak, and the eyes failing, and the hungry soul giveth Glory and justice to thee their Lord.

19 For not according to the justices of our fathers do we power out prayers, and ask mercy before thy sight o Lord our God:

20 but because thou hast sent thy wrath, and thy fury upon us, as thou hast spoken by the hand of thy servants the prophets, saying:

Jere. 2. v. 8.

21 Thus saith our Lord: bow down your shoulder, & your neck, and do works for the king of Babylon: and you shall sit in the land, which I have given to your fathers.

22 But if you will not hear the voice of the Lord your God, to work for the king of Babylon: I will make you to fail out of the cities of Juda, and from without Jerusalem,

23 and I will take from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without foot step that inhabit it.

24 And they heard not thy voice, to work for the king of Babylon: and thou hast established thy words, which thou spakest by the hands of thy servants the prophets, that the bones of our Kings, and of our fathers should be transported out of their place:

(c) The temple was not as yet destroyed but the prophet speaketh of it, as he saw it should come to pass.

25 and behold they are cast forth in the heat of the sun, and in the frost of the night: and they are dead in very sore pains, in famine, and by sword, and by casting forth. (c)

26 And hast made the temple, in which thy name was there invocated, as it is this day, for the iniquity of the house of Israel, and of the house of Juda.

27 And thou hast done in us o Lord our God according to all thy Goodness, and according to all that thy great compassion:

28 as thou spakest by the hand of thy servant Moyses, in the day, that thou didst command him to write thy law before the children of Israel,

Deut. 28. v. 62.

29 saying: If you will not hear my voice, this great multitude shall be turned

into a very little one among the Gentiles, whither I will disperse them:

30 because I know that the people will not hear me. for it is a people of a stiff neck: and they shall be converted to their heart in the land of their captivity:

&. 32. v.
20.

31 and they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear.

32 And they shall praise me in the land of their captivity, and shall be mindful of my name.

33 And they shall turn away them selves from their hard back, and from their malignant works: because they shall remember the way of their fathers, that sinned against me.

(d) The law of
Moyses ceased after
Christ, but Christs
law continueth to
the end of the world.

34 And I will recall them back into the land, which I sware to their fathers, Abraham, Isaac, and Jacob, and they shall have the dominion thereof: and I will multiply them, and they shall not be lessened.

35 And I will establish unto them (d) another testament Everlasting, that I be their God, and they shall be my people: and I will no more move my people, the children of Israel from the land, that I have given them.

Jer. 31. v.
31. &c.

Chapter 3

With further confession of their sins, 8. they acknowledge their just captivity: 12. because they have left true wisdom: 16. which was given to their fathers: 23. not to rich men, or mighty giants, 29. but to those that serve God. 34. whom the stars obey. 36. with a clear prophecy of Christ.

1 **AND** now o Lord omnipotent, God of Israel, the soul in distresses, & the pensive spirit cryeth to thee:

2 hear Lord, and have mercy, because thou art a merciful God, and have mercy upon us: because we have sinned before thee.

3 Because thou sittest forever, and shall we perish Everlastingly?

(a) Men in sins &
misery are as if they
were dead (v. 11.)
yet by Gods mercy
may receive new
grace of spiritual
life.

4 O Lord omnipotent, God of Israel, hear now the prayer of (a) the dead of Israel, and of their children, that have sinned before thee, and have not heard the voice of the Lord their God, and evils have stuck fast to us.

5 Remember not the iniquities of our fathers, but remember thy hand, and thy name in this time:

6 because thou art the Lord our God, and we will praise thee o Lord:

7 because for this end thou hast given thy fear in our hearts, and that we may invoke thy name, and may praise thee in our captivity, because we are converted from the iniquity of our fathers, which have sinned before thee.

8 And behold we are in our captivity, this day, Whereby thou hast dispersed us into reproach, and into malediction, and into sin, according to all the iniquities of our fathers, which have revolted from thee o Lord our God.

(b) The Church
readeth this
prophecy as other
Divine Scriptures in
the Eves of Easter,
and Pentecost;

9 (b) Hear Israel the commandments of life: harken with your ears, that you may know prudence.

10 What is the matter Israel that thou art in the land of the enemies?

according to the most ancient Roman use.

11 Thou art waxen old in a strange land, thou art defiled with the dead: thou art reputed with them that go down into hell.

12 Thou hast forsaken the fountain of wisdom:

13 for if thou hadst walked in the way of God, thou hadst verily dwelt in peace Everlasting.

14 Learn where Wisdom is, where strength is, where understanding is: that thou mayest know withal where is the long continuance of life and living, where the light of the eyes, and peace is.

15 Who hath found the place thereof? and who hath entered into the treasures thereof?

16 Where are the princes of the Gentiles, and they that rule over the beasts, that are upon the earth?

17 that play with the birds of the heaven,

(c) Shall they not find the fruit of their works?

18 that treasure up silver, and gold, wherein men have confidence, and is there no end of their getting? which fashion silver & are careful, (c) neither is there invention of their works?

19 They are destroyed, and are gone down to hell, and others are risen up in their place.

20 young men saw the light, and dwelt upon the earth: but the way of discipline they knew not,

21 neither understood they the paths thereof, neither have their children received it, it is made far from their face.

22 It hath not been heard in the Land of Chanaan, neither hath it been seen in Theman.

(d) *Fabulatores*, those that did frame, or explicate moral examples, for instruction of manners, were worthily esteemed in all ages not such as feigned false, and ridiculous gods, with their filthy & wicked acts, of which St. Augustine writeth against Varro. *l. 6. c. 5. 6. & 7. de civit.)*

23 The children of Agar also, that seek out the prudence, that is of the earth, merchants of Merrhe, and of Theman, and (d) ablers, and searchers of prudence and understanding: but the way of Wisdom they have not known, neither have they remembered the paths thereof.

24 O Israel how great is the house of God, and how great is the place of his possession.

25 It is great, and hath no end: high and unmeasurable.

26 There were the Giants those renowned, that were from the beginning, of big stature, expert in war?

27 These did not our Lord choose, neither found they the way of discipline: therefore did they perish.

(e) It is impossible to find true wisdom without Gods grace, and by his grace it is easily found. *Deut. 30. v. 11. Mat. 11. v. 30. 1. Joa. 5. v. 3.*

28 And because they had not Wisdom, they perished through their folly.

29 Who hath ascended into heaven, and taken her, and brought her down from the clouds? (e)

30 Who hath passed over the sea, and found her, and brought her above chosen gold?

31 There is none that can know her ways, nor that can search out her paths:

32 but he that knoweth all things, knoweth her, & hath found her out by his

prudence: he that prepared the earth in time Everlasting, and replenished it with cattle, and four footed beasts:

33 he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling.

(f) By this text most of the Fathers cited in the argument of this book prove Christ to be God against Jews Pagans, and Heretics.

34 And the stars have given light in their watches, and rejoiced:

35 they were called, and they said: here we are: and they have shined to him with cheerfulness, that made them.

36 (f) This is our God, and there shall none other be esteemed against him.

37 He found out all the way of discipline, and delivered it to Jacob his servant, and to Israel his beloved.

38 After these things he was seen upon the earth, and was conversant with men.

Chapter 4

Gods people neglecting his grace offered to them, more then to other nations, 6. are severely punished, 15. by captivity: 18. but are reserved 22. and repenting shall be released: 31. and their enemies destroyed.

(a) Wisdom whereof he spake in the former chapter (v. 12.) is the law and commandment of God.

1 **THIS** is (a) the book of the commandments of God, and the law, that is forever: all that hold it, shall come to life: but they that have forsaken it, into death.

2 Return Jacob, and take hold of it, walk by the way to the brightness of it, against the light thereof.

3 Deliver not thy Glory to another, & dignity to a strange nation.

4 We are blessed o Israel: because the things that please God, are manifest to us.

5 Be of good comfort o people of God, memorable Israel:

6 you are sold to the Gentiles, not into perdition: but for that in anger you provoked God to wrath, you are delivered to the adversaries.

7 For you have exasperated him, that made you, the eternal God, immolating to Devils, and not to God.

8 For you have forgotten God, who hath nourished you, and your nurse Jerusalem you have made sorrowful.

9 For she saw the wrath coming from God to you, and she said: Hear ye confines of Sion, for God hath brought me great mourning:

10 For I have seen the captivity of my people, and of my sons, and daughters, which the Everlasting hath brought upon them.

11 For I nourished them with joyfulness: but I have left them with weeping and mourning.

12 Let no man rejoice over me a widow, and desolate: I am forsaken of many for the sins of my children, because they have declined from the law of God.

13 And his justices they have not known, nor walked by the ways of Gods

commandments, neither have they entered by the paths of his truth and justice.

14 Let the borderers of Sion come, and remember the captivity of my sons & daughters, which the Everlasting hath brought upon them.

15 For he hath brought upon them a nation from afar, a wicked nation, and of another tongue:

16 which have not revered the ancient, nor pitied the children, & have led away the beloved of the widow, and made the sole woman desolate of children.

17 But (b) as for me what can I help you?

18 For he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

19 walk children, walk: for I am left alone.

20 I have put of the stole of peace, and I have put upon me the sackcloth of prayer, and I will cry to the Highest in my days.

21 Be of good comfort my children, cry to our Lord, and he will deliver you out of the hand of the princes your enemies.

22 For I have hoped in the Everlasting for your salvation: & joy is come to me from the holy one upon the mercy, which shall come to you from our Everlasting Saviour.

23 For I sent you forth with mourning and weeping: but our Lord will bring you back to me with joy and gladness forever.

24 For as the neighbors of Sion have seen your captivity from God: so shall they see also with celerity your salvation from God, which shall come upon you with great honor, and Everlasting brightness.

25 Children patiently sustain the wrath, which is come upon you: for thine enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck.

26 My delicate ones have walked rough ways, for they are led as a flock taken violently of the enemies.

27 Be of good comfort children, and cry out to our Lord: for there shall be remembrance of you with him, that hath led you away.

28 For as your mind hath been to stray from God: ten times so much shall you returning again seek him.

29 For he that hath brought the evils upon you, he again will bring unto you Everlasting joy with your salvation.

30 Be of good comfort Jerusalem: for he exhorteth thee, that named thee.

31 The wicked afflictors shall perish, that have vexed thee: & they that have rejoiced in thy ruin, shall be punished.

32 The cities which thy children have served, shall be punished: and she that received thy children.

33 For as she hath rejoiced in thy ruin, and been glad at thy fall: so shall she be made sorrowful in her own desolation.

(b) Jerusalem exhorteth her children to patience in their just punishment, assuring them of Gods mercy and relaxation.

*Deut. 28
v. 49.
Jere. 5. v.
15.*

34 And the rejoicing of her multitude shall be cut of, & her gladness shall be turned to mourning.

35 For fire shall come upon her from the Everlasting in long during days, and she shall be inhabited of Devils a great time.

36 Look about o Jerusalem toward the East, and see the joy that cometh to thee from God.

37 For behold thy children come, whom thou hast let go dispersed, they come gathered together from the East even to the West, in the word of the holy one rejoicing to the honor of God.

Chapter 5

A consolatory prophecy to Jerusalem, that her children shall be reduced with joy from captivity.

1 **PUT** off Jerusalem the robe of mourning, and of thy vexation: and put on the beauty, and honor of that Everlasting Glory, which thou hast of God.

(a) Mercy is here called justice in respect of Gods promise, for although his promise was of his only mercy, yet the performance proceedth also from his justice.

2 God will clothe thee with the doublet (a) of justice, and will put upon thy head the miter of Everlasting honor.

3 For God will show his brightness in thee, which is under the heaven.

4 For thy name shall be named of God to thee forever. The peace of justice, and honor of piety.

5 Arise Jerusalem, and stand on high: and look about toward the East, and see thy children gathered together from the rising of the Sun to the going down, in the word of the holy rejoicing at the memory of God.

6 For they went out from thee on foot led by the enemies: but our Lord will bring them to the exalted into honor as children of the kingdom.

7 For God hath appointed to humble every high mountain, and Everlasting rocks, and to fill up valleys to be equal with the earth: that Israel may walk diligently to the honor of God.

8 And the woods also, and every tree of Sweetness have overshadowed Israel by the commandment of God.

9 For God will bring Israel with joyfulness in the light of his Majesty, with mercy, and justice, which is of him.

Chapter 6

Jeremie by his epistle forewarneth the Jews, that they shall be captives in Babylon: and after seventy years shall be released: 3. exhorting them, all that time to avoid Idolatry: 7. largely showing the vanity of idols.

(a) Jeremie wrote this Epistle before the common people were in Babylon, but Baruch read it unto them in Babylon, and so it was sent

A COPY of the Epistle that Jeremie sent to them that were (a) to be led away captives into Babylon, by the king of Babylon, to tell them according to that which was commanded him of God.

*Jere. 25.
v. 8. 9.
&c.*

1 For the sins that you have sinned before God, you shall be led away captive into Babylon by Nabuchodonosor the king of Babylon.

back to the rest, which were yet in Jerusalem.

(b) *Ten*, being the first article number, signifieth a general number; and so seven generations signify seven times ten, that is, seventy years. Sometimes *seven* do signify a generality, because this whole world is counted by seven days: sometimes, 100. signify the same; as *Gen. 15. v. 16. 400.* years are called four generations.

(c) The Angel which guided this people coming out of *Agypt. Exo. 12. 33.* protected them also in Babylon,

(d) The innumerable absurdities in forging and adoring false gods here recited by the prophet show how foolish & senseless they are, that serve idols, or any images for gods.

2 Being entered therefore into Babylon, you shall be there many years, and long times even unto (b) seven generations: and after this I will bring you forth from thence with peace.

3 But now you shall see in Babylon gods of gold, and of silver, and of stone, and of wood to be carried upon shoulders, showing fear to the Gentiles.

Isa 44.

4 Beware therefore lest you also be like to the doing of strangers, and you be afraid, and fear take you in them.

5 Seeing therefore the multitude adoring behind, and before, say you in your hearts: Thou oughtest to be adored o Lord.

6 For mine (c) Angel is with you: and myself (d) will ask account of your souls.

7 For their tongue polished by the craftsman, them selves also laid over with gold, and silver are false things, and they can not speak.

8 And as to a virgin that loveth ornaments: so taking gold their gods are forged.

9 Their gods certes have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on them selves.

10 Yea and they give thereof to strumpets, and they deck whores: and again when they receive it of the harlots, they deck their gods.

11 But these are not delivered from the rust, and the moth.

12 And these being covered with a purple garment, they wipe their face for the dust of the house, which is very much among them.

13 And he hath a scepter as a man, as a judge of the country, that killeth him not that offendeth against him.

14 He hath also in his hand a sword, and an axe, but himself he delivereth not from the sword, and from robbers, Whereby be it known to you that they are not gods.

15 Therefore fear them not. For as a Mans vessel being broken is made unprofitable: such also are their gods:

16 they being placed in the house, their eyes are full of dust by the feet of them that go in.

17 And as upon one, that hath offended the king, the gates be shut round about, or as the dead brought to the grave, so do the priests guard the doors with shuttings, and locks, lest they be spoiled of thieves.

18 They light candles to them, and that many, of the which they can see none: but they are as beams in the house.

19 And they say that the serpents which are of the earth, gnaw out their hearts, whiles they eat them and their garment, and they feel not.

20 Their faces are black with the smoke, that is made in the house.

21 The owles, and the swallowes fly upon their body, and upon their head, and the birds also, the cats in like manner.

22 Whereby you may know that they are not gods. Therefore fear them not.

(e) Idolaters

imagining that senseless idols had divine power, foolishly esteemed them of great value, & price.

23 The gold also which they have, is for beauty, unless a man wipe off the rust, they shall not shine: for neither when they were molten, did they feel.

24 With (e) all price are they bought, whereas there is no breath in them.

25 As being without feet they are carried upon shoulders, showing their baseness to men. Be they confounded also that worship them.

26 Therefore if they fall to the ground, they rise not up of them selves, nor if a man set him upright, shall he stand by himself, but as to dead men their gifts shall be set before them.

27 Their priests sell their sacrifices, and abuse them: likewise also their wives plucking from them, impart nothing, neither to the sick, nor to the beggar.

28 Of their sacrifices women in childbed, and in flowers do touch: knowing therefore by these things that they are not gods, fear them not.

29 For whence are they called gods? Because women offer to the gods of silver, and gold, and wood:

30 And priests sit in their houses, having their garments rent, and their heads, & beard shaven, whose heads be bare.

31 And they were crying before their gods, as at the supper of the dead.

32 The priests take away their garments, and they clothe their wives & their children.

33 Neither if they suffer any evil, nor if any good of any man, are they able to recompense it: neither can they make a king, nor take him away:

34 In like manner they can neither give riches, nor requite evil. If a man vow a vow unto them, and perform it not; neither this do they require.

35 They deliver not a man from death, nor save the weak from the mightier.

36 The blind man they restore not to his sight: they shall not deliver a man out of necessity.

37 They shall not pity the widow, nor do good to the fatherless.

38 Like unto the stones of the mountain are their gods, of wood, and of stone, and of gold, and of silver. & they that worship them, shall be confounded:

39 How then is it to be supposed, or to be said, that they are gods?

40 Moreover the Chaldees themselves not honoring them: who when they hear that the dumb can not speak, they offer it to Bel, requesting of him, that it may speak.

41 As though they could feel that have no motion: and they when they shall understand, will leave them: for their gods them selves have no sense.

42 And women compassed with cords, sit in the ways, burning the bones of olives.

43 And when one of them being drawn of some passenger shall lie with him, she upbraideth her neighbor, that she is not counted Worthy, as her self, neither is her cord broken.

44 But all things that are done about them. are false, how is it then to be thought, or to be said, that they be gods? And they are made by craftsmen, &

*Is. 46. v.
6.*

by goldsmiths.

45 They shall be nothing else, but that which the priests will have them to be.

46 For the artificers themselves, that make them, are of no long time. Why, can those things then that are made by them, be gods?

47 But they have left forged things & reproach, to them that shall come after.

48 For when battle cometh upon them, and evils: the priests devise with them selves, where they may hide them selves with them.

49 How then may they be thought, that they are gods, which neither deliver them selves from battle, nor save them selves from evils?

50 For Seeing they be of wood, & laid over with gold, and with silver, it shall be known afterwards that they are false things, of all the Gentiles, and Kings: Which are manifest that they are no gods, but the works of mens hands, and no work of God is with them.

51 Whence then is it known, that they are not gods, but the works of mens hands, & no work of God is in them?

52 A king to the country they raise not up, neither shall they give rain to men.

53 Judgment also they shall not discern, neither shall they deliver countries from injury: because they can not do nothing, as choughs between the heaven and the earth.

54 For when fire shall fall into the house of the wooden, and silver, and golden gods, their priests in deed shall flee, and be delivered: but themselves as beams shall be burnt in the midst.

55 And king and battle they shall not resist. How is it then to be supposed, or to be received that they are gods?

56 Not from thieves, nor from robbers shall the gods of wood, and of stone, and laid over with gold, and with silver deliver them selves, stronger then which are the wicked men.

57 The gold, and silver, and the garment where with they are covered, they shall take from them, and shall depart, neither shall they help themselves.

58 Therefore it is better to be a king showing his strength: or a profitable vessel in the house, wherein he will Glory that possesseth it: or a door in the house, which keepeth the things that are therein, then false gods.

59 The Sun certes, and the Moon, and the stars whereas they are bright, and sent forth for profitable uses, obey.

60 Likewise also the lightning, when it shall appear is perspicuous: and the wind also bloweth the self same in every country.

61 And the clouds, which when God shall command to walk throughout the whole world, they do that which is commanded them.

62 The fire also being sent from above to consume mountains, and woods, doeth that which is commanded it. But these neither in shapes, nor in virtues are like to one of them.

63 Wherefore neither is it to be thought, nor to be said, that they be gods: whereas they can neither judge judgment, nor do any thing for men.

64 Knowing therefore that they are not gods, then fear them not.

65 For neither shall they curse Kings, nor bless them.

66 Signs also in the heaven to the Gentiles they show not, neither shall they shine as the sun, nor give light as the Moon.

67 Beasts are better then they, which can fly under the roof, and profit themselves.

68 By no means therefore is it manifest unto us, that they are gods: for which cause fear them not.

69 For as in a garden of cucumbers a scarecrow keepeth nothing, so are their gods of wood, and of silver, and laid over with gold.

70 After the same sort also in a garden the white thorn, upon the which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

71 By the purple also and the murex color laid upon them, which fadeth, you shall know that they are not gods. At the last also they are consumed, and shall be a reproach in the country.

72 Better is therefore the just man, that hath not Idols: for he shall be far from reproaches.

THE ARGUMENT OF EZECHIELS PROPHECY.

Ezechiel and
Jeremie like in many
respects, prophesied
for most part the
same things.

The contents divided
into five parts.

EZECHIEL a Priest, and a Prophet, and at last a Martyr; as likewise **Jeremie** was, near of the same age, prophesied for the most part the same things; but **Jeremie** began to prophecy a child, in Jerusalem, and finally in Ægypt: **Ezechiel** when he was about thirty years old, in Babylon, where he was in captivity with King **Jechonias** and others. The beginning and end of his Prophecy are so obscure, that amongst the Hebrews (*saith St. Jerome*) none may read these parts, nor the beginning of Genesis, before the age of thirty years. *The three first chapters contain a wonderful vision, wherein the Prophet saw God as sitting in a glorious throne resting as it were upon four living creatures, drawing strangely four wheels. Secondly, in one and twenty chapters following he prophesieth the destruction of Jerusalem and the Temple, with the captivity of the people for their enormous sins. Thirdly in eleven more chapters, he prophesieth the like of diverse other nations. Fourthly, in four other chapters, he foreshoweth the reduction of the Jews from captivity, but more especially the Redemption of mankind by Christ, and the glorious state of his Church. Finally, in the other nine chapters, he describeth, but marvelous obscurely, his last vision of the restoration of the Temple, Sacrifices, Priests, and other religious things pertaining thereto; but principally concerning the Church of Christ, both militant and triumphant.*

*Martyrol.
10 Apri. I.
Maij.*

*4. Reg. 44.
Ep. ad
Paulin.*

*Ch. 1, 4,
25, 36, 40.*

THE PROPHECY OF EZECHIEL.

Chapter 1

The first part. The
prophets first vision,
& mission to preach.

By the river of Chobar near Babylon, Ezechiel seeth in vision a tempestuous whirlwind, 5. and strange shapes, 10. of a man, a lion, an ox, and an eagle: 15. of four wheels, 22. and of a man sitting gloriously on a throne in the firmament.

(a) The conjunction,
And, being the first
word, either joineth
the context to the
title, or (as St.
Gregory expoundeth
it) the exterior
words uttered to the
interior revealed to

1 **AND** (a) it came to pass in (b) the thirtieth year, in the fourth, in the fifth of the month, when I was in the midst of the captives beside the river Chobar, the heavens were opened, and I saw the visions of God.

2 In the fifth of the month, the same is the fifth year of the transmigration of king Joachin,

3 the word of our Lord was made to Ezechiel the son of Buzi priest in the land

the prophet in spirit.
(b) Either the thirtieth year of his age; or the 30. since the captivity was prophesied, in the reign of Josias. 4. Reg. 22. v. 18.

(c) They turned not about (v. 12.) but having faces on every side were ready to go every way.

(d) St. Gregory expounding this vision of the four Evangelists, or of the whole new Testament, teacheth that the old & new Testaments are each in the other; both teaching the same things in diverse manners. *ho. 6. in Ezech.*

of the Chaldees, by the river Chobar: and there the hand of our Lord was made upon him.

4 And I saw, and behold a whirlwind came from the North: and a great cloud, & a fire involving, and brightness round about it: & out of the midst thereof as it were the form of amber, that is, out of the midst of the fire:

5 and out of the midst thereof the similitude of four * living creatures: and this was their look: the similitude of a man in them.

**animalium*

6 There were four faces to one, and four wings to one.

7 Their feet straight feet, and the sole of their foot as the sole of a calves foot, and sparks as the form of glowing brass.

8 And the hands of a man under their wings in four parts: and they had faces, and wings by the four parts.

9 And the wings of them were joined one to another. They (c) returned not when they went: but every one went before his face.

10 And the similitude of their countenance: the face of a man, and the face of a lion on the right hand of them four: and the face of an ox, on the left hand of them four: and the face of an eagle over them four.

11 And their faces, and their wings were stretched out above: two wings of every one were joined, and two covered their bodyes:

12 and every one of them walked before his face: where the force of the spirit was, thither they went: neither did they return when they went: neither did they return when they walked.

13 And the similitude of the living creatures, their look as it were of coals of burning fire, & as it were the resemblance of lamps. This was the vision running in the midst of the living creatures, brightness of fire, and from the fire lightening going forth.

14 And the living creatures went, and returned after the similitude of glistening lightning.

15 And when I beheld the living creatures, there appeared one wheel upon the earth by the living creatures, having four faces.

16 And the shape of the wheels, and the work of them, as it were appearance of the sea: and one similitude of them four: and their appearance and work, as if it were (d) a wheel in the midst of a wheel.

17 By their four parts going they went: and they returned not when they walked.

18 There was a stature also to the wheels, and height, and a fearful form: and the whole body was full of eyes round about them four.

19 And when the living creatures walked, the wheels also walked together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up together.

20 Whithersoever the spirit went, thither the spirit going, the wheels also were lifted up withal, following it: for the spirit of life was in the wheels.

21 With them going they went, and with them standing they stood, and with them lifted up from the earth, the wheels also were lifted up together,

following them: because the spirit of life was in the wheels.

22 And a similitude over the heads of the living creatures of the firmament, as it were the sight of crystal dreadful, and stretched out over their heads above.

23 And under the firmament the wings of them straight one toward another, every one with two wings covered his body, and the other was covered in like manner.

(e) In this chapter the prophet describeth four parts of a vision which he saw at one time: of a whirlwind v. 4. of four living creatures. v 5. of four wheels v 15. & of a man sitting in a throne in the firmament v 26. For understanding of all which, learned large commentaries do hardly suffice.

24 And I heard the sound of the wings, as it were the sound of many waters, as it were the sound of the high God, when they walked, it was as the voice of a multitude, as the sound of a camp, and when they stood, their wings were let down.

25 For when a voice was made above the firmament, that was over their head, they stood, and let down their wings.

26 And (e) above the firmament, that hung over their head, as it were the form of the sapphire stone the similitude of a throne, and upon the similitude of the throne, a similitude as it were the shape of a man above.

27 And I saw as it were the form of amber, as the resemblance of fire within it round about: from his loins & upward, and from his loins down ward, I saw as it were the resemblance of fire glistening round about.

28 As the form of the bow when it is in a cloud on a day of rain, this was the form of the brightness round about.

Chapter 2

The Prophet terrified with the vision, is encouraged by Gods spirit. 3. And is sent to preach 9. penance, and the service of God.

(a) Our Saviour of his great humility and his singular love towards mankind, often calleth himself the *Son of man*, but no other so called him. Here the Angel most frequently calleth Ezechiel the *Son of man*, as well to distinguish between Angelical & human kind, as in honor of Christ, of whom this and other Prophets were figures: but why Ezechiel, and scarce any other (*Dan. 8. v 17.*) had this title is hard to explicate.

1 **THIS** was the vision of the similitude of the Glory of our Lord. And I saw, and I fell on my face, and I heard the voice of one speaking. And he said to me: (a) Son of man stand upon thy feet, and I will speak with thee:

2 And the spirit entered into me after that he spake to me, and he set me upon my feet: and I heard him speaking to me,

3 and saying: Son of man, I send thee to the children of Israel, to nations apostates which have revolted from me: they, and their fathers, have transgressed my covenant even unto this day.

4 And they are children of an hard face, and of an heart that can not be tamed, to whom I send thee: and this thou shalt say to them: Thus saith our Lord God:

5 If perhaps they at the least will hear, and if perhaps they will cease, because it is an exasperating house: and they shall know that there was a prophet in the midst of them.

6 Thou therefore o son of man fear them not, neither be afraid of their words: because the incredulous and subverters are with thee, and thou dwellest with scorpions. Fear not their words, and of their looks be not afraid: because it is an exasperating house.

7 Thou therefore shalt speak my words to them, if perhaps they will hear, and be quiet, because they are provokers to anger.

(b) *Lamentations* pertain to the penitent:

(c) song to the praises of God

(d) *Woe* to the desperate damned.

8 But thou son of man hear whatsoever I speak to thee: & be not exasperating, as it is an exasperating house: open thy mouth, and eat whatsoever I give thee.

9 And I looked, and behold, an hand sent to me, wherein was a rolled book: and he spread it before me, which was written within and without: and there were written in it (b) lamentations, and (c) a song, and (d) woe.

Chapter 3

Against a stubborn people, to whom he must preach, 8. the prophet is strengthened, 12. by increase of spirit: 17. charged to execute his office. 22. But first to be silent for a time,

(a) By this Metaphor of eating a book is signified, that the prophet received revelations from God, as appeareth, v. 10. & c.

1 **AND** he said to me: Son of man whatsoever thou shalt find eat: (a) eat this volume, and going speak to the children of Israel.

2 And I opened my mouth, and he fed me with that volume:

3 and he said to me: Son of man thy belly shall eat, and thy bowels shall be filled with this volume, which I give thee. And I did eat it: and it was made in my mouth sweet as honey.

4 And he said to me: Son of man go to the house of Israel, and thou shalt speak my words to them.

5 For not to a people of profound speech, and of an unknown tongue art thou sent, to the house of Israel.

(b) By this place and the like (*Mat. 11. v. 21.*) it seemeth that the same grace being offered to diverse persons, some do accept it, and some do not: but the cause of difference is by more grace added to the former which was sufficient before, and by this super addition is made effectual. That God giveth this abundance to some is of his mercy, and that he giveth it not to others is no injury. to 9.

6 Neither to many peoples of profound speech, & of an unknown tongue, whose words thou canst not hear: and if thou were sent to them, (b) they would hear thee.

7 But the house of Israel will not hear thee: because they will not hear me. for all the house of Israel is of a shameless forehead, and hard hearted.

8 Behold I have made thy face stronger then their faces, and thy forehead harder then their foreheads.

9 As the adamant, and as the flint stone have I made thy face: fear them not, neither be afraid of their face: because it is an exasperating house.

10 And he said to me: Son of man, all my words which I speak to thee, take in thy heart, and hear with thine ears:

11 And go, enter into the transmigration, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith our Lord God: if perhaps they will hear, and be quiet.

12 And the spirit took me up, and I heard behind me the voice of a great commotion: Blessed be the Glory of our Lord from his place,

13 and the voice of the wings of living creatures striking one against another, & the voice of wheels following the living creatures, and the voice of a great commotion.

14 The spirit also lifted me, & took me up: & I went away bitter in the indignation of my spirit: for the hand of our Lord was with me, strengthening me.

15 And I came to the transmigration, to the heap of new corn, to them, that

dwelt by the river Chobar, and I sat where they sat: and I tarried there seven days mourning in the midst of them.

16 And when seven days, were passed, the word of our Lord was made to me, saying:

17 Son of man, a watchman to the house of Israel have I given thee: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

18 If when I say to the impious: Dying thou shalt dye: thou tell him not, nor speak that he may be turned away from his impious way, and live: the same impious man shall die in his iniquity, but his blood I will require at thy hand.

19 But if thou denounce to the impious, and he be not converted from his impiety, and from his impious way: he verily shall die in his iniquity, but thou hast delivered thy soul.

(c) I will take away my grace from him, in punishment of his revolting from me.

20 Yea and if the just shall be turned from his justice, & shall do iniquity: I (c) will lay a stumbling block before him, he shall dye: because thou hast not told him, he shall die in his sin, and his justices which he hath done shall not be in memory: but his blood I will require at thy hand.

(d) A preachers office is as well to warn the just to persevere in justice as to admonish the wicked to repent, & return to God.

21 But if (d) thou warn the just that the just sin not, and he do not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

22 And the hand of our Lord was made upon me, and he said to me: Rising go out into the field, and there I will speak with thee.

23 And rising I went out into the field: and behold the Glory of our Lord stood there as it were the Glory, which I saw by the river Chobar: and I fell on my face:

24 And the spirit entered into me, and set me upon my feet: and he spake to me, and said to me: go in, and be shut up in the midst of thy house.

25 And thou son of man, behold bands are given upon thee, and they shall bind thee in them: and thou shalt not go forth from the midst of them.

26 And I will make thy tongue cleave to the roof of thy mouth, and thou shalt be dumb, not as a man controlling: because it is an exasperating house.

27 But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith our Lord God: He that hearth, let him hear: and he that is quiet, let him be quiet: because it is an exasperating house.

Chapter 4

The 2. part. The destruction of Jerusalem and the Temple, with the captivity of the people for their sins.

The future siege of Jerusalem is described in a brick. 4. The time of captivity of Israel, and of Juda is signified by sleeping. 390. days on the left side, and forty on the right. 9. Famine is also signified by bread sprinkled with dung.

(a) To make a bank, a ditch is also made, ordinarily above three foot deep, & so the earth cast up towards the town

1 **AND** thou son of man take thee a brick, & thou shalt put it before thee: and thou shalt draw in it the city of Jerusalem.

2 And thou shalt lay siege against it, and shalt build munitions, and cast up (a) a bank, and pitch camps against it, and place engines round about.

3 And thou take thee an iron frying pan, and thou shalt set it as an iron wall between thee & the city; and thou shalt set thy face steadily toward it, and it

besieged make covert passage about seven foot in height by which trench men approach more safely towards the wall, where they purpose to make battery, breach, and assault.

(b) It is very hard to explicate, how the ten tribes were 390. years in captivity.

(c) And from what time the 40. years are counted, Seeing it is certain, that the two tribes were in captivity. 70. years. *See St. Jerome in Ezech.*

(d) As a staff aideth the weak, so bread sustaineth all men.

shall be besieged, and thou shalt compass it: which is a sign to the house of Israel.

4 And thou shalt sleep upon thy left side, and shalt put the iniquities of the house of Israel upon it, according to the number of the days, that thou shalt sleep upon it, and thou shalt take their iniquity.

5 And I have given thee the years of their iniquity, according to the number of days (b) three hundred and ninety days: and thou shalt bear the iniquity of the house of Israel.

6 And when thou hast accomplished these things, thou shalt sleep upon thy right side the second time: and thou shalt take the iniquity of the house of Juda (c) forty days. a day for a year, a day, I say, for a year I have given thee.

7 And thou shalt turn thy face to the siege of Jerusalem, and thine arm shall be stretched out: and thou shalt prophecy against it.

8 Behold I have compassed thee with bands: and thou shalt not turn thy self from thy side unto the other side, till thou accomplish the days of thy siege.

9 And thou take thee wheat and barley, and beans, and lentils, and millet, and fitches: and thou shalt put them into one vessel, and make thee loaves according to the number of the days, that thou shalt sleep upon thy side: three hundred and ninety days shalt thou eat it.

10 And thy meat, that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it.

11 And water by measure thou shalt drink, the sixth part of an hin: from time to time thou shalt drink it.

12 And as hearth baken barley bread thou shalt eat it: and with the dung that cometh out of a man, thou shalt cover it before their eyes.

13 And our Lord said: So shall the children of Israel eat their bread polluted among the Gentiles, to the which I shall cast them out.

14 And I said: A, a, a, o Lord God, behold my soul is not polluted, & a dead thing, and thing torn of beasts I have not eaten from mine infancy even till this time, and all unclean flesh hath not entered into my mouth.

15 And he said to me: Behold I have given thee dung of oxen for Mans dung, and thou shalt make thy bread therewith.

16 And he said to me: Son of man: Behold I will break (d) the staff of bread in Jerusalem: and they shall eat bread in weight, and in carefulness: and they shall drink water in measure, and in distress.

17 That bread and water failing, every man may fall against his brother, & they may pine away in their iniquities.

Chapter 5

By the hear of the prophets head and beard polled, and diversely destroyed, 5. is signified the destruction of the Jews. 10. The fathers and sons eating one another, 12. in extremity of pestilence, famine, and sword.

1 **AND** thou son of man take thee a sharp knife, shaving the hears: and thou

shalt take it and draw it over thy head, and over thy beard: and thou shalt take thee a balance of weight, and shalt divide them.

(a) In other cities of
Juda near Jerusalem.

2 The third part thou shalt burn with fire in the midst of the city, according to the accomplishing of the days of the siege: and thou shalt take a third part, and cut it with the knife in (a) the circuit thereof: but the other third part thou shalt scatter into the wind, and I will draw the sword after them.

3 And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak.

4 And of them again thou shalt take, and shalt cast them forth in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel.

5 Thus saith our Lord God: This is Jerusalem, I placed her in the midst of the Gentiles, and countries round about her.

6 And she hath contemned my judgments, so that she was more impious then the Gentiles: and my precepts more then the lands, that are round about her. For they have cast away my judgments, and in my precepts they have not walked.

7 Therefore thus saith our Lord God: Because you have passed the Gentiles, that are round about you, & have not walked in my precepts, & have not done my judgments, and according to the judgments of the nations, which are round about you, you have not wrought.

8 Therefore thus saith our Lord God: Behold I to thee, and I myself will do judgments, in the midst of thee in the eyes of the Gentiles.

9 And I will do in thee that which I have not done: and the like whereof I will do no more for all thine abominations.

(b) *Jeremie, Lament.*
2 and *Baruch. ch. 2*
prophesied of the
same distress by
famine in the siege
of Jerusalem.

10 Therefore (b) the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will do judgments in thee, and I will scatter all thy remnant into every wind.

11 Therefore I live, saith our Lord God: Unless for that thou hast violated my Sanctuary in all thine offences, and in all thine abominations: I also do break thee, and mine eye shall not spare, and I will not have mercy.

12 The third part of thee shall die with the pestilence, & shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and thy third part I will scatter into every wind, and I will draw a sword after them.

13 And I will accomplish my fury, & will make mine indignation rest in them, and will be comforted: & they shall know that I the Lord have spoken in my zeal, when I shall have accomplished mine indignation in them.

14 And I will make thee a desert, and a reproach to the nations, that are round about thee, in the sight of every one that passeth by.

(c) Blasphemy is
here taken
improperly, and
signifieth that other
nations shall not
only reproach
Jerusalem, but also
taunt and scoff at

15 And thou shalt be a reproach, and (c) blasphemy, an example, and astonishment amongst the nations, that are round about thee, when I shall have done judgments in thee in fury, and in indignation, and in the rebukes of anger.

16 I the Lord have spoken: When I shall send very sore arrows of famine upon them: which shall be mortiferous, and which I shall send to destroy you: and I

her miseries.

will gather famine upon you, and will break among you the staff of bread.

17 And I will send in upon you famine, and very sore beasts even to destruction: and pestilence, and blood shall pass through thee, and the sword I will bring in upon thee. I the Lord have spoken.

Chapter 6

For Idolatry the people shall be diversely destroyed: 8. till the relics convert to God.

1 **AND** the word of our Lord was made to me, saying:

(a) Idolatry was most especially committed in mountains, or hills, and therefore both idols and idolaters were destroyed in the same places.

2 Son of man set thy face toward (a) the mountains of Israel, and thou shalt prophecy to them,

3 and shalt say: Mountains of Israel hear ye the word of our Lord God: Thus saith our Lord God to the mountains, and little hills, and to the rocks, & the valleys: Behold I will bring upon you the sword, and will destroy your excelses,

4 and cast down your altars, and your idols shall be broken: and I will overthrow your slain before your idols.

5 And I will lay the carcasses of the children of Israel before the face of your idols: and I will disperse your bones about your altars

6 in all your habitations. The cities shall be desolate, and the excelses shall be cast down, and destroyed, and your altars shall perish, and shall be broken: and your idols shall cease, and your temples shall be destroyed, and your works shall be defaced.

7 And the slain shall fall in the midst of you: and you shall know that I am the Lord.

(b) Gods perpetual providence still preserveth some relics that serve him sincerely, and before those depart from this world,

8 And (b) I will leave in you them, that shall escape the sword in the Gentiles, when I shall disperse you in the lands.

9 And your delivered shall remember me amongst the Gentiles, to which they are led captivity: because I have broken their heart fornicating, and revolting from me: and their eyes fornicating after their idols: and (c) they shall mislike with them selves upon the evils which they had done in all their abominations.

(c) others do repent and return to God.

10 And they shall know that I the Lord have not spoken in vain to do them this evil.

11 Thus saith our Lord God: Strike thy hand, and knock thy foot, and say: Alas, to all the abominations of the evils of the house of Israel: because they shall fall by sword, famine, and pestilence.

12 He that is far off, shall die with pestilence: and he that is near, shall fall by the sword: and he that shall be left, and besieged, shall die for famine: and I will accomplish mine indignation in them.

13 And you shall know that I am the Lord, when your slain shall be amongst the midst of your idols, in the circuit of your altars, in every high hill, & in all the tops of mountains, and under every woody tree, and under every oak with thick branches, the place where they burnt frankincense smelling sweetly to all

their idols.

14 And I will stretch forth my hand upon them: and will make the land desolate, and destitute from the desert of Deblatha in all their habitations: and they shall know that I am the Lord.

Chapter 7

Miseries shall be so great, 8. and shall come so presently, 16. that few shall escape, and those also shall be in great terror, and affliction.

1 **AND** the word of our Lord was made to me, saying:

(a) By Israel is here meant all the country of Jewry, as appeareth by the general speech following, *the four quarters of the land.*

2 And thou son of man, thus saith our Lord God to the land (a) of Israel: The end is come, come is the end upon the four quarters of the land.

3 Now an end upon thee, and I will send my fury upon thee: and I will judge thee according to thy ways: and I will lay against thee all thine abominations.

4 And upon thee mine eye shall not spare, and I will not have mercy: but I will lay thy ways upon thee, and thine abominations shall be in the midst of thee: and you shall know that I am the Lord.

5 Thus saith our Lord God: One affliction, Lo affliction cometh.

6 An end cometh, there cometh an end, it hath awaked against thee: behold it cometh.

7 Destruction cometh upon thee, which dwellest in the land: the time cometh, the day of slaughter is near, and not of the glory of mountains.

8 Now straightway I power out my wrath upon thee, and I will accomplish my fury in thee: and I will judge thee according to thy ways, and I will lay upon thee all thy wicked deeds.

9 And mine eye shall not spare, neither will I have mercy: but I will lay thy ways upon thee, and thine abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

10 Behold the day, behold it cometh: destruction is gone forth, the rod hath flourished, pride hath budded.

11 Iniquity is risen in the rod of impiety: not of them, and not of the people, nor of the sound of them: and there shall be no rest in them.

12 The time cometh, the day is at hand: he that buyeth let him not rejoice: and he that selleth, let him not mourn: because wrath upon all the people thereof.

13 Because he that selleth, (b) shall not return to that, which he hath sold, and as yet in the living the life of them. For the vision shall not go back to all the multitude thereof: and man in the iniquity of his life shall not be strengthened.

14 Sound you with the trumpet, let all be prepared, and there is none to go to the battle: for my wrath shall be upon all the people thereof.

15 The sword without: and the pestilence, and famine within: he that is in the field shall die by the sword: and they that are in the city, shall be devoured with the pestilence, and famine.

16 And those of them that flee shall be saved: and they shall be in the

(b) In the year of Jubilee the lands which were sold, returned to the seller or to his heirs; *Levit.* 25. but in the captivity there could be no such recovery.

mountains as doves of the valleys all trembling, every one in his iniquity.

17 all hands shall be dissolved, and all knees shall run with waters.

18 And they shall gird themselves with hairclothes, and fear shall cover them, and in every face confusion, and upon all their heads baldness.

19 Their silver shall be thrown forth, and their gold shall be into a dunghill. Their silver, and their gold shall not be able to deliver them in the day of the fury of our Lord. Their soul they shall not satisfy, and their bellies shall not be filled: because it is made (c) a scandal of their iniquity.

20 And the ornament of their Jewels they have turned into pride, and the images of their abominations, and idols they have made of it: for this cause have I given it them into unclean:

21 and I will give it into the hands of aliens to spoil, and to the impious of the earth for a prey, and they shall contaminate it.

* *arcanu.*

22 And I will turn away my face from them, & they shall violate my * secret: and spoilers shall enter into it, and shall contaminate it.

23 Make a conclusion: because the land is full of the judgment of blood, and the city full of iniquity.

24 And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.

25 Distress coming upon them, they will seek peace, and there shall be none.

26 Trouble shall come upon trouble, and report upon report, and they shall seek vision of the prophet, and (d) the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with sorrowfulness, and the hands of the people of the land shall be troubled. According to their way will I do to them, and according to their judgments I will judge them: and they shall know that I am the Lord.

(c) Adorning of idols with much gold was occasion that the Chaldees spoiled the city more eagerly.

(d) This & other like places signify scarcity of Priests to teach the law, in the captivity, but not an universal destruction or want of all. For even then also God conserved some relics, as appeareth, *Malach. 2.*

Chapter 8

In another vision the prophet seeth innumerable most abominable Idolatries, 11. committed by all sorts of men, and women, 17. for which God will no longer spare them.

1 **AND** it came to pass in (a) the sixth year, in the sixth month, in the fifth of the month: I sat in my house, and the ancients of Juda sat before me, and the hand of our Lord God fell there upon me.

2 And I saw, and behold a similitude as it were the resemblance of fire: from the resemblance of his loins, and downward, fire: and from his loins, and upward, as it were the resemblance of brightness, as the appearance of amber.

3 And the similitude of a hand put forth took me by the locks of my head: and the spirit lifted me up between the earth and the heaven, and brought me into Jerusalem in the vision of God, beside the inner door, that looked to the North, where was set an idol of zeal to provoke emulation.

(a) After that the prophet had rested in his house. 390. days in which time when so ever he slept, he lay only on his left side, & 40. days in like manner on his right side, which was in all. 430. days, which make one year two month, and five days, the next day

he had this other vision before he went forth to preach.

4 And Lo there the Glory of the God of Israel according to the vision which I had seen in the field.

ch. 3. v. 22.

5 And he said to me: Son of man, lift up thine eyes to the way of the North. And I lifted up mine eyes to the way of the North: and behold on the North of the port of the altar the idol of zeal in the very entry.

6 And he said to me: Son of man, doest thou see thinkest thou what these do, the great abominations, that the house of Israel doth here, that I may depart far from my sanctuary? and yet turning thou shalt see greater abominations.

7 And he brought me into the door of the court: and I saw, and behold one hole in the wall.

8 And he said to me: Son of man dig the wall. And when I had digged the wall, there appeared one door.

9 And he said to me: go in, and see the most wicked abominations, which these do here.

10 And being entered in I saw, and behold every similitude of creeping creatures, and of beasts, abomination, and all the idols of the house of Israel were painted in the wall round about through out.

11 And seventy men of the ancients of the house of Israel, and Jezonias the son of Saphan stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a vapor of a cloud rose up from the frankincense.

12 And he said to me: Surely thou seest son of man what things the ancients of the house of Israel, do in darkness, every one in the secret of his chamber: for (b) they say: Our Lord seeth us not, our Lord hath forsaken the earth.

13 And he said to me: Yet turning thou shalt see greater abominations, which these doe.

14 And he brought me in by the door of the gate of the house of our Lord, which looked to the North: and behold their women sat mourning for (c) Adonis.

15 And he said to me: Surely thou hast seen o son of man: yet turning thou shalt see greater abominations then these.

16 And he brought me into the inner court of the house of our Lord: and behold in the door of the temple of our Lord between the porch and the altar, as it were five and twenty men having their backs against the temple of our Lord, and their faces to the East: and they adored toward the rising of the sun.

17 And he said to me: Surely thou hast seen o son of man: why, is this a light thing to the house of Juda, that they should do these abominations, which they have done here: because they replenishing the land with iniquity, are turned to provoke me? and behold they put a bough to their nostrils.

18 Therefore I also will do in my fury: mine eye shall not spare, neither will I have mercy: and when they shall cry to mine ears with a loud voice, I will not hear them.

(b) Wicked men either do not believe, or little consider Gods knowledge, and providence, of all things, and so fall into Idolatry.

(c) Rabbi David and Rabbi Salomon write that the image of this idol being made of brass had eyes of lead, and when the brass was made hot, by fire secretly put under, the lead beginning to melt, the image seemed to weep, Whereupon the women of compassion did weep with their goddess.

Chapter 9

The prophet Seeing six men, by Gods commandment, kill all, 6. that are not Marked with Thau in their forehead: 8. lamenteth so great a slaughter. 9. and God answereth, that their iniquity may not be longer tolerated.

(a) The prophet being first instructed by a voice that the destruction is near at hand:

(b) forthwith in the same vision, seeth six men coming to kill the idolaters.

(c) Yet one is sent before the six to Mark some, whom Gods mercy will save from the slaughter, because he never suffereth his Church to be wholly destroyed.

(d) For abuses of holy Sacrifices, Sacraments, and other sacred Rites, God suffereth first Churches and Monasteries to be destroyed, and Clergymen and other religious persons to be persecuted, and so punishment proceedeth to other offenders as, *1. Pet. 4. v. 17. Judgment beginneth at the house of God.*

1 **AND** (a) he cried in mine ears with a loud voice, saying: The visitations of the city approach, and every one hath * a weapon of slaughter in his hand.

2 And behold (b) six men came from the way of the upper gate, which looketh to the North: and every Mans weapon of destruction in his hand: (c) one man also in the midst of them was clothed with linen garments, and the inkhorn of a writer at his reins: and they entered in, and stood by the brazen altar.

3 And the Glory of the Lord of Israel was taken up from the Cherub, which was over him to the threshold of the house: and he called the man, that was clothed with the linen garments, and had the inkhorn of a writer on his loins.

4 And our Lord said to him: Pass through the midst of the city in the midst of Jerusalem: and sign * Thau upon the foreheads of the men that mourn, and lament upon all the abominations, that are done in the midst thereof.

5 And to them he said in my hearing: Pass through the city following him, and strike: let not your eye spare, neither have ye mercy.

6 The old, the young man, and the virgin, the little one, and the women kill to utter destruction: but every one upon whom you shall see Thau, kill not, and (d) begin ye at my Sanctuary. They began therefore at the ancient men, which were before the face of the house.

7 And he said to them: Contaminate the house, & fill the courts with the slain: go ye forth. And they went forth, and stroke them that were in the city.

8 And the slaughter being accomplished I remained: and I fell upon my face, and crying: I said Alas, alas, alas o Lord God, wilt thou then destroy all the remnant of Israel, pouring out thy fury upon Jerusalem?

9 And he said to me: The iniquity of the house of Israel, and Juda is exceeding great, and the land is replenished with blood, and the city is replenished with aversion: for they have said: Our Lord hath forsaken the earth, and our Lord seeth not.

10 Therefore mine eye also shall not spare, neither will I have mercy: I will requite their way upon their head.

11 And behold the man, that was clothed with the linen garments, that had the inkhorn at his back, answered a word, saying: I have done as thou hast commanded me.

* *V as interfectio nis.*

* *Mark with +*

ANNOTATIONS

Chapter 9

4. *Sign Thau upon the foreheads.*) Most of the Hebrew Rabbins, as also the Septuagint, likewise Aquila, and Symmachus translate Thau according to the signification of the Hebrew word, *a sign*: as if it were commanded only in general to set one sign or other, not any determinate certain sign or Mark on the foreheads of the men that mourn, and lament upon the abominations, that are done in Jerusalem. But as well some other Hebrew Rabbins, with the Chaldee Paraphrasis, as also Theodotion, and in manner all

(4) *Exo. 12.*

(4) *1. Cor. 2.*

Some translate, *Sign a sign, or, set a Mark upon the*

foreheads.

Others translate more distinctly: *Sign Thau upon the foreheads.* or *Mark the foreheads with Thau, or. T.* That is with the letter which hath the form of a Cross. It was in the time of Ezechiel in figure, now is in remembrance of Christs Cross. The ancient Fathers testify the continual use of the sign of the cross in the Church.

Honor of the cross proveth Christ to be God.

The sign of the cross used in Baptism, in Confirmation, in the B. Eucharist, and in all holy Rites.

Miraculous

other ancient Latin Interpreters, whom S Jerome followeth, translate as in the vulgate Edition, *Signa Thau super frontes viroru gementium, & c. Sign Thau upon the foreheads of the men that mourn, & c.* That is, Mark their foreheads with Thau, the last Hebrew letter: which in the old Hebrew characters, used even to St. Jerome's time by the Samaritans, hath the similitude and form of a Cross. So expressing a particular determinate sign; as when the Angel slew the firstborn of Ægypt, the Israelites houses were distinctly Marked with blood, sprinkled on the posts of their doors: mystically signifying our B. Saviours most sacred blood to be shed for Redemption of man kind: so also this letter Thau bearing the form of a Cross, formed in the foreheads of the mourners, signified the Cross, whereon Christ our Lord should die, and redeem us from sin. Which sign, as it was then prefigurative, and prophetic; so now it is representative, and commemorative of our Redemption made by our B. Saviour, on the holy Cross. That we may truly Glory in Christ, and that with our great Apostle St. Paul, in Christ **CRUCIFIED**. With great reason therefore hath the whole Church of Christ singularly esteemed, and continually used this holy Sign of the cross in all Divine Mysteries, and godly works, even from the Apostles time. Witnesses hereof are the ancient Fathers: St. Dionyse Ariopagite, *Eccles. Hierarch. c. 2.* reciting the sign of the cross amongst other sacred Rites in administration of Baptism: who also c. 5. & 6. maketh like mention of the same sign in making Priests, & professing of Religious persons. Likewise St. Ireneus. *li. 2. c. 42.* describeth the form of the Cross. St. Justinus Martyr, *Dialoge cum Tryphone*, showeth diverse figures in the old Testament of the Cross. Tertullian, *Aduersus Marcionem*, testifieth that the Apostles, and all the faithful of Christ were signed in their foreheads with the sign of Thau, the last of the Hebrew letters, bearing the form of a Crosse: the same (saith he) with the Greek letter, **Tau**, and our Latin T. Who further both in that place, and *li. de corona militis, & li. de resurrect. carnis*, testifieth the most frequent use of this holy sign of the cross After him St. Cyprian witnesseth the same in his time. *Epist. ad Tybaritanos, li. ad Demetrianum, & li. 1. ca. 8. Testimoniorum aduers. Iudæos.* More especially, *li. 2. c. 22.* proveth by this place amongst other holy Scriptures, that in this sign of the Cross, is health to all that are signed therewith in the foreheads. St. Chrysostom. *li. cont Gentiles*, Amongst other demonstrations, showeth by the honor, and daily use of the Cross, that Christ is God; because none but God could make a thing, which before was so execrable, to be now every where so highly esteemed. And in his Homilies. 55. *in Mat. 16. & 84. in Joan. 19.* and other places, witnesseth that in Baptism, in the most holy Eucharist, in the Sacrament of holy Orders, & in all most excellent Mysteries, the Ensign of Victory, the sign of the cross is ever present unto us: in all his discourse teaching, to Glory not only in Christ crucified, but also to honor the sign of the Cross. And that who soever despiseth the sign of the Cross, despiseth in deed Christ Crucified. To omit others, St. Augustine recordeth, *li. 1. Confess. c. 11*, that himself when he was a child, and dangerously sick, was by his mothers pious care, signed with the sign of the Cross. & *li. de catechizandis rudibus. c. 20.* teacheth that every one is to be signed in the forehead with the sign of the Cross, & that all Christians are so signed. Also *Tract. 118. in Joan.* What is the sign of Christ (saith he) which all know, but the cross of Christ? which sign unless it be adjoined, as well to the foreheads of them that believe in Christ, as to the water itself wherewith they are regenerate, and to the chrism oil, wherewith they are anointed, as also to the Sacrifice, wherewith they are nourished; none of these things is rightly performed. Or will you have him to speak more plainly, or more generally? *Ser. 101. de tempore:* With the sign of the cross (saith he) our Lords body is consecrated, & all things, whatsoever are sanctified, are consecrated with the invocation of Christs name in this sign. Who pleaseth to see more testimonies of ancient Fathers, may also read St. Basil, *li. de Spiritu Sancto*. St. Cyril of Jerusalem, *Catechesi. 4. & 13.* St. Ambrose, *Orat. funebri de obitu Theodosij*. St. Gregory. *Epist. 126.*

The apparition also of this sign to Constantine the great, with this inscription: **IN HOC VINCES**, is most famous; written by Eusebius Caesariensis *li. 1. c. 22. & 23. de*

apparitions of the sign of the Cross.

vita Constantinei. and many others. The same sign also appeared in Jerusalem in the time of his son Constantius, as St. Cyril of Jerusalem testifieth in his Epistle to the same Emperor. And Nicephorus. *li. 10. c. 2. Hist. Eccles.* writeth that the forms of Crosses, fell with the dew upon the garments of Julian the Apostate, and of his followers. And many other histories, both ancient and modern make mention of the like apparitions.

The sign of the cross shall appear before Christ, coming to judge.

But above all others, the most principal is to come: The Sign of the Son of man; as our B. Saviour himself foretelleth, which shall appear in the heaven at his coming to judge the whole world: his most proper Ensign the Crosse; by which he conquered the Devil, sin, death, and all enemies of God and men. So all ancient Fathers undoubtedly understand his prediction. *Mat. 24.* Then will this sign appear to the great confusion of all unsigned miscreants, with other wicked enemies of the Cross, and Crucifix. For then shall all the world, both men, and Angels see, what infinite charity, our most blessed Redeemer hath used for Mans salvation; and how justly those that either do not believe, or not regard his so unspeakable mercy, shall be adjudged to Everlasting damnation in the pit and fire of hell. And on the other side, all those that are rightly signed in their foreheads, and have accordingly performed that, which in Baptism they promised, shall mete this saving Ensign, with incomparable comfort, joy, and gladness; who coming clothed in white robes, with palms of victory in their hands, shall then receive glorious crowns in eternal life.

The unsigned shall be confounded.

The rightly signed shall be glorified.

Chapter 10

Destruction of the city is again signified by appearance of fire sprinkled therein, 9. with description of Cherubims, four wheels, and of the four living creatures.

(a) In this vision appeared in the air as it were a man sitting in a throne of sapphire stone, over the image of Cherubs & four wheels under them.

1 **AND** I saw, and behold (a) in the firmament, that was over the head of the Cherubs, as it were the sapphire stone, as it were the form of the similitude of a throne appeared over them.

2 And he spake to the man, that was clothed with the linen garments, and said: go in the midst of the wheels that are under the Cherubs, and fill thy hand with the coals of fire, that are between the Cherubs, & power them out upon the city. And he went in, in my sight:

3 and the Cherubs stood on the right hand of the house, when the man went in, and a cloud filled the inner court.

4 And the Glory of our Lord was lifted up from above the Cherub to the threshold of the house: and the house was replenished with the cloud, and the court was replenished with the brightness of the Glory of our Lord.

5 And the sound of the wings of the Cherubs was heard even to the utter court, as it were the voice of God Almighty speaking.

6 And when he had commanded the man, that was clothed with the linen garments, saying: Take fire from the midst of the wheels, that are between the Cherubs: he being gone in stood beside the wheel.

7 And a Cherub stretched out his hand from the midst of the Cherubs to the fire, that was between the Cherubs: and he took, & gave into his hands, that was clothed with the linen garments: who taking it went forth.

8 And there appeared in the Cherubs the similitude of a Mans hand under their wings.

(b) The strange form of these four pair of wheels, signified the consonant agreement of the old and new Testament. *S Greg. ho. 6. in Ezech.*

(c) They were ready to go forward, backward, on the right hand, on the left, or to what part soever without turning about.

(d) It seemeth every one had as it were four faces. v. 21, all like mens faces, but one more resembling a Mans face then the other, one somewhat resembling an ox face (c. 1. here called the face of a cherub) another, the face of a lion, the other of an eagle.

9 And I saw, and behold four wheels by the Cherubs: one wheel by one Cherub, and another wheel by one Cherub: and the form of the wheels was as it were the resemblance of the stone Chrysolithus:

10 and their resemblance, one similitude to the four: as it were (b) a wheel in the midst of a wheel.

11 And when they walked, they went into (c) four parts: and they returned not walking: but to the place, whereunto, that which was first, declined, the rest also followed, neither did they turn.

12 And all their body, and necks, and hands, and wings, and the circles were full of eyes, in the circuit of the four wheels.

13 And these wheels he called voluble, my self hearing it.

14 And one had four faces: one face, the face (d) of a Cherub, and the second face, the face of a man: and in the third the face of a lion: and in the fourth the face of an eagle.

15 And the Cherubs were lifted up: the same is the living creature, that I had seen by the river Chobar.

16 And when the Cherubs walked, the wheels also went together by them: and when the Cherubs lifted up their wings, to be raised up from the earth, the wheels rested not, but also were beside them.

17 Those standing, they stood: and with them lifted up they were lifted up. For the spirit of life was in them.

18 And the Glory of our Lord went forth from the threshold of the temple: and stood over the Cherubs.

19 And the Cherubs lifting up their wings, were exalted from the earth before me: and they going forth, the wheels also followed: and it stood in the entry of the east gate of the house of our Lord: and the Glory of the God of Israel was over them.

20 The same is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were Cherubs.

21 Four faces to one, and four wings to one: and the similitude of a Mans hand under their wings.

22 And the similitude of their faces, the same faces, which I had seen by the river Chobar, and the looks of them, and the sway of every one to go before his face.

Chapter 11

Against false Prophets affirming that the people should not be carried into captivity, 4. Ezechiel prophesieth that they shall not escape it. 13. Pheltias a false prophet dieth: 14. and God promiseth to conserve some relics: 19. and to give a new spirit in their hearts.

(a) The prophet in Chaldea saw in spirit what was done in Jerusalem.

1 **AND** the spirit lifted me up, and (a) brought me into the east gate of the house of our Lord, which looketh to the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias the son

of Azur, and Pheltias the son of Banaias, the princes of the people.

2 And he said to me: Son of man, these are the men, that conceive iniquity, and devise most wicked counsel in this city,

(b) Were not new houses builded (say the false Prophets) since Jeremie said, that all our houses should be destroyed? Whereupon they infer that his prophecy is false:

3 saying: (b) Were not houses builded of late? (c) This is the caldron, and we the flesh.

4 Therefore prophecy of them, prophecy thou son of man.

5 And the spirit of our Lord fell upon me, and said to me: Speak: Thus saith our Lord: So have you spoken o house of Israel, and the cogitations of your heart I know.

(c) and so counted themselves as secure, in Jerusalem: as flesh in the pot.

6 Very many have you killed in this city, and you have filled the ways thereof with the slain.

7 Therefore thus saith our Lord God: Your slain, whom you have laid in the midst thereof, these are the flesh, and this is the caldron: and I will bring you out of the midst thereof.

(d) The false Prophets feared wars, but not captivity, therefore the prophet assureth them that the people shall feel both sword, & captivity.

8 (d) The sword you have feared, and the sword I will bring upon you, saith our Lord God.

9 And I will cast you out of the midst thereof, and I will give you into the hand of the enemies, and will do judgments in you.

10 You shall fall by the sword: in the borders of Israel will I judge you, and you shall know that I am the Lord.

11 This shall not be as a caldron to you, and you shall not be as flesh in the midst thereof, in the borders of Israel I will judge you.

12 And you shall know that I am the Lord: because you have not walked in my precepts, & have not done my judgments, but you have done according to the judgments of nations, that are round about you.

(e) He lamented not the death of the false prophet, but feared great ruin of the people seeing this wicked man die so suddenly.

13 And it came to pass, when I prophesied, Pheltias the son of Banaias died: and I (e) fell upon my face crying with a loud voice: & said: Alas, alas, o Lord God: makest thou a consummation of the remnant of Israel?

14 And the word of our Lord was made to me, saying:

15 Son of man thy brethren, thy brethren, thy kinsmen, & all the house of Israel, "all to whom the inhabitants of Jerusalem have said: Depart ye far from our Lord, the land is given to us in possession.

(f) God still conserveth his Church from utter ruin, as the prophets do often affirm. *Jere. 4. v. 27. ch. 5. v. 10. 18. Psal. 88. v. 3. 35.*

16 Therefore thus saith our Lord God: Because I have made them far of in the Gentiles, and because I have dispersed them in the lands: I will be (f) a little sanctification to them in the lands, to which they are come.

17 Therefore speak: Thus saith our Lord God: I will gather you out of the peoples, and unite you out of the lands, wherein you are dispersed, & I will give you the ground of Israel.

18 And they shall go in thither, and shall take away all the offences, and all the abominations thereof out of it.

19 And I will give them one heart, and will give a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a fleshy heart:

20 that they may walk in my precepts, and keep my judgments, and do them: and they may be my people, and I may be their God.

21 Whose heart walketh after their offences and abominations, their way will I lay on their head, saith our Lord God.

22 And the Cherubs lifted up their wings, and the wheels with them: and the Glory of the God of Israel was over them.

23 And the Glory of our Lord ascended from the midst of the city, & stood over the mount, that is on the east side of the city.

24 And the spirit lifted me up, and brought me into Chaldee to the transmigration, in a vision in the spirit of God: and the vision which I had seen was taken up from me.

25 And I spake to the transmigration all the words of our Lord, which he had showed me.

Chapter 12

By providing furniture for a journey, and carrying it from one place to another, 5. and flying through a hole in the wall, 10. the prophet signifieth that the king, and people shall go into captivity. 17. By eating, as if he were troubled, foreshoweth their famine. 21. all which shall come quickly.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man thou dwellest in the midst of an exasperating house: which have eyes to see, and see not: and ears to hear, and hear not: because it is an exasperating house.

(a) Provide furniture for travel.

3 Thou therefore o son of man, make thee (a) vessels of transmigration, and thou (b) shalt flit by day before them: and thou shalt flit out of thy place to another place in their sight, if perhaps they will behold: because it is an exasperating house.

(b) Truss up, & carry bag and baggage from one place to another.

4 And thou shalt carry forth thy vessels as the vessels of one flitting by day in the sight of them: and thou shalt go forth at even before them, as one goeth forth that flitteth.

5 Before their eyes dig to thee through the wall: and thou shalt go forth through it.

6 In their sight on shoulders thou shalt be carried, in the dark thou shalt be carried out: thou shalt cover thy face, & shalt not see the earth: because I have given thee a portending sign to the house of Israel.

7 I did therefore as he had commanded me: I carried my vessels as the vessels of one flitting by day: and at even I digged to me through the wall with my hand: and I went forth in the dark, and was carried on shoulders in their sight.

8 And the word of our Lord was made to me in the morning, saying:

9 Son of man, hath not the house of Israel the exasperating house said to thee: What doest thou?

10 Say to them: Thus saith our Lord God: This burden upon the prince, that is in Jerusalem, and upon all the house of Israel, which is in the midst of them.

11 Say: I am your portending sign, as I have done, so shall it be done to them. into transmigration, and into captivity shall they Go.

12 And the prince, that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the earth with his eye.

13 And I will stretch forth my net upon him, and he shall be taken in my net: and I (c) will bring him into Babylon into the land of the Chaldees, and he shall (d) not see it, and there he shall die.

14 And all that are about him, his guard, & his troops I will disperse into every wind: and I will draw the sword after them.

15 And they shall know that I am the Lord, when I shall have dispersed them in the Gentiles, and scattered them in the lands.

16 And I will leave of them a few men from the sword, & the famine, and the pestilence: that they may declare all their wicked deeds in the Gentiles, to which they shall enter: and they shall know that I am the Lord.

17 And the word of our Lord was made unto me, saying:

18 Son of man, eat thy bread in trouble: yea and drink thy water in haste, & sorrowfulness.

19 And thou shalt say to the people of the land: Thus saith our Lord God to them, that dwell in Jerusalem in the land of Israel: Their bread they shall eat in carefulness, and their water in desolation they shall drink: that the land may be made desolate from the multitude thereof, for the iniquity of all that dwell therein.

20 And the cities, that are now inhabited, shall be desolate, and the land desert: and you shall know that I am the Lord.

21 And the word of our Lord was made to me, saying:

22 Son of man, what is this (e) proverb with you in the land of Israel? saying:

(f) The days shall be deferred to a long time, & all vision shall perish.

23 Therefore say to them: Thus saith our Lord God: I will make this proverb cease, neither shall it any more be commonly said in Israel: and speak to them that the days are at hand, and the word of every vision.

24 for all vision shall no more be in vain, nor Divination ambiguous in the midst of the children of Israel.

25 Because I the Lord will speak: and what word soever I shall speak, shall also be done, it shall not be prolonged any more: but in your days ye exasperating house, will I speak the word, & will do it, saith our Lord God.

26 And the word of our Lord was made to me, saying:

27 Son of man, behold the house of Israel, they that say: The vision, that this man seeth, is for many days: and this man prophesieth long times.

28 Therefore say to them: Thus saith our Lord God: every word of mine shall be prolonged no further: the word that I shall speak, shall be accomplished, saith our Lord God.

(c) The false Prophets argued here Ezechiel of contradiction that the king should be carried into Babylon,

(d) and should not see Babylon. But the Event convinced their rash judgment. For he was carried thither blind. *4. Reg. 25.*

(e) That which is commonly said of many is called a proverb.

(f) False Prophets persuaded the people, that Seeing the captivity foretold by the Prophets was not yet come therefore it would never come. As heretics shall deny the day of general judgment. *1. Pet. 3.*

Chapter 13

God threatneth false Prophets, 5. that flatter the people with lies: 10. without the fear of God. 17. Likewise false prophetesses, that deceive themselves and others with flattery, 19. for worldly gain.

1 **AND** word of our Lord was made to me, saying:

2 Son of man prophecy to the Prophets of Israel, that prophecy: and thou shalt say to them, that prophecy of their own heart: Hear ye the word of our Lord:

3 Thus saith our Lord God: Woe to the foolish Prophets: which follow their own spirit, and see nothing.

4 As foxes in the desserts, were thy Prophets o Israel.

5 You have not ascended against, nor opposed a wall for the house of Israel, that you might stand in battle in the day of our Lord.

6 They see vain things, and they Divine lies, saying: Our Lord saith: whereas our Lord sent them not: and they persevered to confirm the word.

7 Why have you not seen vain vision, and spoken lying Divination? and you say: Our Lord saith; whereas I have not spoken.

8 Therefore thus saith our Lord God: Because you have spoken vain things, and have seen lies: therefore behold I to you, saith our Lord God.

9 And my hand shall be upon the Prophets, that see vain things, and Divine a lie: in the counsel of my people they shall not be, and in the scripture of the house of Israel they shall not be written, neither shall they enter into the land of Israel: and you shall know that I am the Lord God.

(a) As a wall of clay, or mortar without straw or other temperance, is washed away with rain, so vain hopes of security, without repentance & good works deceive the careless people that live in sin.

10 For that they have deceived my people, saying: Peace, and there is not peace: and he builded the wall, and they daubed it with mortar (a) without straw.

11 Say to them, that daube without tempering, that it shall fall: for there shall be a shower overflowing, and I will give very great stones falling violently from above, and the wind of a storm dissipating.

12 for in deed behold the wall is fallen: shall it not be said to you: Where is the daubing, that you daubed?

13 Therefore thus saith our Lord God: And I will make the spirit of tempests to break forth in Mine indignation, and there shall be an overflowing shower in my fury: and great stones in my wrath unto consumption.

14 And I will destroy the wall, that you have daubed without tempering: and I will make it even with the ground, and the foundation thereof shall be revealed: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord.

15 And I will accomplish Mine indignation in the wall, & in them, that daub it without tempering, and I will say to you: The wall is not, and they are not that daub it.

(b) There were also false prophetesses feigning to be illuminated with the

16 The Prophets of Israel, which prophecy to Jerusalem, and see vision of peace for it: and there is not peace, saith our Lord God.

17 And thou son of man, put thy face against (b) daughters of thy people, which

spirit of Prophecy; as Debora (*Jud 4*) Holda (*4. Reg 22.*) & other holy women were in deed true prophetesses. but these, by

(c) flattery deceived the people, saying they were in good state and in security, when they were in sin, & in extreme danger of both temporal and eternal ruin.

prophecy of their own heart: and do thou prophecy upon them,

18 and say: Thus saith our Lord God: Woe to them that sow cushions under every cubit of the hand: and make pillows under the head of every age to catch souls: and when they caught the souls of my people, they did (c) vivificate their souls.

19 And they violated me to my people, for a handful of barley, and a cantle of bread, that they might kill the souls, which die not, and vivificate the souls which live not, lying to my people, that believeth lies.

20 For this cause thus saith our Lord God: Behold I to your cushions, Wherewith you catch flying souls: and I will break them from your arms: and I will let go the souls that you take, the souls to fly.

21 And I will break your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.

22 For that you have made the heart of the just to mourn lyingly, whom I made not sorrowful: and have strengthened the hands of the impious, that he might not return from his evil way, and live.

23 Therefore you shall not see vain things, and Divinations you shall Divine no more, and I will deliver my people out of you hand: and you shall know that I am the Lord.

Chapter 14

Idolaters inquiring of Gods will by his Prophets, 6. must first depart from Idolatry: 8. otherwise God will permit false-Prophets to deceive them, and both shall perish together: 12. by famine; 15. by ravenous beasts; 17. sword; 19. and pestilence; yea Noe, Daniel, and Job interceding shall not deliver them (v. 14. 16. 18. 20.) 21. yet God will conserve some that the whole Church perish not.

1 **AND** men of the ancients of Israel came to me, and sat before me.

2 And the word of our Lord was made to me, saying:

3 Son of man, (a) These men have put their uncleanness in their hearts, and the scandal of their iniquity they have set against their face: what, being asked shall I answer them?

4 For this cause speak to them, and thou shalt say to them: Thus saith our Lord God: Man, man of the house of Israel, that shall put his uncleanness in his heart, & set the scandal of his iniquity against his face, & shall come to the prophet asking me by him: I the Lord will answer him in the multitude of his uncleanness:

5 that the house of Israel may be taken in their heart, Wherewith they have revolted from me in all their idols.

6 Therefore say to the house of Israel: Thus saith our Lord God: (b) Convert, and depart from your idols, and from all your contaminations turn away your faces.

7 Because man man of the house of Israel, and of the proselytes whosoever

(a) God revealed to the prophet that these men came not sincerely to learn, but were settled in their heart to serve the Idols. As worldly men in heretical countries do inquire of Catholic Priests what they should do but remain resolved to participate with Heretics.

(b) Such men are first of all to be admonished, to depart from Idolatry

heresy, schism, & from all practice thereof: which is the first step of true conversion to God.

(c) God permitteth false Prophets to be deceived, & to deceive in punishment of their own sins, and of the people that hear them. *3. Reg. 22. v. 19. 2. Par. 18. v. 18.*

(d) Daniel then living, Noe & Job, departed from this life did sometime pray for the people; else this allegation of their interceding, were not to the purpose of confirming Gods immutable decree to punish this obstinate people. As is noted of Moyses and Samuel. *Jere. 15.*

(e) Noe is named for example of spiritual Pastors of the Church, Daniel of all religious orders, & Job of holy lay people. *St. Gregory, li 1. c. 13. Mor.*

(f) There shall always be Pastors to bring forth & feed spiritual children of God.

shall be a stranger in Israel, if he be alienated from me, and put his idols in his heart, and set the scandal of his iniquity against his face, and come to the prophet to ask me by him: I the Lord will answer him by my self.

8 And I will set my face upon that man, and will make him for an example, and a for a proverb, and will destroy him out of the midst of my people; and you shall know that I am the Lord.

9 And the prophet when he shall err, and shall speak a word: I the Lord (c) have deceived that prophet: and I will stretch forth my hand upon him, and will raze him out of the midst of my people Israel.

10 And they shall carry their iniquity: according to the iniquity of him that asketh, so shall the iniquity of the prophet be.

11 That the house of Israel may no more err from me, nor be polluted in all their prevarications: but may be my people, & I may be their God, saith the Lord of hosts.

12 And the word of our Lord was made to me, saying:

13 Son of man, the land when it shall sin to me, that transgressing it transgresseth, I will stretch forth my hand upon it, and will break the rod of the bread thereof: and I will send famine into it, and will kill out of it man and beast.

14 And if these three men shall be in the midst thereof, (d) Noe, Daniel, and Job: they by their justice shall deliver their own souls, saith the Lord of hosts.

15 And if I shall bring most evil beasts also upon the land, to waste it; and it be without passage, for that there is none can pass because of the beasts:

16 These three men if they shall be therein, I live, I, saith our Lord, that they shall deliver neither sons nor daughters: but themselves alone shall be delivered, and the land shall be made desolate.

17 Or if I shall bring the sword in upon that land, and shall say to the sword: Pass through the land: and shall kill out of it man and beast:

18 And these three men shall be in the midst thereof: I live, I, saith our Lord God, they shall not deliver sons nor daughters, but themselves alone shall be delivered.

19 And if I shall send the pestilence also in upon that land, and shall power out mine indignation upon it in blood, to take away out of it man and beast:

20 And (e) Noe, and Daniel, and Job shall be in the midst thereof: live I, saith our Lord God, that son and daughter they shall not deliver: but themselves by their justice shall deliver their own souls.

21 Because thus saith our Lord: That and if I shall send in upon Jerusalem my four very sore judgments, the sword, and famine, and evil beasts, and the pestilence, to kill out of it man, and beast:

22 Yet shall there be left in it salvation (f) of some bringing out sons, and daughters: behold they shall go forth to you, and you shall see their way, and their inventions: and you shall be comforted upon the evil, that I have brought upon Jerusalem in all things, that I have brought in upon it.

23 And they shall comfort you, when you shall see their way, and their

inventions: and you shall know that I have not in vain done all things, which I have done in it, saith our Lord God.

Chapter 15

As a vine cut down is profitable to no use, but to burn: 6. so the Jews (and other people) separated from the Church, are to be burned in the fire.

(a) Gods Church is very often and fitly compared to a vine, in respect of the excellent fruit: & so the branches cut of from the Church, are most like to wild superfluity of the vine, good for nothing but to the fire. *St. Aug. Tract. 81. in Jo.*

(b) In burning a fagot the midst being first consumed (v. 4.) the rest of both ends are likewise put in the fire till all be consumed, so none that are out of the Church can escape the fire.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man, what shall be made of (a) the wood of the vine of all the trees of the woods, that are among the trees of the forests?

3 Shall there be taken wood of it, that a work may be made, or shall a pin be made thereof, that any vessel may hang thereon?

4 Behold it is given to the fire for food: the fire hath consumed both parts thereof, and the midst thereof is brought into ashes: why, shall it be profitable for a work?

5 Yea when it was whole, it was not fit for a work: how much more when the fire hath devoured, and burnt it, shall no work be made thereof?

6 Therefore thus saith our Lord God: As the wood of the vine among the trees of the forests, which I have given to the fire to be devoured, so will I deliver the inhabitants of Jerusalem.

7 And I will set my face against them: (b) out of the fire shall they come forth, and fire shall consume them: & you shall know that I am the Lord, when I shall set my face against them,

8 and shall make their land not passable, and desolate, because they have been prevaricators, saith our Lord God.

Chapter 16

God by his prophet setting his benefits, 15. and the Jews wickedness, before their eyes, 31. compareth them with other idolaters: 35. and after threatened punishment, 45. with further comparison of other nations, 52. exhorting them to repentance, 60. offereth mercy by a new covenant of Christs Gospel.

(a) Ezechiel was now in Babylon, and therefore this admonition which he should give to Jerusalem was to be notified there by letters, and messengers sent thither for this purpose.

(b) By all this is signified that God made the Israelites

1 **AND** the word of our Lord was made to me, saying:

2 Son of man make known (a) to Jerusalem her abominations:

3 and thou shalt say: Thus saith our Lord God to Jerusalem: Thy root, and thy generation of the land of Chanaan, thy father an Amorite, and thy mother a Cethite.

4 And when thou wast born, in the day of thy birth thy navel was not cut, and thou wast not washed with water to health, nor salted with salt, nor swaddled in cloutes.

5 No eye had mercy on thee to do unto thee one of these things, having pity on thee: but thou wast thrown forth upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

6 And passing by thee, (b) I saw thee to be trodden down in thy blood: and I

of a barbarous nation to be civil, and gave them not only things necessary, but also

(c) Ornaments, above the state of other nations; especially in spiritual benefits, giving a Law, with Sacrifices, Sacraments, and other holy rites.

(d) Adulterous women do deceive their husbands, bringing them other mens children, but the Jews gave their lawful children to the worst adulterers, sacrificing them to idols *4. Reg. 16. 17. 21. 23.*

said to thee when thou wast in thy blood: live. I said to thee, I say: In thy blood live.

7 Multiplied as the spring of the field have I made thee: and thou wast multiplied, and made great, and thou wentest in, and camest to the ornaments of women: thy breasts swelled, and thy hear budded: and thou wast naked, and full of confusion.

8 And I passed by thee, and saw thee: and behold thy time, the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I swore to thee, and I entered a covenant with thee: saith our Lord God: & thou wast made mine.

9 And I washed thee with water, and made clean thy blood from of thee: and I anointed thee with oil.

10 And I clothed thee with diverse colors, & shod thee with hyacinth: and I girded thee with silk, and clothed thee with fine garments.

11 And I (c) adorned thee with ornament, and gave bracelets on thy hands, and a chain about thy neck.

12 And I gave a Jewel upon thy face, and rings to thine ears, and a crown of beauty on thy head.

13 And thou wast adorned with gold, and silver, and wast clothed with silk, & embroidered work, and many colors: thou hast eaten flour, and honey, and oil, and wast made very beautiful exceedingly: and didst prosper to a kingdom.

14 And thy name went forth into the Gentiles, because of thy beauty: because thou wast perfect in my beauty, which I had put upon thee, saith our Lord God.

15 And having confidence in thy beauty thou hast fornicated in thy name: and thou hast laid forth thy fornication to every passenger to be made his.

16 And taking of thy garments thou madest thee Idols embroidered on each side: & thou didst fornicate upon them, as hath not been done, nor shall not hereafter.

17 And thou tookest the vessels of thy beauty, of my gold, and my silver, which I gave thee: and thou madest thee images of men, and hast fornicated in them.

18 And thou tookest thy garments of many colors, and coveredst them: and mine oil, and mine incense thou didst put before them.

19 And my bread, which I gave thee, the flour, and oil, and honey, Wherewith I have nourished thee, thou didst set in their sight for an odor of sweetness, and it was done, saith our Lord God.

20 And thou hast taken (d) thy sons, and thy daughters, which thou didst beget to me: & hast immolated the same unto them to devour. Why, is thy fornication small?

21 Thou hast immolated my sons, and hast given them, consecrating them to the idols.

22 And after all thine abominations, and fornications, thou wast not mindful of the days of thy youth, when thou wast naked, and full of confusion, trodden down in thy blood.

23 And it chanced after all thy malice (woe, woe to thee, saith our Lord God)

24 thou didst also build thee a stewes, and madest thee a brothel house in all streets.

25 At every head of the way hast thou built a sign of thy prostitution: and hast made thy beauty abominable: and hast divided thy feet to every one that passeth by, and hast multiplied thy fornications.

26 And thou hast fornicated with the children of Ægypt thy neighbors of great flesh, & hast multiplied thy fornication to provoke me.

27 Behold I will stretch out my hand upon thee, and will take away thy justification: and I will give thee into the souls of the daughters of Palestine that hate thee, that are ashamed of thy wicked way.

28 And thou hast committed fornication with the sons of the Assyrians, because neither as yet wast thou filled: and after thou didst fornicate, neither so wast thou satiated.

29 And thou didst multiply thy fornication in the Land of Chanaan with the Chaldees: and neither so wast thou satiated.

30 Wherein shall I cleanse thy heart, saith our Lord God: whereas thou doest all these the works of a woman that is a whore, and malapert?

31 Because thou hast built thy brothel house in the head of every way, and thy excelse thou hast made in every street, neither becamest thou as an harlot that by disdain augmenteth the price,

32 but as a woman adulteress, that over her husband bringeth in strangers.

33 To (e) all harlots are rewards given: but thou hast given rewards to all thy lovers, & thou didst give them gifts to come unto thee on every side, to fornicate with thee.

34 And in thee it was done contrary to the custom of women in thy fornications, and after thee there shall be no fornication: for in that thou gavest rewards, and didst not take rewards, it hath been done contrary in thee.

35 Therefore hear o harlot the word of our Lord.

36 Thus saith our Lord God: Because thy brass is poured out, and thine ignominy is revealed in thy fornications upon thy lovers, and upon the idols of thine abominations in the blood of thy children, whom thou gavest them:

37 Behold I will gather together all thy lovers, with whom thou hast taken pleasure, & all, whom thou hast loved, with all, whom thou didst hate: and I will gather them together upon thee on every side, and will discover thine ignominy before them, and they shall see all thy turpitude.

38 And I will judge thee by the judgments of adulteresses, and them that shed blood: and I will give thee into blood of fury and zeal.

39 And I will give thee into their hands, and they shall destroy thy brothel house, and throw down thy stewes: and they shall turn thee naked out of thy garments, and shall take away the vessels of thy beauty: and shall leave thee naked, and full of ignominy.

40 And they shall bring upon thee a multitude, and they shall stone thee with stones, & shall murder thee with their swords.

(e) All fornication is abominable, but that is most detestable when women give rewards to men for fornication or adultery.

41 And they shall burn thy houses with fire, and shall do judgments in thee in the eyes of very many women: and thou shalt cease to fornicate, and shalt give rewards no more.

(f) As Jerusalem was wont to be wicked in former times, so it is now.

42 And mine indignation shall rest in thee: and my zeal shall be taken away from thee, and I will cease, and be angry no more.

43 For that thou hast not remembered the days of thy youth, and hast provoked me in all these: wherefore I also have given thy ways on thy head, saith our Lord God, and I have not done according to thy wicked deeds in all thine abominations.

44 Behold every one, that speaketh a common proverb, shall take up that against thee, saying: (f) As the mother, so also her daughter.

45 Thou art the daughter of thy mother, which did cast of her husband, and her children: and thou art sister of thy sisters, which did cast of their husbands, and their children: your mother was a Cethite, & your father an Amorite.

46 And thy elder sister, Samaria, she and her daughters, that dwell on thy left hand, and thy sister younger than thou, which dwelleth on thy right hand, Sodom, & her daughters.

(g) Ambition, gluttony, & idleness are cause of much more sins; temperance & labor bring forth much good fruit. *Otia si tollas periere cupidinis arcus Take away idleness, & Cupids bow is weak. Labor omnia vincit.*

47 But neither in their ways hast thou walked, nor according to their wicked deeds hast thou done a very little less: thou hast done almost more wicked things than they in all thy ways.

48 Live I, saith our Lord God, that Sodom thy sister her self hath not done, and her daughters, as thou hast done, and thy daughters.

49 Lo this was the iniquity of Sodom thy sister, (g) pride, fullness of bread, & abundance, and the idleness of her, and of her daughters: and they raught not the hand to the needy, and the poor.

50 And they were elevated, and did abominations before me: and I took them away as thou hast seen.

51 And Samaria sinned not the half of thy sins: but thou hast passed them with thy wicked deeds, and hast justified thy sisters in all thine abominations, which thou hast wrought.

52 Thou also therefore carry thy confusion, which hast passed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: thou also therefore be confounded, & bear thine ignominy, which hast justified thy sisters.

(h) By Sodom & other cities are understood all nations, which shall come to Christ.

53 And I will convert restoring them by the conversion of Sodom with her daughters, and by the conversion of Samaria, and her daughters: and I will convert thy reversion in the midst of them,

(i) After that all other nations are converted the Jews shall also return to Christ. *Ro. 11. v. 26.*

54 that thou mayest carry thine ignominy, and mayest be confounded in all things, that thou hast done, comforting them.

55 And thy sister (h) Sodom, and her daughters shall return to their Antiquity: and Samaria, and her daughters shall return to their Antiquity: and (i) thou, and thy daughters shall return to your Antiquity.

56 And Sodom thy sister was not heard in thy mouth, in the day of thy pride,

57 before that thy malice was revealed: as at this time for reproach of the

(k) All gentiles elder & younger shall be converted to Christ.

(l) Not by the covenant made with the Jews in the Law of Moyses, but by the Evangelical covenant.

daughters of Syria, and of all the daughters of Palestine in the circuit of thee, which compass thee round about.

58 Thy wickedness, and thine ignominy thou hast carried, saith our Lord God.

59 Because thus saith our Lord God: And I will do to thee, as thou hast despised the oath, to make the covenant frustrate:

60 and I will remember my covenant with thee in the days of thy youth: and I will raise unto thee an Everlasting covenant.

61 And thou shalt remember thy ways, and shalt be confounded: when thou shalt receive (k) thy sisters elder then thee with thy younger: and I will give them to thee for daughters, but not by (l) thy covenant.

62 And I will raise up my covenant with thee: and thou shalt know that I am the Lord,

63 that thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified toward thee in all that thou hast done, saith our Lord God.

Chapter 17

By a parable of two eagles (6. and of a vineyard) is prophesied, 9. that Sedecias being made king by Nabuchodonosor, 15. and rebelling, shall be carried captive, and die in Babylon: 22. with prophecy, that God will plant, and propagate the Church of Christ.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man, propose a dark speech, and tell a parable to the house of Israel,

3 and thou shalt say: Thus saith our Lord God: A great eagle with great wings, with a long reach of members, full of feathers, and of Variety, came to Libanus, and took the marrow of the cedar. (a)

4 He plucked away the top of the boughs thereof: and transported it into the Land of Chanaan, in the city of merchants he did put it.

5 And he took of the seed of the land, & put it in the ground for seed, that it might fasten the root over many waters: he planted it in the over most part of the earth.

6 And when it had budded, it grew into a broad spreading vine of low stature, the boughs thereof looking toward it: and the roots thereof were under it. It became a vine then, and fructified into branches, and put forth shoots.

7 And there was made another great eagle, with great wings, and many feathers: & behold this vine as it were spreading her roots towards it, stretched forth her branches to it, that she might water it from the beds of her spring.

8 In a good ground upon many waters it was planted, that it might bring forth branches, and bear fruit, that it might be into a great vine.

9 Say: Thus saith our Lord God: Shall it prosper then? shall he not pluck up the roots thereof, and strip of the fruits thereof, and dry up all the branches of the spring thereof, and it shall wither: and not in a great arm, nor in much people, to pluck it up by the root?

(a) Nabuchodonosor like an eagle ravenous to the prey, & Speedy in seizing thereon, spoiled the vineyard (signifying Jerusalem) not withstanding they sought help of another eagle, the king of Ægypt. v. 7. See v. 12. &c.

10 Behold it is planted: shall it prosper then? shall it not be dried when the burning wind shall touch it, and wither in the beds of the spring thereof?

11 And the word of our Lord was made to me saying:

(b) The explication of the parable.

12 Say to the exasperating house: Know you not what these things do signify? Say: (b) Behold the king of Babylon cometh into Jerusalem: and he shall take the king and the princes thereof, and shall bring them to himself into Babylon.

(c) The king of Babylon making Sedecias king of Juda took of him an oath of allegiance to be under him, which oath Sedecias breaking was therefore justly plagued.

13 And he shall take of (c) the seed of the kingdom, and shall make a covenant with it, and shall take an oath of it. Yea and he shall take away the strong of the land,

14 that it may be a low kingdom, and not be elevated, but keep his covenant, & observe it.

(d) After the ruin of Jerusalem, the slaughter of his sons, the plucking out of his own eyes, & many other miseries this king at last died a captive in Babylon. *Jere. 32. Ezech. 12.*

15 Who revolting from him sent messengers to Ægypt, that it would give him horses, and much people. What, shall he prosper, or get salvation that hath done these things? and he that broke the covenant, shall he escape?

16 Live I, saith our Lord God: that in the place of the king that made him king, whose oath he made frustrate, and brake the covenant, that he had with him, (d) in the midst of Babylon shall he die.

17 And not in a great army, nor in much people shall Pharaoh make battle against him: in the casting up of a rampart, and in the building of bulwarks, to kill many souls.

18 For he had despised the oath, that he might break the covenant, and behold he gave his hand, and when he hath done all these things, he shall not escape.

19 Therefore thus saith our Lord God: Live I, that the oath which he hath despised, & the covenant, that he transgressed, I will lay on his head.

20 And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there in the prevarication, Whereby he hath despised me.

21 And all his fugitives with all their troop shall fall by the sword: and the residue shall be dispersed into every wind: and you shall know that I the Lord have spoken.

(e) Nabuchodonosor planted a kingdom under Sedecias, which prospered not the kingdom also of Babylon was afterwards destroyed: but Gods Church planted by Christ shall never fail.

22 Thus saith our Lord God: And (e) I will take of the marrow of the high cedar, & will set it: of the top of the boughs thereof the tender one I will strip of, and will plant it upon a mountain high and eminent.

23 On the high mountains of Israel will I plant it, and it shall shoot forth into a bud, and shall yield fruit, and it shall be into a great cedar: and all birds, and every fowl shall dwell under the shadow of the boughs thereof, and shall there make their nest.

24 And all the trees of the country shall know, that I the Lord have humbled the high tree, & exalted the low tree: and have dried the green tree, and have caused the dry tree to spring. I the Lord have spoken, and have done it.

Chapter 18

One shall not bear the sins of another, but every one their own: 21. If the wicked truly repent, he shall be saved: and if the just leave his justice, he shall

be damned.

(a) The people suffering affliction would not confess it to be for their own sins, but cast the fault upon their fathers: which error is here convinced, God declaring by his prophet that not only the fathers, but also the children had sinned, & were therefore justly punished, every one is for his own sins.

(b) The people suffering affliction would not confess it to be for their own sins, but cast the fault upon their fathers: which error is here convinced, God declaring by his prophet that not only the fathers, but also the children had sinned, & were therefore justly punished, every one is for his own sins.

1 **AND** the word of our Lord was made to me, saying:

2 What is that among you, you turn a parable into this proverb in the land of Israel, saying: (a) The fathers did eat a sour grape, and the teeth of the children are set on edge?

3 Live I, saith our Lord God, if this parable shall be unto you any more for a proverb in Israel.

4 Behold all souls are mine (b) as the soul of the father, so also the soul of the son is mine: the soul that shall sin, the same shall die.

5 And a man if he shall be just, and hath done judgment and justice,

6 hath not eaten on the mountains, and not lifted up his eyes to the idols of the house of Israel: and hath not violated his neighbors wife, and approached not to a menstruous woman:

7 and made no man sorrowful: hath restored the pledge to the debtor, taken nothing away by violence: hath given his bread to the hungry, and covered the naked with a garment:

8 hath not lent to usury, and not taken more: hath turned away his hand from iniquity, and done true judgment between man and man:

9 hath walked in my precepts, and kept my judgments, to do truth: this man is just, living he shall live, saith our Lord God.

10 And if he hath begotten a son that is a robber shedding blood, & he do one of these things:

11 and that doth not in deed all these things, but eateth on the mountains, and defileth his neighbors wife:

12 that maketh the needy and poor sorrowful, violently committeth robberies, restoreth not the pledge, & lifteth his eyes to idols, doth abomination:

13 that giveth to usury, and taketh more: what, shall he live? he shall not live. Whereas he hath done all these detestable things, dying he shall die, his blood shall be upon him.

14 But and if he hath begotten a son, that Seeing all his fathers sins, which he hath done, is afraid, and shall not do the like to them:

15 hath not eaten upon the mountains, and not lifted up his eyes to the idols of the house of Israel, and hath not violated his neighbors wife:

16 and hath made no man sorrowful, hath not withheld the pledge, and hath not violently committed robbery, hath given his bread to the hungry, and covered the naked with clothing:

17 hath turned away his hand from injury of the poor, hath not taken Usury and overplus, hath done my judgments, hath walked in my precepts: this man shall not die in the iniquity of his father, but living he shall live.

18 His father because he did calumniate, and did violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

19 And you say: Why hath not the son born the iniquity of his father? Verily because the son hath wrought judgment and justice, he hath kept all my

precepts, and done them, living he shall live.

20 The soul that shall sin, the same shall dye: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the impiety of he impious shall be upon him.

(c) Another general rule is here given that as men alter their manners from evil to good or from good to evil, so they shall be judged & finally rewarded or punished, according to the state wherein they end this life.

21 But (c) if the impious shall do penance from al his sins, which he hath wrought, and shall keep all my precepts, and do judgment, and justice: living he shall live, and shall not die.

22 all his iniquities, which he hath wrought, I will not remember them: in his justice which he hath wrought, he shall live.

23 Why, is the death of a sinner my will, saith our Lord God, and not that he convert from his ways, and live?

24 But if the just man shall turn away himself from his justice, and do iniquity according to all the abominations, which the impious useth to work, shall he live? all his justices, which he had done, shall not be remembered: in the prevarication, which he hath prevaricated, and in his sin, which he hath sinned, in them he shall die.

25 And you have said: The way of our Lord is not right. Hear ye therefore o house of Israel: What, is not my way right, and are not rather your ways perverse?

26 For when the just shall turn away himself from his justice, & doth iniquity, he shall die in them: in the injustice, that he hath wrought he shall die.

(d) As a soul in mortal sin is spiritually dead: so truly repenting it returneth to spiritual life.

27 And when the impious shall turn away himself from his impiety, which he hath wrought, & shall do judgment, and justice: (d) he shall * vivificate his soul.

* make his soul to live.
v. 32.

28 For considering, & turning away himself from all his iniquities, which he hath wrought, living he shall live, and not die.

29 And the children of Israel say: The way of our Lord is not right. What, are not my ways right, o house of Israel, and not rather your ways perverse?

(e) Not only repentance, which is aversion from sin, and conversion to God, but also doing penance that is, satisfaction for sins past is necessary to salvation.

30 Therefore will I judge every man according to his ways o house of Israel, saith our Lord God. Convert, (f) and do penance from all your iniquities: and iniquity shall not be a ruin to you.

31 Cast away from you all your prevarications, wherein you have prevaricated, and make to yourselves a new heart, and a new spirit: and why will you die o house of Israel?

32 Because I will not the death of him that dieth, saith our Lord God, return ye, and live.

ANNOTATIONS

Chapter 18

23. *Is the death of a sinner my will?*) In many places of holy Scripture it is clear, that Gods will is most assuredly fulfilled in all things, whatsoever he would: and none can resist his will. &c. Nevertheless here, and in other places it is also expressly affirmed, that God would have all sinners to repent, and none to die in their sins; which seemeth to repugn with the former doctrine. For solution of which difficulty, St. Damascene, *li 2. c. 29. de Orthodoxa fide.* and other Doctors distinguish Gods will, which is either

Psal. 113 v. 11. Rom 9. v. 19. Ezech 33. v. 11. 1. Tim. v. 4.

Though God conditionally would have all men to be saved:

yet many are
justly damned.

A just Judge
would condemn
no man yet
condemne
murderers,
thieves, &c.

Jerusalem brought
forth cruel Kings, as
Joachaz, Joakim
Jechonias, and
Sedecias. *4. Reg. 23.*
& *24.* of the which
two reigned but
three months each
one, & the others
but each of them
eleven years.

Rovers of Chaldea,
of Syria, of Moab, &
of Ammon. *4. Reg.*
24. v. 2.

The kingdom of all
the Israelites was
planted and
prospered under
David and Salomon,
but decayed under
other Kings: and
first ten tribes,
afterwards the other
two were carried
into captivity.

called Antecedent, and conditional; and so God would have all men to be saved, as appeareth by creating all to that end, by his frequent admonitions, precepts, threats, temporal punishments, and rewards; and especially by our Saviours death, and redemption of all mankind, Whereby he merited most sufficient means, and offereth his sufficient grace to every one, that they may be saved if they will. Otherwise Gods will is called Consequent and absolute; and so for justice sake his Divine will, is that impenitent sinners shall be damned, and eternally punished for their sins. As a just Judge conditionally, and antecedently would have all men to observe good laws, and to live so long as they can by nature; but absolutely & consequently finding some to be murderers, or otherwise pernicious to the commonwealth, he punisheth them with death.

2. Pet v. 9.

St. Tho.
p.1. q 19.
a. 6.

Chapter 19

The Israelites calamity is described by two parables, of lions, 10. and of a vine planted and plucked up.

- 1 **AND** thou take up lamentation upon the princes of Israel,
- 2 and thou shalt say: Why lay Jeruthy mother a lioness among the lions, in the midst of young lions brought up her whelps?
- 3 And she brought out one of her young lions, he became a lion: and he learned to catch preys, and to eat man.
- 4 And the Gentiles heard of him, and not without their wounds they took him: and they brought him in chains into the Land of Ægypt.
- 5 Who when she saw that she was weakened, and her expectation was lost, she took one of her young lions, she made him a lion.
- 6 Who went among the lions, and became a lion: and he learned to take prey, and to devour men.
- 7 He learned to make widows, and to bring their cities into a desert: and the land was made desolate, and the fullness thereof by the voice of his roaring.
- 8 And Rovethe Gentiles came together against him on every side out of the provinces, & they spread their net upon him, in their wounds he was taken.
- 9 And they put him into a cave, in chains they brought him to the king of Babylon: and they cast him into prison, that his voice might no more be heard upon the mountains of Israel.
- 10 The Thy mother as it were a vine in thy blood is planted upon the water: her fruit and her branches have grown out of many waters.
- 11 And there were made to her strong rods for the scepters of them that rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.
- 12 And she was plucked up in wrath, and cast on the ground: and the burning wind hath dried up her fruit: the rods of her strength are withered, and dried up: fire hath eaten her.
- 13 And now she is transplanted into the desert, in a land not passable, and dry.
- 14 And there came forth fire from the rod of her boughs, which hath eaten her fruit: and there was not in her a strong rod, the scepter of rulers. Lamentation it

is, and it shall be into lamentation.

Chapter 20

God will not answer the elders of Israel asking by the prophet, 4. but by him setteth his benefits before their eyes, and their own heinous sins, 30. threatening yet greater punishments: 40. but still mixed with mercy.

(a) Ezechiele began to prophecy in the fifth year after the transmigration of Jechonias *ch. 1. v. 2.* after which he was silent 390. days, and 40. days (*ch. 4. v. 8.*) which make 430. that is, a year two months and five days. In the sixth year the sixth month he prophesied again *ch. 8. v. 1.* And now in the seventh year fifth month tenth day the elders coming to demand prophecy it was revealed to him not to answer.

(b) According to their deserts all should have been destroyed, but God for his names sake saved his people as he had promised.

(c) *As v. 9. & 22* God still conserved a succession.

1 **AND** it came to pass in (a) the seventh year, in the fifth, the tenth of the month: there came men of the ancients of Israel to ask our Lord, & they sat before me.

2 And the word of our Lord was made to me, saying:

3 Son of man, speak to the ancients of Israel, & thou shalt say to them: Thus saith our Lord God: Why, are you come to ask me? Live I, that I will not answer you, saith our Lord God.

4 Doest thou judge them, doest thou judge o son of man? show to them the abominations of their fathers.

5 And thou shalt say to them: Thus saith our Lord God: In the day that I chose Israel, & lifted up my hand for the stock of the house of Jacob: and appeared to them in the Land of Ægypt, and lifted up my hand for them, saying; I the Lord your God:

6 in that day I lifted up my hand for them, that I might bring them out of the Land of Ægypt, into a Land which I had provided for them, flowing with milk and honey, which is excellent among all lands.

7 And I said to them, Let every man cast away the scandals of his eyes, and in the idols of Ægypt be ye not polluted: I the Lord your God.

8 And they provoked me, and would not hear me: every one did not cast away the abominations of his eyes, neither did they leave the idols of Ægypt: and I said I would power out mine indignation upon them, and fill my wrath in them, in the midst of the Land of Ægypt.

9 And (b) I did for my name sake, that it might not be violated before the Gentiles, in the midst of whom they were, and among whom I appeared to them, to bring them out of the Land of Ægypt.

10 I cast them out therefore of the Land of Ægypt, and brought them forth into the desert.

11 And I gave them my precepts, and I showed to them my judgments, which a man doing, shall live in them.

12 Moreover also my sabbaths I gave to them, to be a sign between me and them: and that they might know that I am the Lord sanctifying them.

13 And the houses of Israel provoked me in the desert; they walked not in my precepts, and my judgments they rejected, which a man doing shall live in them: and my sabbaths they violated exceedingly. I said therefore I would power out my fury upon them in the desert, and would consume them.

14 And (c) I did for my name sake, lest it should be violated before the Gentiles, from which I cast them out, in their sight.

(14) *Num.*
26. Psa.
105.

15 I therefore lifted up my hand upon them in the desert, not to bring them into the Land, which I gave them flowing with milk and honey, the chief of all lands.

16 Because they rejected my judgments, and walked not in my precepts, and violated my sabbaths: for their heart went after idols.

17 And mine eye was merciful on them, that I killed them not: neither did I consume them in the desert.

18 But I said to their children in the wilderness: In the precepts of your fathers walk not, neither keep ye their judgments, nor be polluted in their idols:

19 I the Lord your God: walk ye in my precepts, and keep my judgments, and do them.

20 And sanctify ye my sabbaths, that they may be a sign between me and you: and ye may know that I am the Lord your God.

21 And the children exasperated me, in my precepts they walked not: and my judgments they kept not, to do them: which when a man shall do, he shall live in them: and they violated my sabbaths: and I threatened to power out my fury upon them, and to fill my wrath in them in the desert.

(d) God lifteth up his hand either to deliver, as v 5. 6. 15. or to threaten and punish as here.

22 But I turned away my hand, & did for my names sake, that it might not be violated before the Gentiles, out of which I did cast them forth in their eyes.

23 (d) Again I lifted up my hand upon them in the wilderness, that I might disperse them into nations, and scatter them into lands:

(e) God lifteth up his hand either to deliver, as v 5. 6. 15. or to threaten and punish as here.

24 for that they had not done my judgments, and had rejected my precepts, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

25 Therefore I also gave them precepts (e) not good, and judgments, in which they shall not live.

26 And I polluted them in their gifts, when they offered all that opened the matrice, for their offences: and they shall know that I am the Lord.

27 Wherefore speak to the house of Israel, o son of man: and thou shalt say to them: Thus saith our Lord God: Yet also in this did your fathers blaspheme me, when contemning they had despised me:

(f) By long custom of sacrificing to idols upon the Excelleses (that is, on high places, or little hills) the people also called the Altar of God an *Excelse* whereupon the prophet argueth against the that even by the false name used by evil custom, they are convinced to have been great idolaters. As those who have been

28 and I had brought them into the Land, upon which I lifted up my hand to give it them: they saw every high hill, and every woody tree, and there they immolated their victims: and there they gave the irritation of their oblation, and there they put the odor of their sweetness, and offered their libations.

29 And I said to them: What is (f) the excelse, unto which you go? & the name thereof was called Excelse even to this day.

30 Therefore say to the house of Israel: Thus saith our Lord God: Surely in the way of your fathers you are polluted, and after their scandals you do fornicate.

31 And in the oblation of your gifts, when you make your children pass through the fire, you are polluted in all your idols unto this day: and shall I answer you o house of Israel? Live I, saith our Lord God, that I will not answer you

32 Neither shall the cogitation of your mind come to pass, saying: We will be

heretics, do commonly use terms & phrases belonging to heresy. As Communion for Mass, Table for Altar, Service for Sacrifice.

as the Gentiles, and as the kindreds of the earth, that we may worship wood, and stones.

33 Live I, saith our Lord God, that in a strong hand, & in a stretched out arm, and in fury poured forth will I reign over you.

34 And I will bring you out of the peoples, and I will gather you out of the lands, in which you are dispersed, in a strong hand, and in a stretched out arm and in fury poured forth will I reign over you.

35 And I will bring you into the desert of peoples, and will be judged there with you face to face.

36 As I contended in judgment against your fathers in the desert of the Land of Ægypt: so will I judge you, saith our Lord God.

37 And I will subdue you to my scepter, & will bring you into the bands of covenant.

38 And I will choose out of you the transgressors, and impious, and will bring them out of the land of their sojourning, and into the land of Israel they shall not enter: and you shall know that I am the Lord.

39 And you o house of Israel, Thus saith our Lord God: (g) Walk you every one after your idols, and serve them. But and if in this also you hear me not, and shall pollute my holy name any more in your gifts, and in your idols:

40 in my holy mount, in the high mount of Israel, saith our Lord God, there shall all the house of Israel serve me; all I say in the land, wherein they shall please me, and there will I require your first fruits, and the beginning of your tithes in all your sanctifications.

41 I will receive you for an odor of sweetness, when I shall have brought you out of the peoples, and shall have gathered you out of the lands, into which you are dispersed, and I will be sanctified in you in the eyes of the nations. (h)

42 And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the Land, for which I lifted up my hand to give it to your fathers.

43 And there you shall remember your ways, and all your wicked deeds, in which you were polluted: and you shall mislike yourselves in your own sight, in all your malices, which you have done.

44 And you shall know that I am the Lord, when I shall have done you good for my name sake, and not according to your evil ways, nor according to your most wicked deeds o house of Israel, saith our Lord God.

45 And the word of our Lord was made to me, saying:

46 Son of man, set thy face against the way (i) of the south, and drop toward the southern wind, and prophecy to the forest of the southern field.

47 And thou shalt say to the southern forest: Hear the word of our Lord: Thus saith our Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the South even to the North.

48 And all flesh shall see, that I the Lord kindled it, neither shall it be

(g) God will rather have idolaters to leave him wholly then *to halt between two*, 3. *Reg. 18. neither hot nor cold, but lukewarm Apoc. 3.*

(h) For such do especially pollute Gods name. *Rom. 2. v. 24.*

(i) By southern forest is meant Jerusalem, full of all sorts of people good and bad.

(k) Much of his prophecy was so hard, that all seemed to be parables.

quenched.

49 And I said: A a a, o Lord God: they say of me: (k) Doth not this man speak by parables?

Chapter 21

Destruction of Jerusalem by sword is further described: 10. with translation of the kingdom. 28. The ruin also of the Ammonites is foreshowed. 30. And finally Babylon, the destroyer of others, shall be destroyed.

1 **AND** the word of our Lord was made to me, saying:

(a) Cease not to instill and inculcate the punishment of the people.

2 Son of man set thy face to Jerusalem, and (a) drop to the sanctuaries, and prophecy against the ground of Israel:

(b) Temporal afflictions fall also upon the just; not for punishment, but for their merit, and that they may escape the miseries of captivity, whereas the wicked are punished both temporally and eternally. St. Jerome. in ch. 20. v. 47.

3 And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I will draw forth my sword out of his scabbard, and will kill in thee (b) the just, and the impious.

4 And for that I have killed in thee the just, and the impious, therefore shall my sword go forth out of his scabbard to all flesh, from the South even to the North.

5 That all flesh may know that I the Lord have drawn my sword out of his scabbard not to be revoked.

6 And thou son of man, mourn in contrition of the loins, and in bitterness mourn before them.

7 And when they shall say to thee: Why mournest thou? thou shalt say: For the bruit: because it cometh, and every heart shall melt, & all hands shall be dissolved, and every spirit shall be weakened, and waters shall run by all knees: behold it cometh, and it shall be done, saith our Lord God.

8 And the word of our Lord was made to me, saying:

9 Son of man prophecy, and thou shalt say: Thus saith our Lord God: Speak: The sword, the sword is sharpened, and furbished.

(c) The whole people of Israel was the peculiar adopted son of God, called also his first begotten. Exo. 4. v. 22.

10 To kill victims, it is sharpened; to glitter, it is furbished: thou that movest the scepter (c) of my son, hast cut down every tree.

11 And I gave it to be made smooth, that it may be held with the hand: this is a sharpened sword, and this is furbished, that it may be in the hand of the slayer.

12 cry, and howl o son of man, because this same is made in my people, in all the captains of Israel, that fled: they are delivered to the sword with my people, therefore strike upon the thigh,

13 because it is proved: and that, when it shall overthrow the scepter, it shall not be, saith our Lord God.

14 Thou therefore o son of man prophecy, & strike hand against hand, and let the sword be doubled, & let the sword of the slain be tripled: this is the sword of great slaughter, that maketh them to be astonished,

15 and to pine in heart, & multiplieth ruins. In all their gates have I given the trouble of the sword sharp and furbished to glitter, addressed to slaughter.

16 Be thou sharpened, go to the right hand, or to the left, whithersoever the appetite of thy face is.

17 Yea and I will clap hand to hand, and will fill mine indignation: I the Lord have spoken.

(d) The Babylonians consulting the idols whether they should invade the Ammonites or the Jews, were directed to assault Jerusalem.

18 And the word of our Lord was made to me, saying:

19 And thou son of man, (d) put thee two ways, that the sword of the king of Babylon may come: both shall come forth out of one land: and he shall take conjecture with the hand, in the head of the way of the city shall he choose it.

20 Thou shalt make way that the sword may come to Rabbath of the children of Ammon, and to Juda into Jerusalem most fenced.

21 For the king of Babylon stood in the high way, in the head of two ways, seeking Divination, shuffling arrows: he asked the idols, & took counsel of entrails.

22 On his right hand was made Divination upon Jerusalem, to set engines, to open the mouth in slaughter, to elevate the voice in howling, to set engines against the gates, to cast up a rampier, to build munitions.

23 And he shall be as it were consulting the oracle in vain in their eyes, & imitating the rest of sabbaths: but he shall remember the iniquity to take it.

24 Therefore thus saith our Lord God: For that you have remembered your iniquity, and have revealed your prevarications, and your sins have appeared in all your cogitations: for that, I say, that you remembered, you shall be taken by hand.

25 But thou profane, impious prince of Israel, whose day prefixed cometh in the time of iniquity:

26 Thus saith our Lord God: Take away the miter, take of the crown: is not this it, that extolled the humble, and humbled the high?

(e) The Ammonites reproaching the Jews when they were afflicted by the Babylonians, were for the same destroyed also by the Babylonians.

27 Iniquity, iniquity, iniquity will I put it, and this was not done, till he came to whom judgment belongeth, and I will deliver it to him.

28 And thou son of man prophecy, and say: Thus saith our Lord God to the children of Ammon, and (e) to their reproach, and thou shalt say: Sword, sword draw out thyself to kill, furbish thy self to slay, and to glitter.

29 When vain things were seen for thee, and lies were Divined: that thou mightest be given upon the necks of the wounded impious, whose day prefixed cometh in the time of iniquity.

(f) At last the like sword, and ruin fell upon Babylon.

30 (f) Return to thy scabbard in the place, wherein thou wast created, in the land of thy Nativity I will judge thee,

31 and will power out upon thee mine indignation: in the fire of my fury will I blow upon thee, and will give thee into the hands of men unwise, & framing destruction.

32 Thou shalt be food for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: because I the Lord have spoken.

Chapter 22

For diverse enormous sins, 14. Jerusalem, and all Israel shall be plagued: 25. namely false prophets, priests, ravening princes, and wicked people.

1 **AND** the word of our Lord was made to me, saying:

(a) Why dost thou cease from admonishing, and blaming the people for their blood sins?

2 And thou son of man (a) doest thou not judge, doest thou not judge the city of blood?

3 And thou shalt show her all her abominations, and shalt say: Thus saith our Lord God: The city shedding blood in the midst of it, that her time may come: and that hath made idols against herself, that she might be polluted.

4 In thy blood, which is shed by thee, thou hast offended: and in thine idols, which thou hast made, thou art polluted: and thou hast made thy days to approach, and hast brought the time of thy years: therefore have I given thee a reproach to the Gentiles, and a mockery to all lands.

5 Those that are near, and that are far from thee, shall triumph over thee: thou filthy one, noble, great in destruction.

6 Behold the princes of Israel, every one in his arm, have been in thee, to shed blood.

7 Father and mother they have abused with contumelies in thee, the stranger they have calumniated in the midst of thee, the pupil and widow they have made sorrowful in thee.

8 My sanctuaries you have despised, and my sabbaths you have polluted.

9 Detracting men have been in thee to shed blood, and upon the mountains they have eaten in thee, they have wrought wickedness in the midst of thee.

10 The fathers shame they have discovered in thee, the uncleanness of the menstruous woman they have humbled in thee.

11 And every one hath wrought abomination upon his neighbors wife, and the father in law hath polluted his daughter in law wickedly, the brother hath oppressed his sister the daughter of his father in thee.

12 They have taken gifts in thee to shed blood: thou hast taken Usury and overplus, and didst calumniate thy neighbors covetously: and thou hast forgotten me, saith our Lord God.

(b) God of his part desiring the salvation of all men, signifieth here his sorrow for the peoples sins not that God is subject to any such passion, but to insinuate the enormity of sin. as *Gen. 6. v. 6.*

13 Behold, I (b) have wrong my hands upon thy covetousness, which thou hast done, and upon the blood that hath been shed in the midst of thee.

14 Why, shall thy heart abide, or shall thy hands prevail in the days, which I shall make to thee? I the Lord have spoken, and will do it.

15 And I will disperse thee into nations, & will scatter thee into lands, and will make thy uncleanness to fail from thee.

16 And I will possess thee in the sight of the Gentiles: and thou shalt know that I am the Lord.

17 And the word of our Lord was made to me, saying:

18 Son of man, the house of Israel is turned into dross to me: all these are become brass, and tin, and iron, and lead, & dross of silver, in the midst of the furnace.

19 Therefore thus saith our Lord God: Because you are all turned into dross,

therefore behold I will gather you together in the midst of Jerusalem,
 20 with the Gathering of silver, and brass, and tin, & iron, and lead in the midst
 of a furnace: that I may kindle a fire in it to melt it: so will I gather you
 together in my fury, and in my wrath, and will rest: and I will melt you.
 21 And I will gather you together, and will set you on fire, in the fire of my
 fury, and you shall be melted in the midst thereof.
 22 As silver is melted in the midst of the furnace, so shall you be in the midst
 thereof: and you shall know that I am the Lord, when I have poured out mine
 indignation upon you.
 23 And the word of our Lord was made to me, saying:
 24 Son of man, say to it: Thou art an unclean land, and not rained upon in the
 day of fury.
 25 A conspiracy of prophets in the midst thereof: as a lion roaring, and
 ravening the prey, have they devoured souls, they have taken the riches and the
 price, her widows they have multiplied in the midst thereof.
 26 Her priests have contemned my law, and have polluted my sanctuaries:
 between a holy thing and profane they have put no difference: and between the
 polluted and the clean they understood not: and from my sabbaths they have
 turned away their eyes, and I was defiled in the midst of them.
 27 Her princes in the midst of her, as wolves ravening the prey to shed blood,
 and to destroy souls, and to pursue gains covetously.
 28 And her Prophets daubed them without tempering, Seeing vain things, and
 divining lies to them, saying: Thus saith our Lord God: whereas our Lord hath
 not spoken.
 29 The people of the land they oppressed by calumny, and took away violently:
 the needy and poor they afflicted, and the stranger they oppressed by calumny
 without judgment.
 30 And I sought of them a man that might interpose an hedge, and (c) stand
 opposite against me for the land, that I might not destroy it: and I found not.
 31 And I poured out mine indignation upon them, in the fire of my wrath I
 consumed them: I have rendered their way upon their head, saith our Lord
 God.

(c) A marvelous
 force of just mens
 prayers, by which
 God suffereth
 himself to be
 overcome. And it is
 most grateful to God
 when some do so
 oppose themselves
 to entreat mercy for
 sinners, that they
 may repent. St. Jero.
*Epist. 12. ad
 Gaudentium.*

Chapter 23

*By a parable of two harlots, Oolla and Ooliba, 5. the Idolatry of the two
 kingdoms of Israel, 11. and of Juda is described: 22. with threats (31. as Israel
 is partly afflicted already) 36. of more affliction to them both.*

1 **AND** the word of our Lord was made to me, saying:
 2 Son of man, there were (a) two women daughters of one mother.
 3 And they fornicated in Ægypt, (b) in their youth they fornicated: there were
 their breasts pressed, & the paps of their virginity were broken.
 4 And their names (c) Oolla the elder and Ooliba her younger sister: and I had
 them, and they bare sons, and daughters. Moreover their names, Samaria

(a) He speaketh here
 as of two peoples by
 anticipation, for
 when the Israelites
 were in Ægypt, they
 were but one people,

& then also they committed Idolatry.

(b) Though they were but beginning to increase.

(c) God called the ten tribes *Oolla*, which signifieth *their own habitation*, because they made gods to themselves, in Bethel and Dan; and the two tribes he called *Ooliba*, signifying *my habitation*, because the temple there was Gods habitation.

(d) In all this & the like discourses the prophet speaketh not of carnal fornication, but of spiritual which is Idolatry, by the most frequent figure *Metaphor*.

Oolla, and Jerusalem Ooliba.

5 Oolla therefore fornicated over me, & was mad upon her lovers, upon the Assyrians approaching,

6 clothed with hyacinth, the princes, and the magistrates all the young men of concupiscences; all the horsemen, the riders of horses.

7 And she gave her fornications upon them all the chosen children of the Assyrians: and in all, on whom she was mad, in their uncleanness she was polluted.

8 Moreover also her fornications, which she had made in Ægypt she left not: for they also slept with her in her youth, & they brake the breasts of her virginity, and poured out their fornication upon her.

9 Therefore have I delivered her into the hands of her lovers, into the hands of the children of Assur, upon whose lust she was mad.

10 They discovered her ignominy, took her sons and daughters, & her they killed with the sword: and they were made notorious women, and they did judgments in her.

11 Which when her sister Ooliba had seen, she was mad with lust more then she: & she gave impudently her fornication above the fornication of her sister

12 to the children of the Assyrians, to the princes, and magistrates coming to her clothed with party clothing, to the horsmen that were carried on horses, and to young men all of goodly beauty.

13 And I saw that she was polluted, both one way.

14 And she increased her fornications: and when she had seen men painted in a wall, the images of the Chaldees expressed in colors,

15 and girded with girdles about their reins, and died turbans on their heads, the form of all the dukes, the similitude of the children of Babylon, and of the land of the Chaldees, wherein they were born,

16 she was mad upon them with the concupiscence of her eyes, and she sent messengers to them into Chaldee.

17 And when the children of Babylon were come to her unto the bed of paps, they polluted her with (d) their fornications, and she was polluted of them, & her soul was filled of them.

18 She revealed also her fornications, and discovered her ignominy: and my soul departed from her, as my soul departed from her sister.

19 For she hath multiplied her fornications, remembering the days of her youth, in which she fornicated in the land of Ægypt.

20 And she was mad for lust upon the lying with them, whose flesh is as the flesh of asses: and as the flux of horses, their flux.

21 And thou hast visited the wickedness of thy youth when thy breasts were pressed in Ægypt, & the paps of thy virginity broken.

22 Therefore Ooliba, thus saith our Lord God: Behold I will raise up all thy lovers against thee, of whom thy soul is filled: and I will gather them together against thee round about,

23 the children of Babylon, and all the Chaldees, the nobles, and the tyrants, and princes, all the children of the Assyrians, the young men of goodly beauty, all the captains, and magistrates, the princes of princes, and the renowned riders of horses.

24 And they shall come upon thee well appointed with chariot, and wheel, a multitude of peoples: with brigantine, and buckler, and helmet they shall be armed against thee, on every side: and I will give judgment before them, & they shall judge thee by their judgments.

(e) In that the Chaldees were the ministers of Gods wrath they are called his *zeal*, as Assur is called the rod of his fury. *Isa. 10. v. 5.*

(f) By *the nose* St. Jerome understandeth the king by *the ears* the Priests and Judges, who were not slain but cut of from the people, and carried into captivity. *4. Reg. 25. Jere. 52.*

25 And I will put my (e) zeal in thee, which they exercise with thee in fury: (f) thy nose, and thine ears they shall cut of: and the things that remain shall fall by the sword: they shall take thy sons, and thy daughters, and thy very last thing shall be devoured with fire.

26 And they shall strip thee of thy garments, and shall take away the vessels of thy Glory.

27 And I will make thy wickedness to cease out of thee, and thy fornication out of the Land of Ægypt: neither shalt thou lift up thine eyes to them, and Ægypt thou shalt remember no more.

28 Because thus saith our Lord God: Behold I will deliver thee into the hands of them, whom thou hatest, into their hands, of whom thy soul is filled.

29 And they shall deal with thee in hatred, and they shall take away all thy labors, and shall let thee go naked, and full of ignominy, and the ignominy of thy fornications shall be revealed, thy wicked deed, and thy fornications.

30 They have done these things to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols.

31 Thou hast walked in the way of thy sister, and I will give her cup in thy hand.

32 Thus saith our Lord God: The cup of thy sister thou shalt drink deep, and wide: thou shalt be into derision and into scorn, which is most capable.

33 With drunkenness, and sorrow thou shalt be replenished: with the cup of pensiveness, and sadness, with the cup of thy sister Samaria.

34 And thou shalt drink it, and shalt drink it up even to the dregs, and the fragments thereof thou shalt devour, thou shalt rent thy breasts: because I have spoken, saith our Lord God.

(g) This demand is an admonition to judge and condemn their wickedness, without intermission, as. *ch. 20. v. 4.*

(h) Circumstances of places, and

(i) times do aggravate sins very much: which are therefore more severely punished.

35 Therefore thus saith our Lord God: Because thou hast forgotten me, and hast cast me of behind thy body, thou also bear thy wickedness, and thy fornications.

36 And our Lord spake to me, saying: Son of man, (g) doest thou judge Oolla, and Ooliba, and showest thou them their wicked deeds?

37 because they have committed adultery, and blood is in their hands, and with their idols they have fornicated: moreover also their children, whom they begat for me, they have offered unto them to be devoured.

38 Yea and they have done this to me. They polluted (h) my Sanctuary in that day, and profaned my (i) sabbaths.

39 And when they immolated their children to their idols, and went into my

Sanctuary in that day to pollute it: these things also they did in the midst of my house.

40 They sent to men coming from far, to whom they had sent a messenger: therefore Lo they came: to whom thou didst wash thyself, and didst anoint thine eyes about with * stibic stone, and wast adorned with womens ornaments.

**Antimonium*

41 Thou sat in a very fair bed, and a table was decked before thee: mine incense, and mine ointment thou didst set upon it.

42 And the voice of a multitude rejoicing was on it: and on the men, that were brought of the multitude of men, and came from the desert, they did put bracelets on their hands, and beautiful crowns on their heads.

43 And I said to her, that was worn in adulteries: Now will this woman also fornicate in her fornication.

44 And they went to her as to an harlot woman: so went they unto Oolla, and Ooliba wicked women.

45 They therefore are just men: these shall judge them with the judgment of adulteresses, and with the judgment of blood shedders: because they are adulteresses, and blood is in their hands.

46 For thus saith our Lord God: Bring a multitude to them, and deliver them into tumult, and into spoil:

47 and let them be stoned with the stones of peoples, and let them be thrust through with their swords: they shall kill their sons, and daughters, and their houses they shall burn with fire.

48 And I will take away the wickedness out of the land, & all women shall learn, not to do according to the wickedness of them.

49 And they shall give your wickedness upon you, and the sins of your idols you shall carry: and you shall know that I am the Lord God.

Chapter 24

Jerusalem many ways chastised of God, and not amended, 11. shall at last be melted like a brass pot: 15. and shall not dare to mourn for the death of her dearest.

(a) Jeremie in Babylon saw what was done the same time in Jerusalem, and therefore is bid,

(b) to write the day, v. 2. that thereby the certainty of his prophecy may appear. For the very same day Nabuchodonosor laid siege to Jerusalem. *4 Reg. 25. v. 1.*

1 **AND** the word of our Lord was made to me, in (a) the ninth year, in the tenth month, the tenth day of the month, saying:

2 Son of man, (b) write thee the name of this day, wherein the king of Babylon is confirmed against Jerusalem to day.

3 And thou shalt speak by a proverb to the exasperating house a parable, and shalt say to them: Thus saith our Lord God: Set thou a pot, set it, I say, and put water into it.

4 Heap together the pieces thereof into it, every good part, the thigh and the shoulder, the chosen things and full of bones.

5 Take the fattest beast, and lay together piles of bones also under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst thereof.

6 Therefore thus saith our Lord God: Woe to the city of blood, to the pot, whose rustiness is in it, and the rustiness thereof is not gone out of it: by her parts, and by her parts cast her out, there hath no Lot fallen upon her.

7 For her blood is in the midst of her, she hath shed it upon the most clear rock: she shed it not upon the ground, that it might be covered with dust.

8 That I might bring mine indignation in upon her, and might revenge with vengeance: I gave her blood upon the most clear rock, that it might not be covered.

9 Therefore thus saith our Lord God: Woe to the city of blood, whose bonfire I will make great.

10 Heap together the bones, which I will burn with fire: the flesh shall be consumed, and all the composition shall be sod, and the bones shall dry away.

11 Set it also upon hot burning coals empty, that the brass thereof may wax hot, and be melted: and let the filth of it be melted in the midst thereof, & let the rust thereof be consumed.

(c) When sinners are not amended by fire of tribulation; God after that they are parted from this world, punisheth them Everlastingly.

12 There hath been sweating with much labor, and the exceeding rust thereof is not gone out, (c) no not by fire.

13 Thine uncleanness is execrable: because I would cleanse thee, and thou art not cleansed from thy filthiness: yea neither shalt thou be cleansed, before I make Mine indignation to cease in thee.

14 I the Lord have spoken: It shall come, and I will do it: I will not pass, nor spare, nor be pacified: according to thy ways, and according to thine inventions will I judge thee, saith our Lord.

15 And the word of our Lord was made to me, saying:

16 Son of man, behold I take from thee the thing that thine eyes desire in a plague: and thou shalt not lament, nor weep: neither shall thy tears run.

(d) The sudden death of near friends causeth more sorrow, then if it were feared before: yet the prophet was commanded not to show sorrow for the sudden death of his wife, to signify that the great calamity of every one would take away the particular grief for the loss of private friends.

17 Sigh holding thy peace, thou shalt not make the mourning of the dead: let thy crown be tied round about thee, and thy shoes shall be on thy feet, neither shalt thou cover thy face with a cloth, neither shalt thou eat the meats of mourners.

18 I spake therefore to the people in the morning, and (d) my wife died at Even: and I did in the morning as he had commanded me.

19 And the people said to me: Why doest thou not tell us what these things signify, that thou doest?

20 And I said to them: The word of our Lord was made to me, saying:

21 Speak to the house of Israel: Thus saith our Lord God: Behold I will pollute my sanctuary, the pride of your empire, and the thing that your eyes desire, and upon which your soul quaketh for fear: your sons, and your daughters, which you have left, shall fall by the sword.

22 And you shall do as I have done: your faces with a clothe you shall not cover, and the meats of mourners you shall not eat.

23 You shall have crowns on your heads, & shoes on your feet: you shall not lament nor weep, but you shall pine away in your iniquities, and every one shall groan toward his brother.

24 And Ezechiel shall be unto you for a portending sign: according to all things, that he hath done, shall you do when this shall come: and you shall know that I am the Lord God.

25 And thou son of man, behold in the day, wherein I will take away from them their strength, and the joy of dignity, and the desire of their eyes, whereupon their souls rest, their sons and daughters.

26 In that day when one fleeing shall come to thee, to tell thee:

27 in that day, I say, shall thy mouth be opened with him that fleeth, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a portending sign, and you shall know that I am the Lord.

Chapter 25

The 3. part. The destruction of

diverse other nations, besides the Jews.

(a) Amongst other heathen nations, especially the Ammonites rejoiced at the miseries of the Jews, and were therefore plagued.

(b) The Chaldees, or rather the Armenians or Agarens (who are more direct eastward, and

(c) I will take away all the strength and force of Moab, which consisteth in his strong cities.

The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philistines (for their malice against the Israelites) shall be overthrown.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man, set thy face against the children of Ammon, and thou shalt prophecy of them.

3 And thou shalt say to the children of Ammon: Hear ye the word of our Lord God: Thus saith our Lord God (a) For that thou hast said: Ha, ha, upon my sanctuary, because it is polluted: and upon the Land of Israel, because it is made desolate: and upon the house of Juda, because they are led into captivity:

4 Therefore will I deliver thee to the children (b) of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set their tents in thee: they shall eat thy fruits: and they shall drink thy milk.

5 And I will give Rabbath to be an habitation of camels, and the children of Ammon to be a lying place for beasts: and you shall know that I am the Lord.

6 Because thus saith our Lord God: For that thou hast clapped with the hand, and stricken with the foot, and hast been glad withal thy affection upon the land of Israel:

7 therefore behold I will stretch forth my hand upon thee, and will deliver thee into the spoil of the Gentiles, and will kill thee out of the peoples, and destroy thee out of the lands, and break thee: and thou shalt know that I am the Lord.

8 Thus saith our Lord God: For that Moab, and Seir have said: Behold as all the Gentiles, so is the house of Juda:

9 therefore behold (c) I will open the shoulder of Moab of his cities, of his cities I say, and of his borders the noble cities of the land Bethiesimoth, and Beelmeon, and Cariathaim,

10 to the children of the East with the children of Ammon, and I will give it for an inheritance: that there may be memory no more of the children of Ammon among the Gentiles.

11 And in Moab I will do Judgments: and they shall know that I am the Lord.

12 Thus saith our Lord God: For that Idumea hath made revenge to revenge herself of the children of Juda, and hath sinned offending, and hath sought

revenge of them;

13 therefore thus saith our Lord God: I will stretch forth my hand upon Idumea, and will take away out of it man, and beast, and will make it desert from the South: and they that are in Dedan, shall fall by the sword.

14 And I will give my revenge upon Idumea by the hand of my people Israel: and they shall do in Edom according to my wrath, and my fury: and they shall know my vengeance, saith our Lord God.

15 Thus saith our Lord God: For that the Palestines have made revenge, and have revenged themselves with all their mind, killing, and accomplishing old enmities:

16 therefore thus saith our Lord God: Behold I will stretch forth my hand upon the Palestines, and will kill the killers, and will destroy the remnant of the sea cost.

17 and I will make in them great revengements arguing in fury: and they shall know that I am the Lord, when I shall have given my vengeance upon them.

Chapter 26

Tyre a most noble maritime city shall be destroyed, by the king of Babylon, because they rejoice at the desolation of Jerusalem. 15. At the sight whereof many shall be astonished.

(a) Years are still counted from the transmigration of Joachin, as *ch. 1. 8 20. 24. v 1. & 29. v. 1. 17.*

1 **AND** it came to pass in (a) the eleventh year, the first of the month, the word of our Lord was made to me, saying:

2 Son of man for that Tyre hath said of Jerusalem: Ah the gates of the peoples are broken, she is turned to me: I shall be filled, she is desert.

3 Therefore thus saith our Lord; God: Behold I upon thee o Tyre, and I will make many nations come up to thee, as the sea riseth up swelling.

4 And they shall dissipate the walls of Tyre, and shall destroy the towers thereof: and I will scrape her dust from her, & will make her as a most clear rock.

(b) Tyre which is a most frequented sea town, shall be made desolate and to no use but to hang nets therein to dry.

5 (b) The drying of nets shall be in the midst of the sea, because I have spoken, saith our Lord God: and she shall be for a spoil to the Gentiles.

6 (c) Her daughters also that be in the field, shall be slain by the sword: and they shall know that I am the Lord.

(c) less cities and towns pertaining to Tyre shall likewise be destroyed.

7 Because thus saith our Lord God: Behold I will bring to Tyre Nabuchodonosor the king of Babylon from the North, the king of Kings with horses, and chariots, and horsemen, and multitude, and a great people.

8 Thy daughters that are in the field, he shall kill with the sword and he shall compass thee with munitions, and shall cast up a mount round about: and he shall lift up the buckler against thee.

9 And he shall dispose ordinances, and engines against thy walls, & shall destroy thy towers with his armor.

10 With the inundation of his horses, the dust of them shall cover thee: at the sound of the horsemen, and wheels, and chariots thy walls shall be moved,

when he shall go in at thy gates, as by the entrance of a city destroyed.

11 With the hoofs of his horses he shall tread down all thy streets: thy people he shall kill with the sword, and thy noble statues shall fall to the ground.

12 They shall waste thy riches, they shall spoil thy merchandise: and they shall destroy thy walls, and shall overthrow thy goodly houses: and thy stones, and thy timber and thy dust they shall put in the midst of the waters.

13 And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

14 And I will make thee as a most clear rock, drying of nets shalt thou be, neither shalt thou be built any more: because I have spoken, saith our Lord God.

15 Thus saith our Lord God to Tyre: Why, shall not the islands be moved at the sound of thy ruin, & the groaning of thy slain, when they shall be killed in the midst of thee?

16 And all the princes of the sea shall go down from their seats: and take of their robes, and cast away their brodered garments, & be clothed with astonishment, sit on the earth, and being astonished marvel at thy sudden fall.

17 And taking upon thee a lamentation, they shall say to thee: How hast thou perished that dwellest in the sea, o noble city, which hast been strong in the sea with thine inhabitants, whom all did fear?

18 Now shall the ships be astonished in the day of thy fear: and the islands in the sea shall be troubled, for that none cometh forth out of thee.

19 Because thus saith our Lord God: When I shall make thee a desolate city as the cities that are not inhabited: and shall bring upon thee the depth, and many waters shall cover thee:

20 and shall pluck thee down with those, that descend into the lake to the Everlasting people, and shall place thee in the (d) lowest ground as old desolations, with them that are brought down into the lake, that thou be not inhabited: moreover when I shall give Glory in the land of the living,

21 I will bring thee to nothing, and thou shalt not be, & being sought for, thou shalt not be found any more forever, saith our Lord God.

(d) As Tyre was exalted in pride, so it was brought to great ruin, yet was it restored, after seventy years according to Isaias prophecy, *ch. 23. v. 15.* And our Saviour retired sometimes into the quarters of Tyre and Sidon. *Mat. 15. v. 21.*

Chapter 27

The prophet lamenteth the ruin of Tyre: 3. describing her former Glories 10. and traffic in all sorts of rich merchandise, with sundry nations. 26. all which shall be overthrown by the Chaldees.

1 **AND** the word of our Lord was made to me, saying:

2 Thou therefore o son of man, take up a lamentation upon Tyre:

3 And thou shalt say to Tyre, which dwelleth in the entrance of the sea, being the traffic of peoples to many islands: Thus saith our Lord God: o Tyre, thou hast said: (a) I am of perfect beauty,

4 and situated in the heart of the sea. Thy borderers, which builded thee have accomplished thy beauty:

(a) This large description of the Tyrians glory showeth their

greater ruin.

5 with the fir trees of Sanir they builded thee, with all the boards of the sea:
they took the cedar from Libanus, to make thee a mast

6 oaks of Basan they have hewed for thine ores: and thy banks they have made
thee of the ivory of India, and little cabins of the islands of Italy.

7 Various silk of Ægypt was woven for thy sail, to be put on the mast:
hyacinth, and purple out of the islands of Elisa, were made thy covering.

8 The inhabitants of Sidon, and the Aradians were thy rowers: thy wise men, o
Tyre, were made thy governors.

9 The ancients of Gebal, and wise men thereof had mariners to the service of
thy diverse stuff: all the ships of the sea, and their mariners have been in the
people of thy traffic.

10 The Persians, and Lydians, and the Lybians were in thine army thy men of
war: the buckler, and helmet they did hang in thee for thine ornament.

11 The children of Arad were with thine army upon thy walls round about: yea
and the Pygmeians, that were in thy towers, hung up their quivers on thy walls
round about: they accomplished thy beauty.

12 They of Carthage thy merchants, for the multitude of all riches, with silver,
iron, tin, and lead did they replenish thy marts.

13 Greece, Thubal, and Mosoch, they were thy merchants: slaves, & vessels of
brass they brought to thy people.

14 From the house of Thogorma they brought horses, & horsemen, and mules
to thy market.

15 The children of Dedan were thy merchants: many islands the traffic of thy
hand, teeth of ivory, and of Heben they exchanged for thy price.

16 The Syrian was thy merchant for the multitude of thy works, the precious
stone, and purple, and branched works, and fine linen, and silk, and (b)
chodchod they did set forth in thy market.

17 Juda and the land of Israel they were thy merchants in the principal corn:
balm, and honey, and oil, and resin they did set forth in thy marts.

18 The Damascene was thy merchant in the multitude of thy works, in the
multitude of diverse riches, in fat wine, in wools of the best color.

19 Dan, and Greece, & Mosel in thy marts have set forth wrought iron: stacte,
and calumus were in thy merchandise.

20 Dedan thy merchants in tapestry for seats.

21 Arabia, and all the princes of Cedar, they were the merchants of thy hand:
with lambs, and rams, and kids thy merchants came to thee.

22 The sellers of Saba, & Reema, they were thy merchants: with principal
spices, and precious stone, and gold, which they did set forth in thy market.

23 Haran, and Chene, and Eden, thy merchants: Saba, Assur, and Chelmad thy
sellers.

24 They were thy merchants in diverse manner, with folded pieces of hyacinth,
and of embroidered clothes, and of precious riches, which were wrapped up,
and bound with cords: cedars also they had in thy merchandise.

(b) St. Jerome in
Isaie. 54 v. 12.
translating this word
a jasper stone, here
leaveth it
untranslated, and so
do also the
Septuagint; neither
do the Hebrew
Doctors describe it
in their
commentaries. The
Chaldee paraphrasis
translateth it in
general precious
stones, or
margarites: some in
particular, think it to
be a carbuncle, some
a ruby, others a
crystal, others an
adamant.

25 The ships of the sea, thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.

26 In many waters have thy rowers brought thee: the southwind hath broken thee in the heart of the sea.

27 Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy governors, which hold thy stuff, and were chief over thy people: thy men of war also, that were in thee with all thy multitude, that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin.

28 At the sound of the cry of thy governors shall the navies be troubled.

29 And all they that held ore shall go down out of their ships: the mariners, and all the governors of the sea shall stand on the land:

30 and they shall bewail upon thee with a loud voice, and shall cry bitterly: and they shall cast dust upon their heads, and shall be sprinkled with ashes.

31 And they shall shave (c) baldness upon thee, and shall be girded with hairclothes: and they shall weep for thee in bitterness of soul with most bitter weeping.

32 And they shall take up a mournful song upon thee, and shall lament thee: What city is as Tyre, which is become silent in the midst of the sea?

33 Which in the going forth of thy merchandise from the sea didst fill many peoples: in the multitude of thy riches, and of thy peoples hast enriched the Kings of the earth.

34 Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude, that was in the midst of thee, are fallen.

35 all the inhabitants of the islands are astonished upon thee: and all the Kings of the same being stricken with tempest have changed their looks.

36 The merchants of peoples have hissed upon thee: thou art brought to nothing, and thou shalt not be even forever.

Chapter 28

For most insolent pride Tyre shall be utterly destroyed. 20. Sidon likewise overthrown. 24. And the people of Israel at last restored.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man say to the prince of Tyre: Thus saith our Lord God: For that thy heart is elevated, & thou hast said: I am God, and I have sitten in the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast given thy heart as the heart of God.

3 Lo thou (a) art wiser than Daniel: every secret is not hid from thee.

4 In thy Wisdom and thy prudence thou hast made thee strength: and hast gotten gold, and silver in thy treasures.

5 In the multitude of thy Wisdom, & in thy merchandise thou hast multiplied strength to thee: and thy heart is elevated in thy strength.

6 Therefore thus saith our Lord God: For that thy heart is elevated as the heart

(c) With these Gentiles, cutting or shaving of their hair was a sign of sorrow, which the Jews were commanded not to imitate. *Deut. 14.* to show difference from other nations: yet they also did cut their hair in great calamities. *Isa. 22. v. 12.*

(a) Daniel was so famous for wisdom, that thereof came a proverb in Chaldea, to compare wise men with Daniel; and to reproach those that arrogated more wisdom than they had, that they seemed vainly to themselves. *wiser than Daniel.*

of God:

7 therefore behold I will bring upon thee strangers the strongest of the Gentiles: and they shall draw their swords upon the beauty of thy Wisdom, and shall pollute thy comeliness.

8 They shall kill, and pluck thee down: and thou shalt die in the death of the slain in the heart of the sea.

9 Why, shalt thou speak saying: I am God, before them that kill thee: whereas thou art a man, and not God, in the hand of them that slay thee?

10 By the death of the uncircumcised shalt thou die in the hand of strangers: because I have spoken, saith our Lord God.

11 And the word of our Lord was made to me, saying: Son of man lift up a lamentation upon the king of Tyre:

12 and thou shalt say to him: Thus saith our Lord God: Thou the signet of similitude, full of Wisdom, and perfect of beauty,

13 thou wast in the delicacies of the paradise of God: every precious stone thy covering: sardius, topazius, and the jasper, chrysolithus, and onyx, and berillus, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy * pipes were prepared in the day, that thou wast created.

*
*Foramina,
places
taking
breath.*

(b) Tyre had much iniquity long before, but when the king thought himself to be God. v. 2. this iniquity could not be longer tolerated.

14 Thou Cherub stretched out, and protecting, and I set thee in the holy mount of God, in the midst of fiery stones thou hast walked.

15 Perfect in thy ways from the day of thy creation, (b) until iniquity was found in thee.

16 In the multitude of thy merchandise, thine inner parts were filled with iniquity, and thou didst sin: and I cast thee out from the mount of God, and destroyed thee o Cherub protecting, out of the midst of the fiery stones.

17 And thy heart was elevated in thy beauty: thou hast lost thy Wisdom in thy beauty, I have cast thee to the earth: before the face of Kings I have given thee, that they might behold thee.

18 In the multitude of thine iniquities, & in the iniquity of thy merchandise, thou hast polluted thy sanctification: I will therefore bring forth a fire out of the midst of thee, to eat thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

19 all that shall see thee in the Gentiles, shall be astonished upon thee: thou art become a thing of naught, and thou shalt not be forever

(c) As Sidon was near in situation to Tyre, so it was made like in ruin for their like pride.

20 And the word of our Lord was made to me, saying:

21 Son of man, set thy face (c) against Sidon: and thou shalt prophecy of it,

22 and shalt say: Thus saith our Lord God: Behold I to thee Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall do judgments in it, and shall be sanctified in it.

23 And I will send into it pestilence, and blood in the streets thereof: & the slain shall fall in the midst thereof by the sword round about: and they shall know that I am the Lord.

24 And there shall be no more scandal of bitterness to the house of Israel, and thorn causing pain on every side round about them, that are against them: and

(d) all nations will praise God when they see that he justly punisheth his own people, & afterwards restoreth them to their former state.

they shall know that I am the Lord God.

25 Thus saith our Lord God: (d) When I shall have gathered together the house of Israel out of the peoples, in which they are dispersed: I will be sanctified in them before the Gentiles: and they shall dwell in their land, which I gave to my servant Jacob.

26 And they shall dwell therein secure; and they shall build houses, and shall plant vineyards, and shall dwell confidently, when I shall have done judgments in all, that are their enemies round about: & they shall know that I am the Lord their God.

Chapter 29

The king of Ægypt shall be overthrown: 9. and the kingdom wasted forty years: 13. It shall be repaired to a mean state. 17. And shall be given to the king of Babylon, for his service in destroying Tyre.

(a) Prophets do not write their prophecies in order of time as they were revealed; for in former chapters he wrote that which he saw in the eleventh year: *ch. 26. v. 1.* but that which was sooner fulfilled: or because Tyre & Sidon were near in situation to Jerusalem then Ægypt he wrote that prophecy before this.

1 **IN** (a) the tenth year, the tenth month, the eleventh day of the month, the word of our Lord was made to me, saying:

2 Son of man, set thy face against Pharaoh the king of Ægypt: and thou shalt prophecy of him, and of all Ægypt.

3 Speak, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharaoh king of Ægypt, thou great dragon, which liest in the midst of thy rivers, and sayest: The river is mine, and I made it myself.

4 And I will put a bridle in thy jaws: and I will fasten the fishes of thy rivers to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fishes shall stick to thy scales.

5 And I will cast thee forth into the desert, and all the fishes of thy river: thou shalt fall upon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the fowls of the heaven have I given thee to be devoured.

6 And all the inhabitants of Ægypt shall know that I am the Lord: for that thou hast been a staff of reed to the house of Israel.

7 When they took thee with the hand, and thou wast broken, and didst rent all their shoulder: and they leaning upon thee, thou wast broken, and didst dissolve all their reins.

8 Therefore thus saith our Lord God: Behold I will bring upon thee the sword: and will kill out of thee man, and beast.

9 And the Land of Ægypt shall be into a desert, and into a wilderness: and they shall know that I am the Lord: for that thou hast said: The river is mine, and I made it.

10 Therefore behold I to thee, and to thy rivers: and I will give the Land of Ægypt into desolations, destroyed with the sword, from the tower of Syene, even to the borders of Æthiopia.

11 The foot of man shall not pass through it, neither shall the foot of beast go in it: and it shall not be inhabited forty years.

12 And I will make the Land of Ægypt desert in the midst of desert lands, &

the cities thereof in the midst of cities overthrown, and they shall be desolate forty years: and I will disperse the Ægyptians into nations, and will scatter them into the lands.

13 Because thus saith our Lord God: After the end of forty years I will gather Ægypt out of the peoples in which they had been dispersed.

14 And I will bring back the captivity of Ægypt, and will place them in the land of Pastures, in the land of their Nativity, and they shall be there as a low kingdom:

15 among other kingdoms it shall be lowest, and it shall no more be elevated over the nations, and I will diminish them that they rule not over the Gentiles.

16 And they shall no more be to the house of Israel in confidence, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

17 And it came to pass in (b) the seven and twentieth year, in the first, in the first of the month: the word of our Lord was made to me, saying:

18 Son of man, Nabuchodnosor the king of Babylon hath made his army to serve with great service against Tyre: every head made bald, and every shoulder hath the hear plucked of: and (c) there hath been no reward rendered him, nor his army concerning Tyre, for the service that he served me against it.

19 Therefore thus saith our Lord God: Behold I will give Nabuchodonsor the king of Babylon in the Land of Ægypt: and he shall take the multitude thereof, and take the booties thereof for a prey, and rifle the spoils thereof: and it shall be (d) a reward for his army,

20 and for the work, that he served me against it: I have given him the Land of Ægypt, for that they have labored for me, saith our Lord God.

21 In that day there shall a horn spring to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

(b) This vision against Ægypt is in confirmation of the former 17. years before. v. 1.

(c) Of this place St. Jerome proveth that God rewardeth also Infidels for their moral good works temporally, though they can not merit an eternal reward as the just do,

(d) Of this place St. Jerome proveth that God rewardeth also Infidels for their moral good works temporally, though they can not merit an eternal reward as the just do,

Chapter 30

Ægypt shall be so wasted, 5. that Æthiopia, and other neighbors shall tremble; 9. Seeing the cities and country destroyed. 20. all which is confirmed again by another vision.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man prophecy, & say: Thus saith our Lord God: Howl ye, woe, woe to the day:

3 because the day is near, and (a) the day of our Lord approacheth: the day of a cloud, the (b) time of the Gentiles shall be.

4 And the sword shall come into Ægypt: & there shall be fear in Æthiopia, when the wounded shall fall in Ægypt, and the multitude thereof shall be taken away, and the foundations thereof be destroyed.

5 Æthiopia, and Libya, and the Lydians, and all the rest of the common people, and Chub, and the children of the land of covenant, shall fall with them by the

(a) The day of just punishment is called the day of our Lord. As the Apostle calleth the day of general judgment the day of our Lord. 1. Cor. 5. 2. Cor. 1. & 1. Thes. 5.

(b) The time when

the Chaldees, the most potent nation shall conquer, and triumph over Ægypt.

sword.

6 Thus saith our Lord God: And they shall fall that underprop Ægypt, and the pride of the empire thereof shall be destroyed: from the tower of Siena shall they fall in it by the sword, saith our Lord the God of hosts.

7 And they shall be dissipated in the midst of desolate lands, and the cities thereof shall be in the midst of desert cities.

8 And they shall know that I am the Lord: when I shall have given fire in Ægypt, and all the aiders thereof shall be broken.

9 In that day shall messengers go forth from my face in galleys to terrify the confidence of Æthiopia, and there shall be fear among them in the day of Ægypt: because it shall come without doubt.

10 Thus saith our Lord God: I will make the multitude of Ægypt to cease in the hand of Nabuchodonosor the king of Babylon.

11 He and his people with him the strongest of the Gentiles shall be brought to destroy the land: and they shall draw their swords upon Ægypt: and shall fill the land with the slain.

12 And I will make the channels of the rivers dry, and will deliver the land into the hands of the most wicked: and will dissipate the land and the fullness thereof in the hands of aliens, I the Lord have spoken.

13 Thus saith our Lord God: And I will destroy the idols, and I will make the idols to cease out of Memphis: and duke of the land of Ægypt there shall be no more: and I will give terror in the land of Ægypt.

14 And I will destroy the land of Phathures, and will give fire in Taphnis, and will do judgments in Alexandria.

15 And I will power out mine indignation upon Pelusium the strength of Ægypt, and will kill the multitude of Alexandria,

16 And will give fire in Ægypt: as a woman in travail shall Pelusium sorrow, & Alexandria shall be dissipated, and in Memphis daily distresses.

17 The young men of Heliopolis, and of Bubasti shall fall by the sword, and themselves shall be led captive.

18 And in Taphnis the day shall wax black, when I shall have broken there the scepters of Ægypt, and the pride of the might thereof shall fail in it: the cloud shall cover her, & her daughters shall be led into captivity.

19 And I will do judgments in Ægypt: & they shall know that I am the Lord.

20 And it came to pass in the eleventh year, in the first month, in the seventh of the month, the word of our Lord was made to me, saying:

21 Son of man, I (c) have broken the arm of Pharaoh king of Ægypt: and behold it is not wound up, that health might be restored to it, that it might be bound with clothes, and swaddled with linen clothes, that recovering strength it might hold the sword.

22 Therefore thus saith our Lord God: Behold I to Pharaoh king of Ægypt, & I will break into pieces his strong arm, already broken: and I will cast down the sword out of his hand:

23 and will disperse Ægypt among the Gentiles, and will scatter them in the

(c) Part of the kingdom of Ægypt was subdued before this time by the king of Babylon. 4. Reg. 24. v. 7.

lands.

24 And I will strengthen the arms of the king of Babylon, and will give my sword in his hand: and I will break the arms of Pharaoh, and the slain before his face shall groan with groanings.

25 And I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall: and they shall know that I am the Lord, when I shall give my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the Land of Ægypt.

26 And I will disperse Ægypt into nations, and will scatter them into lands, and they shall know that I am the Lord.

Chapter 31

The Glory of Assyrians excelling all other kingdoms, 10. was overthrown, God so ordaining, by the Chaldees: 18. much less shall Ægypt escape.

1 **AND** it came to pass in the eleventh year, the third month, the first of the month, the word of our Lord was made to me, saying:

(a) Thou that seemest to thyself invincible yet art thou not equal to the king of Assyrians, who already is overthrown; and so shalt thou likewise be.

2 Son of man, say to Pharaoh the king of Ægypt, and to his people: (a) To whom art thou made like in thy greatness?

3 Behold Assur as it were a cedar in Libanus, fair of boughs, and thick of leaves, and high of height, and the top thereof is elevated among the thick boughs.

4 The waters have nourished him, the depth hath exalted him, the rivers thereof ran out round about the roots thereof, and he sent forth her rivers to all the trees of the country.

5 Therefore was his height elevated above all the trees of the country: and his groves were multiplied, and his boughs were elevated because of many waters.

6 And when he had spread forth his shadow, in his boughs all the fowls of the heaven made nests, and under his leaves all beasts of the forests engendered, and under his shadow dwelt the assembly of very many nations.

7 And he was most fair in his greatness, and in the enlarging of his groves: for his root was near many waters.

8 The cedars were not higher than he in the paradise of God, the fir trees matched not his top, and the plane trees were not equal to his boughs: no tree of the paradise of God was likened to him, and to his beauty.

9 Because I made him beautiful, and with many & thick boughs: and all the trees of pleasure, that were in the paradise of God, did emulate him.

10 Therefore thus saith our Lord God: For that he is extolled in height, and hath given his top green and thick, and his heart is elevated in his height:

11 I have delivered him into the hands of the strongest of the nations, doing he shall do to him: according to his impiety I have cast him out.

12 And aliens, and the most cruel of the nations shall cut him down, and shall throw him forth upon the mountains, and in all valleys his boughs shall fall, and his groves shall be broken on all rocks of the land: and all the peoples of

the earth shall depart from his shadow, and shall leave him.

13 In his ruin dwelt all the fowls of heaven, and in his boughs were all the beasts of the field.

14 For which cause there shall not be elevated in their height all the trees of the waters, neither shall they put their highness among the woody and thick ones, neither shall they stand in their height, all that are watered with waters: because they are all delivered into death to the lowest earth in the midst of the children of men, to them that go down into the lake.

15 Thus saith our Lord God: In the day that he went down to hell, I brought in mourning, I covered him with the depth: and I stayed his rivers, and kept in many waters: Libanus was made sad upon him, and all the trees of the field were shaken.

16 At the sound of his ruin I moved the Gentiles, when I brought him down to hell with them, that descended into the lake: and all the trees of pleasure goodly and glorious in Libanus, all that were watered with waters, were comforted in the lowest earth.

17 For they also shall go down with him to hell to the slain by the sword: and the arm of every one shall sit under his shadow in the midst of the nations.

18 (b) To whom art thou likened o thou noble and lofty among the trees of pleasure? Behold thou art brought down with the trees of pleasure to the lowest earth: in the midst of the uncircumcised shalt thou sleep, with them that are slain by the sword, the same is Pharaoh, and all his multitude, saith our Lord God.

(b) Although o Ægypt thou art like to the most potent kingdoms, yet as the Assyrians & others so thou also shalt be ruined.

Chapter 32

The Prophet lamenteth the destruction of Ægypt. 11. prosecuting his prophecy of the most lamentable destruction thereof. 17. foreshowing that the more it is exalted in strength and Glory, so much more miserable shall be the fall thereof.

1 **AND** it came to pass, (a) the twelfth year, in the twelfth month, in the first of the month, the word of our Lord was made to me, saying:

2 Son of man, take up a lamentation upon Pharaoh the king of Ægypt, & thou shalt say to him: Thou art likened to the Lion of the Gentiles, and the dragon, that is in the sea: and thou didst strike with the horn in thy rivers, and didst trouble the waters with thy fete, and didst conculcate their streams.

3 Therefore thus saith our Lord God: I will spread my net upon thee in the multitude of many peoples, and I will draw thee out in my net.

4 And I will throw thee forth on the ground, upon the face of the field will I cast thee away: and I will make all the fowls of heaven to dwell upon thee, and I will fill of thee the beasts of all the earth.

5 And I will give thy flesh upon the mountains, and will fill the little hills with thy corruption.

6 And I will water the earth with the stench of thy blood upon the mountains, and the valleys shall be filled of thee.

(a) Here it is manifest that this prophet counteth the years by the time of transmigration of king Jechonias, for it is clear that Sedecias reigned only eleven years. 4. Reg. 24. & 25. Ieve. 39. & 52.

(b) This hyperbolic speech describeth the former Glory of Ægypt, as if all lights were much diminished, when this kingdom was darkened.

7 And I will cover the heavens, when thou shalt be extinguished, and I will make the stars thereof to wax black: the Sun I will cover with a cloud, and the Moon shall not give her light.

8 I will make (b) all the lights of heaven to mourn upon thee: & I will give darkness upon thy land, saith our Lord God, when thy wounded shall fall in the midst of the land, saith our Lord God.

9 And I shall provoke to anger the heart of many peoples, when I shall have brought in thy destruction in the Gentiles upon the lands, which thou knowest not.

10 And I will make many peoples to be astonished upon thee, and their Kings, with exceeding horror shall be afraid upon thee, when my sword shall begin to fly upon their faces: and they shall be astonished suddenly, every one for his life, in the day of thy ruin.

11 Because thus saith our Lord God:

12 The sword of the king of Babylon shall come to thee, in the swords of the valiants will I overthrow thy multitude: invincible are all these Gentiles: and they shall waste the pride of Ægypt, and the multitude thereof shall be dissipated.

13 And I will destroy all the beasts thereof, that were upon very many waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.

14 Then will I make their waters most pure, and their rivers I will bring as oil, saith our Lord God.

15 When I shall have made the Land of Ægypt desolate: and the land shall be made desert of her fullness, when I shall have stricken all the inhabitants thereof: & they shall know that I am the Lord.

16 It is lamentation, and they shall lament it, the daughters of the Gentiles shall lament it, upon Ægypt, and upon the multitude thereof they shall lament it, saith our Lord God.

17 And it came to pass in the twelfth year, in the fifteenth of the month, the word of our Lord was made to me, saying:

18 Son of man, sing a mourning song upon the multitude of Ægypt: and pluck her down, herself, and the daughters of the strong nations to the lowest earth with them, that go down into the lake.

19 Fairer then whom art thou? Descend, and sleep with the uncircumcised

20 In the midst of the slain by the sword they shall fall: the sword is given, they have drawn her, and all her peoples.

21 The most mighty of the strong shall speak to him from the midst of hell, which went down with his helpers, and slept uncircumcised, slain by the sword.

22 There Assur, and all his multitude: round about him their graves, all the slain, and they that fell by the sword.

23 Whose graves were made in the lowest lakes: and his multitude was made round about his grave: all the slain, and they that fell by the sword, which

sometime had given fear in the land of the living.

24 There Ælam, and all the multitude thereof round about her grave. all these slain, and falling by the sword: that went down uncircumcised to the lowest earth: which did put their terror in the land of the living, and they have born their ignominy with them, that go down into the lake.

(c) The country of the Ælamites:

25 In the midst of their slain they have set (c) her couch among all her peoples: round about (d) him their grave: all these uncircumcised, and slain by the sword, for they gave their terror in the land of the living, and have born their ignominy with them, that descend into the lake: they are laid in the midst of the slain.

(d) and the king of Ælamites shall also perish with Assyrians, Ægyptians, & other infidels.

26 There Mosoch, and Thubal, and all their multitude: round him their graves: all these uncircumcised, and slain, and falling by the sword: because they gave their fear in the land of the living.

27 And they shall not sleep with the valiants, and them that fell, and the uncircumcised, that went down to hell with their weapons, and put their swords under their heads, and their iniquities were in their bones: because they were made the terror of the valiants in the land of the living.

28 And thou therefore shalt be destroyed in the midst of the uncircumcised, and shalt sleep with the slain by the sword.

29 There Idumea, and her Kings, & all her princes, which were given with their host with the slain by the sword: and which slept with the uncircumcised, and with them that go down into the lake.

30 There all the princes of the North, and all the hunters: which were brought down with the slain, fearing, and in their strength confounded: which slept uncircumcised with the slain by the sword, and have born their ignominy with them, that go down into the lake.

31 Pharao saw them, and he was comforted upon all his multitude, which was slain by the sword, Pharao, and all his host, saith our Lord God.

32 because I gave his terror in the land of the living, & he slept in the midst of the uncircumcised with the slain by the sword: Pharao and all his multitude: saith our Lord God.

Chapter 33

By example of a watchman, 7. God chargeth the prophet to declare whatsoever dangers he seeth imminent to the people. 10. Sinners repenting shall be saved, and if the just leave their justice they shall be damned 21. The promise made to Abraham maketh not the Jews secure: 23. but for their enormous sins they shall be carried out captives. 33. Then they shall know that the prophet said the truth.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man, speak to the children of thy people, and thou shalt say to them: The land when I shall bring the sword in upon it, and the people of the land take a man, one of their meanest, & make him (a) a watchman over them:

3 and he shall see the sword coming upon the land, and sound with the

(a) Pastors are not excused, omitting to admonish their flock either for fear of danger, or for despair of the

sinner's amendment.
For every one shall
be judged as he
dischargeth or
neglecteth his own
office. St. Jero.

trumpet, & tell the people:

4 And he that hearth the sound of the trumpet, whosoever he be, and doth not look to himself, and the sword come, and take him: his blood shall be upon his head.

5 He heard the sound of the trumpet, and did not look to himself, his blood shall be on himself: but if he shall look to himself, he shall save his life.

6 And if the watchman see the sword coming, and sound not with the trumpet: and the people look not to them selves, and the sword come, and take a soul from among them: he certes is caught in his iniquity, but his blood I will require of the hand of the watchman.

7 And thou son of man, I have made thee a watchman to the house of Israel: hearing therefore the word from my mouth, thou shalt tell them from me.

8 If when I say to the impious: O thou impious, dying thou shalt dye: thou speak not that the impious may keep himself from his way: the impious himself shall die in his iniquity, but his blood I will require at thy hand.

9 But if thou telling the impious, that he convert from his ways, he convert not from his way: he shall die in his iniquity: but thou hast delivered thy soul.

10 Thou therefore o son of man say to the house of Israel: Thus you have spoken, saying: Our iniquities, and our sins are upon us, & in them we fade away: how then can we live?

11 Say to them: Live I, sayeth our Lord God: (b) I will not the death of the impious, but that the impious convert from his way, and live. Convert, convert ye from your most evil ways: and (c) why will you die o house of Israel?

12 Thou therefore son of man say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the impiety of the impious shall not hurt him, in what day soever he shall convert from his impiety: and the just can not live in his justice, in what day soever he shall sin.

13 Yea if I shall say to the just that living he shall live, and he trusting in his justice do iniquity: all his justices shall be forgotten, and in his iniquity, which he hath wrought, in the same shall he die.

14 And if I shall say to the impious: Dying thou shalt dye: and he do penance from his sin & do judgment and justice,

15 and the same impious restore pledge, and render robbery, walk in the commandments of life, and do not any unjust thing: living he shall live, & shall not die.

16 all his sins, which he hath sinned, shall not be imputed to him: he hath done judgment and justice, living he shall live.

17 And the children of thy people, have said: The way of our Lord is nor of equal weight, & their own way is unjust.

18 For when the just shall depart from his justice, and do iniquities, he shall die in them.

19 And when the impious shall depart from his impiety, and shall do judgments, and justice: he shall live in them.

20 And you say: The way of our Lord is not right, every one according to his

(b) Gods absolute or consequent will is always fulfilled: but not his conditional or antecedent. As is noted *ch. 18, v. 23.*

(c) God being always ready to show mercy, knocking at the door of our heart *Apoc. 3. v. 20.* it is of mens own willfulness that they are not saved: according to that general Axiom. *Man doing that in him lieth God is not wanting of his part to save all.* St. Tho. *1. 2. q. 109. a. 6. & q. 112. a. 3.*

(d) As he prophesied *ch. 24. v. 2.* the very

day when the siege began: so he foreshowed also. v. 26. that one flying away should tell of the taking and spoiling of the city three years after.

ways will I judge of you, o house of Israel.

21 And it came to pass in (d) the twelfth year, in the tenth month, in the fifth of the month of our transmigration, there came to me one that was fled from Jerusalem, saying: The city is made waste.

22 And the hand of our Lord had been made to me in the Evening, before he came that was fled: and he opened my mouth till he came to me in the morning, and my mouth being opened I was silent no more.

23 And the word of our Lord was made to me, saying:

24 Son of man: They that dwell in these ruinous places, upon the ground of Israel, speaking do say: Abraham was one, and by inheritance he possessed the land: but we be many, the land is given us in possession.

25 Therefore thou shalt say to them: Thus saith our Lord God: Ye that eat in blood, & lift up your eyes to your unclean, & shed blood: what shall you possess the land by inheritance?

26 You stood on your swords, you have done abominations, and every one hath polluted his neighbors wife: and you will possess the land by inheritance?

27 Thus thou shalt say to them: Thus saith our Lord God: Live I, that they which dwell in the ruinous places, shall fall by the sword: and he that is in the field, shall be delivered to beasts to be devoured: and they that are in holds, and caves, shall die of the pestilence.

28 And I will give the land into a wilderness, & into a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to pass by them.

29 And they shall know that I am the Lord, when I shall give their land desolate and desert for all their abominations, which they have wrought.

30 And thou son of man: the children of thy people, which speak of thee by the walls, and in the doors of houses, and one saith to another, a man to his neighbor, speaking: Come, and let us hear what is the word that proceedeth from our Lord.

31 And they come to thee, as if a people should go in, and my people sit before thee: and they hear thy words, and do them not: because they turn them into a song of their mouth, and their heart followeth their avarice.

32 And thou art unto them as a musical song which is sung with sweet and pleasant sound: and they hear thy words, and do them not.

33 And when it shall come to pass which was told before (for behold it cometh) then shall they know that there was a prophet among them.

Chapter 34

A commination to evil pastors: 11. and a prophecy of the coming of Christ, the true Pastor; who will gather his flock from all parts of the earth. 25. and conserve it forever.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man prophecy of the pastors of Israel: prophecy, and thou shalt say to

(23) Joa.
10.

(a) Pastors do lawfully eat of the milk of their flock. *1. Cor. 9. v. 7.* but they ought not to take the wool, nor flesh to themselves, which belong to their master.

(b) He that hath spiritual charge of souls, and seeketh his own temporal profit, not the spiritual good of his flock, is in deed no pastor, but a hireling, or if he also teach false doctrine, he is a wolf. *Joan. 10.*

(c) Not only Christ himself but also others shall do these right Offices of true pastors in the new Testament. as St. Paul conformably teacheth. *Ephe. 4.* that God giveth *Apostles, Prophets, Evangelists, Pastors and doctors to the consummation: of*

the pastors: Thus saith our Lord God: Woe to the pastors of Israel, which fed themselves: are not the flocks fed of the pastors? (a)

3 You did eat the milk, and were covered with the wool, and that which was fat ye killed: but my flock you fed not.

4 That which was weak, you strengthened not: and that which was sick, you healed not: that which was broken, you bound not up: and that which was cast away, you brought not again: and that which was lost, you sought not: but with austerity you did rule over them, and with might.

5 And my sheep were dispersed, because there was (b) no pastor: and they came to be devoured of all the beasts of the field, and were dispersed.

6 My flocks have wandered in all mountains, and in every high hill: and upon all the face of the earth were my flocks dispersed, and there was none that sought them, there was none, I say, that sought them.

7 Therefore ye shepherds hear the word of our Lord:

8 Live I, saith our Lord God: that for as much as my flocks have been made a spoil: & my sheep to be devoured of all the beasts of the field, because there was no pastor (for my pastors did not seek my flock but the pastors fed themselves, & my flocks they fed not:)

9 therefore ye pastors hear the word of our Lord:

10 Thus saith our Lord God: Behold I my self upon the shepherds, I will require my flock of their hand, and I will make them cease, that they feed my flock no more, and that the pastors feed no more themselves: and I will deliver my flock out of their mouth, and it shall no more be meat for them.

11 Because thus saith our Lord God: Behold I my self will seek my sheep, and will visit them.

12 As the pastor visiteth his flock in the day when he shall be in the midst of his sheep which were scattered: so will I visit my sheep, and will deliver them out of all places, wherein they had been dispersed in the day of the cloud and of darkness.

13 And I will bring them out of the peoples, and will gather them out of the lands, and will bring them into their own land: and I will feed them in the mountains of Israel, in the rivers, and in all the seats of the land.

14 In the most plentiful pastures will I feed them, and in the high mountains of Israel shall be their pastures: there shall they rest on the green grass, and in fat pastures they shall be fed upon the mountains of Israel.

15 I will feed my sheep: & I will make them lie, saith our Lord God.

16 (c) That which was lost, I will seek: & that which was cast away, I will bring again: and that which was broken I will bind up: and that which was weak, I will strengthen: and that which was fat & strong, I will keep: & will feed them in judgment.

17 And you my flocks, thus saith our Lord God: Behold I judge between beast and beast, of rams, and of buck goats.

18 Was it not enough for you to feed upon good pastures? you have besides also trodden down with your feet the residue of your pastures: and when you

*Saints, till we mete
all into the unity of
faith & c.*

(d) No Jew is so
obstinate, nor
heretic so blind, but
all confess that
Messias, Christ is
here called by the
name of David. For
king David was now
dead long before
this prophet lived.
See the same *ch.* 37.
v. 24. 25. and in
many places of holy
Scripture.

drank most pure water, the rest you troubled with your feet.

19 And my sheep were fed with those things, which were trodden with your feet: and what your feet had troubled, that did they drink.

20 Therefore thus saith our Lord God to you: Behold, I myself do judge between the fat beast and the lean.

21 For that you with sides and shoulders did thrust, and with your horns stroke all the weak beasts, till they were dispersed abroad:

22 I will save my flock, & it shall be no more into spoil, & I will judge between beast and beast.

23 **AND I WILL RAISE UP OVER THEM ONE PASTOR:** who shall feed them, my servant (d) David: he shall feed them, and he shall be their Pastor.

24 And I the Lord will be their God: & my servant David the prince in the midst of them: I the Lord have spoken.

25 And I will make a covenant of peace with them, and will make the most cruel beasts to cease out of the land: and they that dwell in the desert, shall sleep secure in the forests.

26 And I will put them round about my hill a blessing: and I will bring down the shower in his time, there shall be rains of blessing.

27 And the tree of the field shall give his fruit, and the earth shall give her spring, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the chains of their yoke, and shall have delivered them out of the hand of those that rule over them.

28 And they shall be no more for a spoil in the Gentiles, neither shall the beasts of the earth devour them: but they shall dwell confidently without any terror.

29 And I will raise up unto them a bud of name: and they shall be no more diminished for famine in the land, neither shall they bear any more the reproach of the Gentiles.

30 And they shall know that I the Lord their God with them, and they my people the house of Israel: saith our Lord God.

31 And you my flocks, the flocks of my pasture are men: and I the Lord your God, saith our Lord God.

Chapter 35

Another prophecy against the Idumeans, 5. because they afflicted the Israelites.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man (a) set thy face against mount Seir, and thou shalt prophecy of it, and shalt say to it:

3 Thus saith our Lord God: Behold I to thee mount Seir, and I will stretch forth my hand upon thee, and will make thee desolate and desert.

4 Thy cities I will destroy, and thou shalt be desert: and thou shalt know that I am the Lord.

(a) This frequent
phrase here and in
other places
signifieth, *turn thy
speech* to speak of
such and such
people: or, *speak
boldly and freely*

fearing no man.

(b) God accounteth all injuries done against his Church, as done against himself. So our Saviour charged Saul persecuting the Church, as persecuting himself. *Act. 9. v. 4.*

5 (b) For that thou hast been an Everlasting enemy, and hast shut up the children of Israel into the hands of the sword in the time of their affliction, in the time of extreme iniquity.

6 Therefore live I, saith our Lord God, that I will deliver thee unto blood, & blood shall persecute thee: & whereas thou hast hated blood, blood shall persecute thee.

7 And I will make mount Seir desolate and desert: and I will take from it the comer, and goer.

8 And I will fill his mountains with his slain: in thy hills, and in thy valleys, and in the torrents shall the slain with the sword fall.

9 Into Everlasting desolations will I deliver thee, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

10 For that thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas our Lord was there.

11 Therefore live I, saith our Lord God, that I will do according to thy wrath, and according to thy zeal, which thou hast used hating them: and I will be made known by them, when I shall have judged thee.

12 And thou shalt know that I the Lord have heard all thy reproaches, that thou hast spoken of the mountains of Israel, saying: They are desert, they are given unto us to devour.

13 And you rose up upon me with your mouth, & have derogated your words against me: I heard it.

14 Thus saith our Lord God: all the earth rejoicing, I will bring thee into a wilderness.

15 As thou hast rejoiced upon the inheritance of the house of Israel, because it was dissipated, so will I do to thee: Thou shalt be dissipated mount Seir, and all Idumea: and they shall know that I am the Lord.

Chapter 36

The 4. part. The reduction of the Jews from captivity:

and the Redemption of mankind by Christ.

(a) Your captivity and distressed state hath given occasion to all nations to speak & discourse of you. As Jeremie prophesied. *ch. 24. v. 9. I will give them into reproach, & to be a parable and a*

The Jews shall be reduced from captivity, 13. their manners amended. 16. which are enormous, 22. by special grace of God, for the Glory of his name: 25. fulfilled by Christs Baptism.

1 **AND** thou son of man, prophecy concerning the mountains of Israel, and thou shalt say: Mountains of Israel hear ye the word of our Lord:

2 Thus saith our Lord God: For that the enemy hath said of you: Aha, the Everlasting heights are given to us for an inheritance:

3 therefore prophecy, & say: Thus saith our Lord God: For that you have been desolate, and trodden down round about, and made an inheritance to the rest of the Gentiles, and have ascended (a) upon the lip of the tongue, & the reproach of the people:

4 therefore ye mountains of Israel hear the word of our Lord God: Thus saith our Lord God to the mountains, and hills, to the torrents, and valleys, & the deserts, and broken walls, & to the cities forsaken which are spoiled, &

proverb. & c.

scorned of the rest of the Nations round about.

5 Therefore thus saith our Lord God: Because in fire of my zeal I have spoken of the rest of the nations, and of all Iduma, which have given my land to themselves for an inheritance with joy, and with all their heart, and with the mind: and have cast it forth to waste it:

6 therefore prophecy concerning the ground of Israel, and thou shalt say to the mountains, & hills, to the hilltops, and valleys: Thus saith our Lord God: Behold I have spoken in my zeal, & in my fury because you have sustained the confusion of the Gentiles.

7 Therefore thus saith our Lord God: I have lifted my hand, that the Gentiles which are round about you, they may bear their confusion.

8 But you o mountains of Israel may shoot forth your boughs, and bring forth your fruit to my people of Israel: for he is at hand to come.

9 Because Lo I to you, and I will turn to you, and you shall be ploughed, and shall take seed.

10 And I will multiply in you men, & all the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repaired.

11 And I will replenish you with men, and with beasts: and they shall be multiplied, and increase: and I will make you dwell as from the beginning, and will endue you with greater gifts, then you have had from the beginning: and you shall know that I am the Lord.

12 And I will bring men upon you, my people Israel, and they shall possess thee by inheritance: and thou shalt be for an inheritance to them, and thou shalt add no more to be without them.

13 Thus saith our Lord God: For that they say of you: A devourer of men thou art, and one that doest suffocate thy nation.

14 Therefore thou shalt eat men no more, and thy nation thou shalt kill no more, saith our Lord God:

15 neither will I make the confusion of the Gentiles, to be heard in thee any more, and the reproach of the people thou shalt not bear, and thy nation thou shalt lose no more, saith our Lord God.

16 And the word of our Lord was made to me, saying:

17 Son of man, the house of Israel dwelt in their ground, and polluted it in their ways, and in their studies according to the uncleans of a menstruous woman was their way made before me.

18 And I have poured out mine indignation upon them for the blood, which they have shed upon the land, and in their idols have polluted it.

19 And I have dispersed them into the Gentiles, and they are scattered into the lands: according to their ways, and their inventions have I judged them.

20 And they went in to the Nations, unto which they entered, and (b) have polluted my holy name, when it was said of them: This is the people of the Lord, and out of his land they are come forth.

21 And I have spared my holy name, which the house of Israel polluted among the Gentiles, to which they entered in.

(b) Jews by their sins provoking God to punish them with captivity, gave occasion that other nations said: God could not defend his people: blaspheming against his power, when he exercised justice.

22 Therefore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake will I do it, o house of Israel, but for my holy name which you have polluted in the Nations to which you entered.

23 And I will sanctify my great name, that is polluted among the Gentiles, which you have polluted in the midst of them: that the Gentiles may know that I am the Lord, saith our Lord of hosts, when I shall be sanctified in you before them.

(c) Rabbi David & the Chaldee Paraphrasis expound this place of remission of sin. And all Christian Doctors understand it of Baptism, which in deed is in water cleansing sins. *Ephes. 5. v. 26. Tit. 3. v. 5.*

24 For I will take you out of the Gentiles, and will gather you together out of all the lands, and will bring you into your land.

25 And I will power out upon you (c) clean water, and you shall be cleansed from all your contaminations, & from all your idols will I cleanse you.

26 And I will give you a new heart, and will put a new spirit in the midst of you: and will take away the stony heart out of your flesh, and will give you a fleshy heart.

(d) An evident text, that by Gods grace some men do keep the commandments.

27 And I will put my spirit in the midst of you: and I (d) will make that you walk in my precepts, & keep my judgments, and do them.

28 And you shall dwell in the land: which I gave to your fathers, and you shall be my people, and I will be your God.

29 And I will save you from all your contaminations: and I will call for corn, and will multiply it, and will not put famine upon you.

30 And I will multiply the fruit of the tree, and the offsprings of the field, that you bear no more the reproach of famine among the Gentiles.

31 And you shall remember your most wicked ways, and your studies not good: and your iniquities, and your wicked deeds shall displease you.

32 Not for you will I do it, saith our Lord God, be it known to you: be ye confounded, and ashamed upon your ways, o house of Israel.

33 Thus saith our Lord God: In the day that I shall cleanse you from all your iniquities, and shall make the cities to be inhabited, and shall repair the ruinous places,

34 and the desert land shall be tilled, which once was desolate in the eyes of every wayfaring man,

35 they shall say: This land untilled is become as a garden of pleasure: and the desert cities, and destitute and undermined, have sitten fenced.

36 And the Nations whatsoever shall be left round about you, shall know that I the Lord have builded the destroyed things, and planted the untilled places, that I the Lord have spoken, and done it.

37 Thus saith our Lord God: As yet in this shall the house of Israel find me, that I will do for them: I will multiply them as a flock of men,

38 as a holy flock, as the flock of Jerusalem in the solenmities thereof: So shall the desert cities be full of flocks of men: and they shall know that I am the Lord.

Chapter 37

By dead bones rising to life (which also signifieth the general resurrection) 11. is prophesied the reduction of the Jews from captivity: 15. the kingdoms of Juda, and Israel shall be reduced into one kingdom: 23. in figure that all Nations shall be united in Christ.

1 **THE** hand of our Lord was made upon me, and brought me forth in the spirit of our Lord: and left me in the midst of a field, that was full of bones.

2 And he led me about through them on every side: & there were very many upon the face of the field, and exceeding dry.

3 And he said to me: Son of man, thinkest thou these bones shall live? And I said,: Lord God, thou knowest.

4 And he said to me: Prophecy of these bones: and thou shalt say to them: dry bones hear ye the word of our Lord.

5 Thus saith our Lord God to these bones: Behold (a) I will put spirit into you, and you shall live.

6 And I will give sinews upon you, and will make flesh to grow up over you, and will stretch a skin on you: and I will give you spirit, and you shall live, & you shall know that I am the Lord.

7 And I prophesied as he had commanded me: and there was made a sound when I prophesied, and behold a commotion: and bones came to bones, every one to his juncture.

8 And I saw, and behold upon them sinews, and flesh was grown up: and a skin was stretched out in them above, and they had no spirit.

9 And he said to me: Prophecy to the spirit, prophecy son of man, & thou shalt say to the spirit: Thus saith our Lord God: Come spirit from the four winds, and blow upon these slain, and let them be revived.

10 And I prophesied as he had commanded me: & spirit entered into them, & they lived: & they stood upon their feet, an army passing great.

11 And he said to me: Son of man: all these bones, are the house of Israel: They say: our (b) bones are withered, (c) our hope is perished, and we (d) are cut of.

12 Therefore prophecy, and thou shalt say to them: Thus saith our Lord God: (e) Behold I will open your graves, and will bring you out of your sepulchers o my people: and will bring you into the land of Israel.

13 And you shall know that I am the Lord, when I shall have opened your sepulchers, and shall have brought you out of your graves o my people:

14 and shall have given my spirit in you, and you shall live, and I shall make you rest upon your ground: & you shall know that I the Lord have spoken, and done it, saith our Lord God:

15 And the word of our Lord was made to me, saying:

16 And thou son of man, take thee one piece of wood: and write upon it: Of Juda, and of the children of Israel his fellows: and take another piece of wood, and write upon it: Of Joseph the wood of Ephraim, and of all the house of Israel, and of his fellows.

17 And (f) join them, one to the other for thee into one piece of wood, and they

(a) A double prophecy of two great benefits, the reduction of the Jews from captivity; and of the Gentiles from Idolatry to Christ, wherein also is included the mystery of resurrection.

(b) One cause of distrust that the people of Israel should not be restored from captivity, was because they were like to dry bones.

(c) Secondly they had all generally lost their hope of restitution.

(d) Thirdly they seemed like to trees or plants cut of at the very root.

(e) Yet God by his power and Goodness restored them.

(f) Before Christ joined the Gentiles to his Church he first united the two

kingdoms of Juda and Israel: signifying that Catholics which labor for conversion of heretics (as now in England) must first agree amongst themselves, & then shall their endeavors be more effectual. For so all shall sooner be made one fold under one shepherd.

(g) Fulfilled by Christ the good Pastor, who bringeth all nations into one fold under one pastor. Joan. 10. v. 16.

shall be into an union in thy hand.

18 And when the children of thy people shall say to thee speaking: Doest thou not declare unto us what thou meanest by these?

19 Thou shalt speak to them: Thus saith our Lord God: Behold I will take the piece of wood of Joseph, which is in the hand of Ephraim, and the tribes of Israel, that are adjoined to him: and I will give them together with the piece of wood of Juda, and will make them into one piece of wood: and they shall be one in his hand.

20 And the pieces of wood Whereupon thou shalt write, in thy hand, shall be before their eyes.

21 And thou shalt say to them: Thus saith our Lord God: Behold I will take the children of Israel out of the midst of the nations, to which they are gone: and I will gather them together on every side, and will bring them to their ground.

22 And I will make them into one nation in the land on the mountains of Israel, & there shall be one king ruling over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

23 Neither shall they be polluted any more in their idols, & their abominations, and all their iniquities: and I will save them out of all the seats, in which they have sinned, & I will cleanse them: and they shall be my people, and I will be their God.

24 And my servant David king over them, and there shall be (g) one pastor of them all, they shall walk in my judgments, and shall keep my commandments, and shall do them.

25 And they shall dwell upon the land, which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell upon it, themselves, and their children, and their childrens children, even forever: and David my servant their prince forever,

26 And I will make a league of peace to them an Everlasting covenant shall be to them: and I will found them, and will multiply them, and will give my sanctification in the midst of them forever.

27 And my tabernacle shall be in them: and I will be their God, and they shall be my people.

28 And the Gentiles shall know that I am the Lord the sanctifier of Israel, when my sanctification shall be in the midst of them forever.

Chapter 38

Gog and Magog most tyrannically persecuting the Church, 17. as other Prophets have also foretold, 20. shall be mightily overthrown.

1 **AND** the word of our Lord was made to me, saying:

2 Son of man, set thy face against (a) Gog, & the Land of (b) Magog, the prince of the head of Mosoch, and Thubal: and prophecy of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog prince of the head of Mosoch and Thubal.

3 And I will turn thee about, and will put a bit in thy jaws: and will bring forth

(a) *Gog*, signifying hid or covered, was the common surname of the Scythian Kings.

(b) *Magog*, out of

the hid, were the people and adherents of Gog persecuting the faithful.

thee, and all thine army, the horses and horsemen clothed with brigantines,
4 a great multitude, of them that take spear and buckler and sword.

5 The Persians, Æthiopians, and Lybians with them, all with shields and helmets.

6 Gomer, and all her troops, the houses of Thogorma the sides of the North, & all his strength, and many peoples with them.

7 Prepare and make ready thy self, and all thy multitude, that is gathered to thee in heaps: and be thou as a precept to them.

8 After many days thou shalt be visited: in the later end of years thou shalt come to the land, that is returned from the sword, and is gathered together out of many peoples, to the mountains of Israel, that were desert continually: this same is brought forth out of the peoples, and they shall all dwell in it confidently.

9 And going up as a tempest thou shalt come, and as it were a cloud that thou mayest cover the land, thou & thy troops, and many peoples with thee.

10 Thus saith our Lord God: In that day shall words ascend upon thy heart, & thou shalt think a most wicked thought.

11 And shalt say: I will go up to the land without wall: I will come to them that rest, and dwell securely: all these dwell without wall, there are no bars nor gates to them:

12 That thou mayest take the spoils, and invade the prey, that thou mayest lay thy hand upon them, that (c) had been desert, and afterward restored, and upon the people that is gathered together out of the Gentiles, which hath begun to possess, and to be inhabitant of the navel of the earth.

13 Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof shall say to thee: What comest thou to take spoils? behold thou hast gathered thy multitude to take the prey, that thou mayest take silver, and gold, and mayest take away stuff and substance, & spoil infinite booties.

14 Therefore prophecy thou son of man, and thou shalt say to Gog: Thus saith our Lord God: Why shalt thou not know in that day, when my people of Israel shall dwell confidently?

15 And thou shalt come out of thy place from the sides of the North, thou and many peoples with thee, all riders of horses, a great companied, and a vehement army.

16 And thou shalt ascend upon my people of Israel as a cloud, that thou cover the earth. (d) In the later days shalt thou be, and I will bring thee upon my land: that the Gentiles may know me, when I shall be sanctified in thee before their eyes o Gog.

17 Thus saith our Lord God: Thou then art he, of whom I spake in the days of old, in the hand of my servants the prophets of Israel, which prophesied in the days of those times, that I would bring in thee upon them.

18 And it shall be in that day, of the coming of Gog upon the land of Israel, saith our Lord God, Mine indignation shall ascend in my fury.

19 And in my zeal, and in the fire of my wrath I have spoken: That in that day

(c) Alluding to those that endeavored to spoil and oppress the Jews after their relaxation from captivity, he prophesieth of Antichrist, and all heretics, that seek to pervert, or to suppress Catholic Christians, who are delivered from the bondage of the Devil, by Baptism and other Sacraments of Christ.

(d) Antichrist signified by Gog shall persecute the Church near the end of the world.

shall be a great commotion upon the land of Israel:

20 and at my presence shall the fishes of the sea be moved, and the fowls of heaven, and the beasts of the field, and every creeping thing, that moveth upon the ground & all men that are upon the face of the earth: and the mountains shall be overthrown, and the hedges shall fall, and every wall shall fall on the ground.

(e) In every part of the universal Church God will at last destroy Antichrists power confounding him, and all his adherents.

21 And I will call in against him (e) in all my mountains the sword, saith our Lord God: every Mans sword shall be directed against his brother.

22 And I will judge him with pestilence, and blood, and vehement shower, & mighty great stones: fire, and brimstone will I rain upon him, and upon his army, and upon the many peoples that are with him.

23 And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations: and they shall know that I am the Lord.

ANNOTATIONS

Chapter 38

Gog and Magog, the king and kingdom of Scythia.

Signifying all persecutors of the Church, especially Antichrist.

Who shall be destroyed.

2. *Against Gog, and the Land of Magog.*) Gog and Magog, according to the most common opinion, were the king, and people of Scythia, in the North part of the world, a barbarous, savage, and cruel nation, the offspring of Magog son of Japheth, whereto the prophet alluding describeth here, as St. Jerome in this place, St. Augustine. *li. 20. c. 11. de civit.* and other Fathers expound it, all persecutors of the Church; most especially Antichrist, and his accomplices. Of whom likewise, by the same mystical names, St. John prophesieth. *Apoc. 20 v. 7.* that Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, that are upon the four corners of the earth, Gog, and Magog, and shall gather them into battle, whose number is as the sand of the sea. For the Church being spread on all the earth (as S Augustine noteth in the same place) her enemies also spread every where, shall most vehemently persecute her. But the holy Prophets, namely Ezechiel here. *v. 21. & c.* and St. John. *v. 11.* foreshow, that Christ our Lord will destroy them all.

Gen. 10.

*Psal. 2.
Isa 11.
Dan. 12.*

Chapter 39

Our Lord permitting Gog, most vehemently to afflict the Church, 3. after a while will destroy him, with all this troops: 9. their weapons shall be burned, 11. their sepulchers infamous, the earth not fully cleansed of their carcasses in seven months. 17. Gods people shall rejoice; 22. and all men shall know that their sins were the cause of their captivity.

1 **BUT** thou son of man, prophecy against Gog, and thou shalt say: Thus saith our Lord God: Behold I upon thee Gog, the prince of the head of Mosoch and Thubal.

2 And I will turn thee about, and will reduce thee, and will make thee ascend from the sides of the North: and will bring thee upon the mountains of Israel.

3 And I will strike thy bow in thy left hand, and thine arrows I will cast down out of thy right hand.

(a) Antichrist persecuting the Church in all parts

4 upon (a) the mountains of Israel shalt thou fall, and all thy troops, and thy

of the world, shall be resisted by some in every place, and at last vanquished.

peoples that are with thee: to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth have I given thee to be devoured.

5 Thou shalt fall upon the face of the field: because I have spoken, saith our Lord God.

6 And I will send in fire upon Magog, and on them that dwell in the islands confidently: and they shall know that I am the Lord.

7 And my holy name will I make known in the midst of my people Israel, and I will pollute my holy name no more: and the Gentiles shall know that I am the Lord the holy one of Israel.

8 Behold it cometh, and it is done, saith our Lord God: this is the day, whereof I have spoken.

9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn weapons, buckler, and spears, bow and arrows, and handstaves, and poleaxes: and they shall burn them with fire seven years.

10 And they shall not carry trees out of the countries, nor cut down out of the forests: because they shall burn the weapons with fire, and shall make prey of them, to whom they had been a prey, and they shall spoil their spoilers, saith our Lord God.

(b) Not with material fire but with zeal and fervor Catholics shall resist him and finally overcome him.

11 And it shall be in that day: I will give Gog a renowned place for a sepulcher in Israel: the valley of wayfaring men on the East of the sea, which shall make them that pass by, to be astonished: and they shall there (b) burn Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

12 And the house of Israel shall bury them, that they may cleanse the land seven months.

13 And all the people of the land shall bury him, and it shall be unto them a renowned day, wherein I was glorified, saith our Lord God.

14 And they shall appoint men continually going about the land, to bury and to seek them, that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.

15 And they that travail through the land shall go about: and when they shall see the bone of a man, they shall set up a sign beside it, till the buriers bury it in the valley of the multitude of Gog.

16 And the name of the city Amona, and they shall cleanse the land.

17 Thou therefore o son of man, saith our Lord God: Say to every fowl, and to all birds, and to all the beasts of the field: Come together, make haste, run together on every side to my victim, which I immolate for you, the great victim upon the mountains of Israel: that you may eat the flesh, and drink the blood.

18 The flesh of the strong shall you eat, and the blood of the princes of the earth shall you drink: of rams, of lambs, and of buck goats, and bulls, and of fed wares, and of all fat things.

19 And you shall eat the fat your fill, and shall drink blood till you be drunk of the victim, which I shall immolate for you.

20 And you shall be filled upon my table of horse, and strong horsemen, and of all the men of war, saith our Lord God.

(c) Gods people were not made captives by the power of their enemies, as if God could not defend them, but by his permission for punishment of their sins.

21 and I will put my Glory in the Gentiles: and all nations shall see my judgment, that I have done, and my hand, that I have put upon them.

22 And the house of Israel shall know that I am the Lord their God from that day and so forward.

23 And the Gentiles shall know that the house of Israel (c) was taken in their iniquity, for that they forsook me, and I hid my face from them: and delivered them into the hands of the enemies, and they fell all by the sword.

24 According to their uncleanness, and wickedness have I done to them, and have hid my face from them.

25 Therefore thus saith our Lord God: Now will I bring back the captivity of Jacob, & will have mercy on all the house of Israel: and I will take on me zeal for my holy name.

26 And they shall bear their confusion, and all the prevarication Wherewith they prevaricated against me, when they shall dwell in their land confidently fearing no man:

27 and I shall have brought them back out of the peoples, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the eyes of many nations.

28 And they shall know that I am the Lord their God, for that I transported them into the nations; and have gathered them together upon their own land, and have not left any of them there.

29 And I will hide my face no more from them, because I have poured out my spirit upon all the house of Israel, saith our Lord God.

***Annotations upon Ezechiels last vision:
written in the nine last chapters.***

Four expositions of this vision.

Of the true sense of this obscure vision there be four opinions: two of the Jewish Rabbins, and other two of Christian Catholic Doctors. The more ancient Jews understand this vision wholly & only of the temple and city of Jerusalem, reedified by Zorobabel and Nehemias with others, after their captivity in Babylon, assisted by the Persian Kings. But this opinion can not consist with the holy text, *ch. 42. v. 16.* describing the utter wall of the temple in length on every side (being four square. *v. 20*) five hundred reeds, every reed containing six sacred cubits (*ch. 40. v. 5.*) which are above ten foot, or two passes; & so. 500, reeds making a thousand passes, or a mile, the whole wall was four miles in compass. Likewise the city is described (*ch. 48. v. 16.*) to have in length on the north quarter, four thousand five hundred reeds, with the same length on the west quarter, and consequently on the east, and south, that is, nine thousand passes, or nine miles on every side: in all the circuit thirty six miles. Of which greatness it is certain the temple and city never were. No not after the temple was augmented by Herod Ascolonites, whereof Josephus writeth. *li. 15. c. 14. Antiq. Judaicarum.* Neither were there any such waters issuing from the material temple, nor such trees on the banks thereof, bringing forth fruits every month, as are described, *ch. 47. v. 1. & 12.* all which, with otherlike dissonances considered, the later Jews confessing that this prophecy is not hitherto fulfilled, say that their Messias, whom they expect, shall build such a terrestrial city, and temple, with all the appurtenances, as are showed in this vision. Rejecting therefore these Jewish errors, and ridiculous imaginations. Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and some other Christian Doctors, suppose that God in deed conditionally, according to his

ch. 18. v. 23 ch. 33. v. 11.

1. Of the temple and city reedified after the captivity.

2. That Messias shall build a material temple

and city.

3. That this prophetic vision was conditional.

4. That it cannot all be expounded according to the history but only mystically.

antecedent will, promised all these things, even as the letter soundeth, to the Jews, if after their delivery from captivity, they should sincerely serve him, walk rightly in his ways, and perfectly keep his commandments. And that besides this supposed literal sense, all the same should more excellently be performed in the mystical temple and city of God, our Saviour Christ, and his Church. But for so much (say these Doctors) as the Jews performed not that which was required of their part, in perfect life and due service of God, this vision was not fulfilled, but only in some part, according to the virtues, and merits of the better sort of that people, by the restoration of the city, temple and other things, as in the Books of Esdras: & that lastly for their general revolt from Christ persecuting him to death, their temple and city were again destroyed, the people slain, dispersed, & rejected, except only the few relics converted to Christ. In whom, with the multitude of Gentiles, the whole vision hath full effect. This opinion albeit grounded in probability, yet seemeth not so certain, nor in deed so probable, as the judgment of St. Jerome, & St. Theodoret in their commentaries, as also of St. Gregory in his homilies upon Ezechiel, and of many others, both ancient and late writers. Who not finding how to apply this vision in all parts to the state of the old testament, neither that promise of such a huge great temple, and city with the rest were agreeable to Gods wisdom, do only expound this vision to pertain in some parts to the Jews reduced from temporal captivity, as in figure of all mankind redeemed by Christ, and of his Church gathered of all nations, enriched and adorned with all spiritual graces, virtues, and power. Neither yet expounding all of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this transitory life. We therefore out of their large discourses shall abridge a few, and brief marginal notes, for some light of understanding the text, and entrance into the spiritual sense, principally intended by the holy Ghost.

Chapter 40

The fifth part.
Restoration of the

temple, with things pertaining thereto: more especially the Glory of the Church militant & triumphant.

(a) Into the destroyed city of Jerusalem.

(b) Mount Zion:

(c) called exceeding high mystically, in that it signifieth the Church of Christ: for historically Zion was not so exceeding high.

(d) In the Hebrew text in the Chaldee Paraphrasis, & in the 70. Interpreters, it is thus, *of six cubits, in a cubit and a palm*, to signify that these cubits used in

In a vision the prophet seeth the reedification of Jerusalem. 5. with the measures of diverse parts thereof; 47. and of the court, and entry of the temple.

1 **IN** the five and twentieth year of our transmiration, in the beginning of the year, the tenth of the month, the fourteenth year, after the city was stricken: in this self same day the hand of our Lord was made upon me, and he brought me (a) thither.

2 In the visions of God he brought me into the Land of Israel, and left me upon (b) a mountain (c) exceeding high: upon which there was as it were the building of a city bending toward the south.

3 And he brought me in thither: and behold a man, whose form was as the form of brass, and a linen cord in his hand, and a reed of measure in his hand: & he stood in the gate.

4 And the same man spake to me: Son of man, see with thine eyes, and hear with thine ears, and set thy heart on all things, which I will show thee: for thou art brought hither that they may be showed to thee: declare all things that thou seest, to the house of Israel.

5 And behold a wall on the out side round about the house, and in the Mans hand a reed of measure of six cubits (d) & a palm: & he measured the breadth of the building with one reed, the height also with one reed.

6 And he came to the gate, that looked to the way of the east, & he ascended by the steps thereof: & he measured the threshold of the gate with one reed the breadth, that is, one threshold with one reed in breadth:

measuring sacred things contained six palms, whereas the Ordinary cubit containeth but five palms. See. *ch. 43. v 13.*

(e) Larger within then without, to spread the light within the place, & to avoid the danger of hurt from abroad: as the windows of Salomons temple. 3. *Reg. 6.* as also in castles, and towers is commonly used. In explicating this vision by reason of the obscurity, is great Variety amongst the expositors, but all agree that God here revealed to the prophet, that he will reward the good, to wit, in the old Testament temporally, & in the new spiritually, first with grace in this life, and with eternal Glory in life Everlasting.

7 and a chamber with one reed in length, and one reed in breadth: and between the chambers five cubits:

8 and the threshold of the gate by entry of the gate within, with one reed.

9 And he measured the entry of the gate of eight cubits, and the front thereof of two cubits: and the entry of the gate was within.

10 Moreover the chambers of the gate to the way of the East, three on this side, and three on that side: one measure of the three, and one measure of the fronts, on both parts.

11 And he measured the breadth of the threshold of the gate of ten cubits: and the length of the gate of thirteen cubits:

12 and the border before the chambers of one cubit: and one cubit the end on both sides, and the chambers were of six cubits, on this side and that side.

13 And he measured the gate from the roof of the chamber, even to the roof thereof, the breadth of five and twenty cubits: door against door.

14 And he made fronts by sixty cubits: & to the front the court of the gate on every side round about.

15 And before the face of the gate, which raught even to the face of the entry of the inner gate, fifty cubits.

16 And (e) oblique windows in the chambers, and in their fronts, which were within the gate on every side round about: and in like manner there were also in the entries windows round about within, and before the fronts the picture of palm trees graven.

17 And he brought me out to the utter court, and behold cells, and the pavement paved with stone in the court round about: thirty cells in the compass of the pavement.

18 And the pavement in the front of the gates according to the length of the gates was beneath.

19 And he measured the breadth from the face of the lower gate even to the front of the inner court without, an hundred cubits to the East, and to the North.

20 The gate also that looked to the way of the North of the utter court, he measured as well in length as in breadth.

21 And the chambers thereof three on this side, and three on that side: and the front thereof, and the entry thereof according to the measure of the former gate, of fifty cubits the length thereof, and the breadth of five and twenty cubits.

22 And the windows thereof, and the entry, and the gravings according to the measure of the gate, that looked to the East, and the ascent thereof was of seven steps, and an entry before it.

23 And the gate of the inner court against the gate of the North, and the East gate: and he measured from gate even to gate an hundred cubits.

24 And he brought me out to the way of the South, and behold the gate, that looked to the South: and he measured the front thereof, and the entry thereof according to the former measures.

(f) To the gates of the utter wall was ascent of seven steps, but of the inner wall (v. 31.) of eight steps, to signify that more perfection is required in the new Testament than was in the old, for which more grace is given and better reward, St. *Greg.*

25 And the windows thereof, and the entries round about, as the other windows: of fifty cubits in length, and in breadth of five and twenty cubits.

26 And on (f) seven steps was the ascent to it: and an entry before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

27 And the gate of the inner court in the way of the South: and he measured from gate even to gate in the way of the South, an hundred cubits.

28 And he brought me into the inner court to the South gate: and he measured the gate according to the former measures.

29 The chamber thereof, and the front thereof, and the entry thereof with the same measures: and the windows thereof, and entry thereof round about fifty cubits of length, & of breadth five and twenty cubits.

30 And the entry round about in length of five and twenty cubits, and in breadth of five cubits.

31 And the entry thereof to the utter court, and the palm trees thereof in the front: and there were eight steps, on which the ascent was through it.

32 And he brought me in into the inner court by the way of the east: and he measured the gate according to the former measures.

33 The chamber thereof, and the front thereof, and the entry thereof as before: and the windows thereof, and the entries thereof round about, in length of fifty cubits, and in breadth of five and twenty cubits.

34 And the entry thereof, that is, of the utter court: and the graven palm trees in the front thereof on this side and on that side: & on eight steps the ascent thereof.

35 And he brought me into the gate, that looked to the North: and he measured according to the former measures.

36 The chamber thereof, and the front thereof, and the entry thereof, and the windows thereof round about, in length of fifty cubits, and breadth of five and twenty cubits.

37 And the entry thereof looked to the utter court: and the graving of palm trees in the front thereof on this side and on that side: and upon eight steps the ascent thereof.

38 And at every chamber a door in the forefronts of the gates: there they washed the holocaust.

39 And in the entry of the gate, two tables on this side, and two tables on that side: that there might be immolated upon them holocaust, and for sin, and for offence.

40 And on the utter side, which goeth up to the door of the gate, that goeth on toward the North, two tables: and at the other side before the entry of the gate, two tables.

41 Four tables on this side, and four tables on that side: at the sides of the gate were eight tables, Whereupon they did immolate.

42 And the four tables for holocaust, were made of square stones: in length of one cubit and an half, and in breadth of one cubit and an half, and in height of

one cubit: upon which they shall put the vessels, wherein is immolated the holocaust, and the victim.

43 And the brims of them of one palm, bowed back within round about: and upon the tables, the flesh of the oblation.

44 And without the inner gate the cells of the singing men in the inner court, which was on the side of the gate that looketh to the North: and the faces of them against the way of the South, one at the side of the East gate, which looked to the way of the North.

45 And he said to me: This is the chamber, which looketh to the way of the South, it shall be for the priests, that watch in the wards of the temple.

46 Moreover the chamber that looketh to the way of the North shall be for the priests, that watch upon the ministry of the altar. These are the children of Sadoc, which of the children of Levi approach to our Lord, to minister unto him.

47 And he measured the court in length of an hundred cubits, and in breadth of an hundred cubits square: and the altar before the face of the temple.

48 And he brought me into the entry of the temple: and he measured five cubits on this side, and five cubits on that side: and the breadth of the gate of three cubits on this side, and of three cubits on that side.

49 And the length of the entry of twenty cubits: and the breadth of eleven cubits, and by eight steps was the ascent to it. And there were (g) pillars in the fronts: one on this side, & another on that side.

(g) For that the pillars are not measured, it seemeth they were of the same height and bigness, as the former were built by Salomon. 3. Reg. 7. v. 15.

Chapter 41

A description of the temple to be reedified, and all the parts thereof.

1 **AND** he brought me into (a) the temple, and he measured the fronts six cubits of breadth on this side, and six cubits of breadth on that side, the breadth of the tabernacle.

2 And the breadth of the gate, was of ten cubits: and the sides of the gate of five cubits on this side, and of five cubits on that side: and he measured the length thereof of forty cubits, and the breadth of twenty cubits.

3 And being entered within he measured in the front of the gate, two cubits: and the gate of six cubits: and the breadth of the gate of seven cubits.

4 And he measured the length thereof of twenty cubits, and the breadth of twenty cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum.

5 And he measured the wall of the house of six cubits: and the breadth of a side, of four cubits on every side round about the house.

6 And the sides, side to side, were twice thirty three: and they were eminent, which might enter in through the wall of the house, in the sides round about, to hold in, and not to touch the wall of the temple.

7 And there was a broad alley made round, ascending up by winding staires, and it led into the upper chamber of the temple round about: therefore was the temple broader in the higher parts: and so from the lower parts they mounted

(a) This description of the temple & order of priesthood, with the partition and fertility of the land is much more excellent, then was in Salomons time: & the new temple reedified by Zorobabel, was much meaner then Salomons and therefore this prophecy (as likewise the prophecies of Aggeus & Zacharias) can not be understood of the temple in Jerusalem but of the Church of Christ. St. Jerome, in ch. 40 Ezech. St. Aug. li. 18. c. 45.

civit.

to the higher unto the midst.

8 And I saw in the house the height round about, the sides founded by the measure of a reed the space of six cubits:

9 and the breadth through the wall of the side without of five cubits: and there was an inner house in the sides of the house.

10 And between the cells the breadth of twenty cubits round about the house on every side,

11 and the door of the side for prayer: one door to the way of the North, and one door to the way of the South: and the breadth of the place for prayer, of five cubits round about.

12 And the building, that was separated, and turned to the way that looketh toward the sea, of the breadth of seventy cubits: and the wall of the building, of five cubits in breadth round about: and the length thereof of ninety cubits.

13 And he measured the length of the house, of an hundred cubits: and the building that was separated, and the walls thereof, of the length of an hundred cubits.

14 And the breadth before the face of the house, and of that which was separated against the East, of an hundred cubits.

15 And he measured the length of the building against the face of that, which was separated at the back: the etheckes on both sides of an hundred cubits: and the inner temple, and the entries of the court.

16 The thresholds, & oblique windows, and the etheckes round about by three parts, against the threshold of every one, and paved with wood round about the circuit: and earth even to the windows, and the windows shut over the doors.

17 And even to the inner house, and without by every wall round about within and without, by measure.

(b) In the wall of the temple were interchangeably painted a Cherub signifying knowledge, & a palm tree signifying victory, representing to men that they must be instructed in Divine knowledge, & so fight for victory.

18 And (b) Cherubs and palm trees wrought, and a palm tree between Cherub and Cherub, & a Cherub had (c) two faces.

19 The face of a man by the palm tree on this side, and the face of a lion by the palm tree on the other side: expressed through all the house round about.

20 From the ground even to the upper parts of the gate, were Cherubs, and palm trees graven in the wall of the temple.

21 The threshold four square, and the face of the sanctuary, sight to sight.

22 The height of the wooden altar, of three cubits: and the length thereof, of two cubits: and the corners thereof, and the length thereof, and the walls thereof of wood. And he spake to me: This is the table before our Lord.

23 And there were two doors in the temple, and in the sanctuary.

24 And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

25 And there were Cherubs also graven in the same doors of the temple, and the graving of palm trees, as they were expressed in the walls: for which cause also there was thicker timber in the front of the entry without.

26 upon which were the oblique windows, & the similitude of palm trees on

(c) Signifying our Saviour, who in his humanity suffered miseries but as a lion overcame all enemies.

this side and on that side in braces of the entry: according to the sides of the house, and the breadth of the walls.

Chapter 42

Description of the courts, chambers, & other places pertaining to the temple.

(a) St. Jerome finding the Hebrew text and the 70. Interpreters, and others to differ not only in words but also in the sense, explicating as seemed to him most probable avoucheth withal that saying of Socrates: *Scio quodnescio. I know, that I do not know any thing perfectly. For it is a part of knowledge (saith he) to know that thou art ignorant.*

1 **AND** he brought me out into the utter court by the way that leadeth to the North, and he brought me into the cell, that was against the separated building, and against the house bending to the North. (a)

2 In the face of the length, an hundred cubits of the North door: and the breadth fifty cubits,

3 against the twenty cubits of the inner court, & against the pavement paved with stone of the utter court, where was a porch joined to a triple porch.

4 And before the cells a walk of ten cubits in breadth, looking to the inner parts of the way of one cubit. And their doors toward the North:

5 Where were chambers in the upper parts more low: because they bare up the porches, which appeared above out of them from the nether parts, and from the midst of the building.

6 For they were triple lofts, and had not pillars, as the pillars of the courts: therefore did they appear above out of the nether places, and out of the middle places, from the ground fifty cubits.

7 And an utter closure according to the cells, which were in the way of the utter court before the cells: the length thereof of fifty cubits.

8 Because the length of the cells of the utter court was of fifty cubits: and the length before the face of the temple, of an hundred cubits.

9 And there was under these cells an entrance from the East, going into them out of the utter court.

10 In the breadth of the closure of the court, that was against the way of the East, toward the face of the separated building, and there were cells before the building.

11 And the way before the face of them according to the similitude of the cells, which were in the way of the North: according to the length of them, so also was their breadth: and all the entrance of them, and similitudes, and their doors.

12 According to the doors of the cells that were in the way looking to the South: a door in the head of the way, which way was before the entry separated by the way of the East going in.

13 And he said to me: The cells of the North, and the cells of the South, which are before the separated building: these are the holy cells, wherein the priests do eat, which approach to our Lord into Sancta Sanctorum, there shall they lay the holies of holies, and the oblation for sin, and for offence: for it is a holy place.

14 And when the priests shall be entered, they shall not go forth out of the holy places into the utter court: and there they shall lay their vestments, wherein they minister, because they are holy: and they shall be clothed with other

vestments, & so they shall go forth to the people.

15 And when he had accomplished the measures of the inner house, he brought me out by the way of the gate, that looked to the way of the East: & he measured it on every side round about.

16 And he measured against the East wind with the reed of measure, five hundred reeds in reed of measure round about.

17 And he measured against the North wind five hundred reeds in reed of measure round about.

18 And to the South wind he measured five hundred reeds, in reed of measure round about.

19 And to the West wind he measured five hundred reeds, in reed of measure.

20 By the four winds he measured the wall thereof on every side round about, the length and breadth of five hundred reeds, dividing between the Sanctuary and the place of the common people.

Chapter 43

The Glory of God returneth to the new temple, 7. The prophet hearth, that the Israelites will no more pollute Gods name with Idolatry: 10. is commanded to show them the measure, and form of the temple, 13. and of the altar: 18. with sacrifices to be offered seven days.

1 **AND** he brought me to the gate that looked to the way of the East.

2 And behold the Glory of the God of Israel went by the East gate: and he had a voice as the voice of many waters, & (a) the earth shined at his Majesty.

3 And I saw a vision according to the form which I had seen, when he came to destroy the city: and the shape according to the sight, which I had seen by the river Chobar: and I fell upon my face. ch. 9.

4 And the Majesty of our Lord went into the temple by the way of the gate that looked to the East. ch. 1

5 And the spirit lifted me up, and brought me into the inner court: and behold the house was filled with the Glory of our Lord.

6 And I heard one speaking to me out of the house, & a man stood by me,

7 said to me: Son of man, the place of my throne, and the place of the steps of my feet, where I dwell in the midst of the children of Israel (b) forever: and the house of Israel shall no more pollute my holy name, they, and their Kings in their fornications, and in the ruins of their Kings, and in the excelses.

8 Who have built their threshold by my threshold, and their posts by my posts: and there was a wall between me and them: and they polluted my holy name in the abominations, which they did: for the which thing I consumed them in my wrath.

9 Now therefore let them repel their fornication, and ruins of their Kings far from me: and I will dwell in the midst of them always.

10 But thou son of man, show to the house of Israel the temple, and let them be

(a) all the world is lighted by the preaching of Christs Apostles, and their successors: and the triumphant Church shall perfectly shine when that which is sown in corruption shall rise in incorruption & c. 1. Cor. 15. St. Jerome. St. Thomas also expoundeth this place of the B. virgin conceiving the Son of God p. 3. q. 27. a 3.

(b) God hath left the house of the Jews desolate. Mat. 23. v. 38 but remaineth with the Church of Christ all days to the end of the world. Mat 28 v. 20.

confounded at their iniquities, and let them measure the frame:

(c) And the perfect impolluted Church, *without spot or wrinkle (Eph. 5. v. 27.)* is only the triumphant Church.

(d) The sacred cubit or cubit used in sacred things was longer then the common cubit by one palm.

(e) The altar is called *Ariel, the lion of God* because fire sometimes descending from God upon the altar consumed the sacrifice, as a lion consumeth his prey *St. Jerome.*

11 and be ashamed of all things that they have done. The figure of the house, and of the frame thereof, the goings out, & the comings in, and all the description thereof, and all the precepts thereof, and all the order thereof, and all the laws thereof show to them, and thou shalt write in their eyes: that they may keep all the descriptions thereof, and the precepts thereof, and let them do them. (c)

12 This is the law of the house in the top of the mount: all the border thereof round about is holy of holies: this then is the law of the house.

13 And these are the measures of the altar by the most true cubit, (d) which had a cubit and a palm: in the bosom thereof was a cubit, & a cubit in breadth: and the limit thereof even to the brim thereof, and round about, one palm. this also was the trench of the altar.

14 And from the bosom of the ground to the lowest brim two cubits, and the breadth of one cubit: & from the lesser brim unto the greater brim four cubits, and the breadth of one cubit.

15 And (e) Ariel it self of four cubits: and from Ariel upward four horns.

16 And Ariel of twelve cubits in length by twelve cubits of breadth, four square with equal sides.

17 And the brim of fourteen cubits of length by fourteen cubits of breadth in the four corners thereof: and the crown round about it of half a cubit, and the bosom thereof of one cubit round about: and the steps thereof turned to the East.

18 And he said to me: Son of man, thus saith our Lord God: These are the rites of the altar, in what day soever it shall be made: that holocaust may be offered upon it, and blood poured out.

19 And thou shalt give to the Priests, and Levites, that are of the seed of Sadoc, that approach to me, saith our Lord God, that they offer to me a calf of the heard for sin.

20 And taking of his blood, thou shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

21 And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

22 And in the second day thou shalt offer a buck of goats unspotted for sin: and they shall expiate the altar, as they did expiate in the calf.

23 And when thou shalt have accomplished expiating it, thou shalt offer a calf of the heard unspotted, and a ram of the flock unspotted.

24 And thou shalt offer them in the sight of our Lord: and the priests shall cast salt upon them, and shall offer them an holocaust to our Lord.

25 Seven days shalt thou make a buck goat for sin daily: and a calf of the heard, and a ram of the cattle unspotted shall they offer.

26 Seven days shall they expiate the altar, and shall cleanse it: and they shall fill his hand.

27 And the days being expired, in the eight day & so forth, the priests shall make your holocausts upon the altar, and those which they offer for peace: and I will be pacified toward you, saith our Lord God.

Chapter 44

The East gate of the Sanctuary shall be always shut. 5. The uncircumcised shall not enter into the sanctuary: 10. nor the Levites, that have served idols: but shall do other service belonging to sacrifices: 15. and the children of Sadoc shall do the priestly functions: 17. observing the prescribed rites thereof.

(a) St. Jerome expoundeth this of the hardness of scripture, which no man understandeth fully but the son of God. *Mat. 11. v. 27.* Likewise of our B. Lady a perpetual virgin, also after the birth of Christ. The same doth. St. Augustine, *ser. 6. & 18 de temp. St. Amb. cp. 81. St. Chrys. ho. de Io Bapt.*

(b) This astonishment, and reverence of the prophet.

(c) and the great attention which he is admonished to have, import the great mysteries of Christ and his Church, and not only the temple & rites of the old law which were but figures of the new.

1 **AND** he turned me to the way of the utter sanctuary, which looked toward the East: and it was shut.

2 And our Lord said to me: This gate shall be shut: it (a) shall not be opened, and man shall not pass through it: Because our Lord the God of Israel is entered in through it, and it shall be shut

3 for the prince. The prince himself shall sit in it, to eat bread before our Lord: by the way of the gate of the entry shall he enter in, & by the way thereof he shall go out.

4 And he brought me by the way of the North gate in the sight of the house: and I saw, and behold the Glory of our Lord filled the house of our Lord: and I (b) fell on my face.

5 And our Lord said to me: Son of man (c) set thy heart, and see with thine eyes, & hear with thine ears all things, that I speak to thee concerning all the ceremonies of the house of our Lord and concerning all the laws thereof: and thou shalt set thy heart in the ways of the temple, by all the goings out of the sanctuary.

6 And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let all your wicked deeds suffice you o house of Israel:

7 because you bring in strange children uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to pollute my house, & you offer my Breads, the fat, and the blood: and you dissolve my covenant in all your wicked abominations.

8 And you have not kept the precepts of my sanctuary: and you have set keepers of my observances in my Sanctuary to your own selves.

9 Thus saith our Lord God: every stranger uncircumcised in heart, & uncircumcised in flesh, shall not enter into my sanctuary, every strange child that is in the midst of the children of Israel.

10 Yea and the Levites that have revolted far from me in the error of the children of Israel, & have erred from me after their idols, and have born their iniquity:

11 they shall be officers in my sanctuary, and porters of the gates of the house, and ministers of the house: they shall kill the holocausts, and the victims of the people: and they shall stand in their sight, to serve them.

12 For that they have served them in the sight of their idols, and were made to

the house of Israel a scandal of iniquity: therefore have I lifted up mine hand upon them, saith our Lord God, and they shall bear their iniquity:

13 and they shall not approach to me, to do the function of priesthood unto me, neither shall they approach to all my Sanctuary by Sancta, Sanctorum: but they shall bear their confusion, and their wicked abominations which they have done.

14 And I will make them porters of the house, in all the ministry thereof, and in all things that shall be done therein.

15 But the priests, & Levites, the sons of Sadoc, which kept the ceremonies of my sanctuary, when the children of Israel erred from me, they shall approach to me, to minister unto me: & they shall stand in my sight, to offer me the fat, and the blood, saith our Lord God.

16 They shall enter into my sanctuary, and they shall approach to my table, to minister unto me, and to keep my ceremonies.

17 And when they shall enter into the gates of the inner court, they shall be clothed with linen garments: neither shall any woolen thing come upon them, when they minister in the gates of the inner court & within.

18 There shall be linen miters on their heads, and there shall be linen breeches on their loins, and they shall not be girded in sweat.

(d) Holy things are ordinarily to be done in holy places; and therefore sacred vestures (by touching whereof men were sanctified. *Exo. 29. v 37.*) must not be used out of the temple.

19 And when they shall go out to the utter court unto the people, they shall put off from them their vestments, wherein they had ministered, and shall lay them up in the vestry of the sanctuary, & they shall clothe themselves with other garments: & they (d) shall not sanctify the people in their vestures.

20 And they shall not shave their head, nor nourish their hair: but polling they shall poll their heads.

*Levit. 10.
7. 9.*

21 And no priest shall drink wine when he is to enter into the inner court.

22 And widow, and her that is divorced they shall not take for wives, but virgins of the seed of the house of Israel: but a widow also, which hath been the widow of a priest, they shall take.

23 And they shall teach my people what is between a holy thing and polluted, and between clean and unclean they shall show to them.

24 And when there shall be a controversy, they shall stand in my judgments, & shall judge: my laws, & my precepts in all my solenmities shall they keep, and my sabbaths they shall sanctify.

25 And to a dead man they shall not enter in, lest they be polluted, but to father and mother, & son and daughter, and brother and sister, which hath not had another husband: in which they shall be contaminated.

26 And after that he is cleansed, seven days shall be numbered to him.

27 And in the day of his entering into the Sanctuary to the inner court to minister unto me in the sanctuary, he shall offer for his sin, saith our Lord God.

Deut 18.

28 And there shall not be inheritance to them, I am their inheritance: and possession you shall not give them in Israel, for I am their possession.

29 The victim both for sin and for offence they shall eat: and every vowed

thing in Israel shall be theirs.

30 And the first fruits of all the first born, & all the libaments of all things that are offered, shall be the priests: & the first fruits of your meats you shall give to the priest, that he may lay up a blessing for thy house.

31 all carrion, and thing taken by a beast of birds, and of cattle the priests shall not eat.

Chapter 45

In distribution of the land (after the captivity) several portions are assigned for the Priests, the Levites, the City, and the Prince: the rest was for the people. 9. Rulers are admonished to observe just measures: 15. and to offer due sacrifices.

(a) The land that was assigned to holy uses, was called sanctified, and could not be alienated to private men nor other purposes.

1 **AND** when you shall begin to divide the land by lot, separate ye first fruits to our Lord, (a) a piece * sanctified of the land, in length twenty five thousand, and in breadth ten thousand: it shall be sanctified in all the border thereof round about.

*Sanctificatum.

2 And it shall be sanctified on every side by five hundred and five hundred, four square round about: and of fifty cubits for the suburbs thereof round about.

3 And from this measure thou shalt measure the length, of five and twenty thousand, and the breadth of ten thousand, & in it shall be the temple, and sanctum sanctorum.

4 The sanctified piece of the land shall be for the priests the ministers of the sanctuary, which approach to the ministry of our Lord: and it shall be a place to them for houses, and for the Sanctuary of holiness.

5 And five and twenty thousand of length, & ten thousand of breadth shall be for the Levites, which minister in the house: they shall possess twenty cells.

6 And the possession of the city you shall give five thousand of breadth, and of length five and twenty thousand, according to the separation of the sanctuary, to all the house of Israel.

(b) The princes portion of land was round about the Clergys portion, that he might defend them, and the peoples part round about the princes, that they might defend him.

7 To (b) the prince also on this side and on that side, according to the separation of the sanctuary, and according to the possession of the city, against the face of the separation of the sanctuary, and against the face of the possession of the city: from the side of the Sea even to the Sea, and from the side of the East even to the East. And the length according to every part from the West border to the East border.

8 Of the land shall he have possession in Israel: and the princes shall no more spoil my people: but the land they shall give to the house of Israel according to their tribes.

9 Thus saith our Lord God: Let it suffice you o princes of Israel: intermit ye iniquity and robberies, and do judgment and justice, separate your confines from my people, saith our Lord God.

(c) These measures were of equal

10 Just balance, and a just ephi, and a just bat shall be to you.

11 The (c) ephi, and the bat shall be equal, and of one measure: that the bat may

capacity, but the ephi served for dry things; & the bat for liquid, as appeareth. v. 13. & 14.

(d) As the people were bound to pay certain first fruits to their temporal prince:

(e) so he was mutually bound to pay the charges of public sacrifices for all the people. St. Jerome also expoundeth this mutual obligation to consist between the people and high priest.

take the tenth part of a core, & the ephi the tenth part of a core: according to the measure of a core shall be the equal balancing of them.

12 And a sicle hath twenty obolos. Moreover twenty sicles, & five and twenty sicles, and fifteen sicles make Mnam.

13 And these are the first fruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

14 The measure of oil also, a bat of oil is the tenth part of a core: and ten bats make a core: because ten bats fill a core.

15 And one ram of a flock of two hundred, of those things that Israel nourisheth for sacrifice, and for holocaust, and for pacifics, to expiate for them, saith our Lord God.

16 all (d) the people of the land shall be bound to these first fruits for the prince in Israel.

17 And (e) upon the prince shall the holocaust be, and the sacrifice, and the libaments in the solenmities, and in the Calends, and in the Sabbaths, & in all the solenmities of the house of Israel: he shall make the sacrifice for sin, & the holocaust, and the pacifics to expiate for the house of Israel.

18 Thus saith our Lord God. In the first month, the first of the month, thou shalt take a calf of the heard unspotted, and thou shalt expiate the sanctuary.

19 And the priest shall take of the blood that shall be for sin: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

20 And so shalt thou do in the seventh of the month for every one, that hath been ignorant, and was deceived by error, and you shall expiate for the house.

21 In the first month, the fourteenth day of the month shall be with you the solemnity of pasch: seven days shall Azymes be eaten.

22 And the prince in that day shall make for himself, and for all the people of the land, a calf for sin.

23 And in the solemnity of the seven days he shall make holocaust to our Lord seven calves, & seven rams unspotted daily seven days: and for sin a buck of goats daily.

24 And he shall make the sacrifice an ephi to a calf, and an ephi to a ram: and of oil an hin to every ephi.

25 In the seventh month the fifteenth day of the month, in the solemnity he shall make as are before said for seven days: as well for sin, as for holocaust, and in sacrifice, and in oil.

Chapter 46

A prescription at which gate, and what sacrifices shall be offered for the prince, every sabbath, and first day of the month. 16. The prince may give perpetual inheritance to his sons, but to his servants only till the year of Jubilee. 19. with description of the places, where sacrifices shall be prepared.

1 **THUS** saith our Lord God: The gate of the inner court, which looketh to the

(a) After the captivity albeit king Davids progeny continued in Salathiel, Zorobabel and others, yet they had not the state of Kings or temporal princes; and therefore not only Christian Doctors, but also Rabbi David & other Hebrews understand this prophecy of Christ the true Messias, and of the sacrifices & rites of his Church: the letter Nevertheless alluding to the form of the old law.

East, shall be shut the six days, in which work is done: but in the Sabbath day it shall be opened yea and in the day of the Calends it shall be opened.

2 And (a) the prince shall enter in by the way of the entry of the gate from without, and he shall stand in the threshold of the gate: and the priests shall make his holocaust, and his pacifics: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till Evening.

3 And the people of the land shall adore at the door of that gate in the Sabbaths, and in the Calends before our Lord.

4 And this holocaust shall the prince offer to our Lord: in the Sabbath day six lambs unspotted, and a ram unspotted.

5 And sacrifice an ephi for a ram: but in the lambs the sacrifice that his hand shall give: and of oil an hin for every ephi.

6 And in the day of the Calends a calf of the heard unspotted: and the six lambs, and the rams shall be unspotted.

7 And an ephi for a calf, an ephi also for a ram shall he make sacrifice: but the lambs, as his hand shall find: and of oil an hin, for every ephi.

8 And when the prince is to go in, let him go in by the way of the entry of the gate, and by the same way let him go out.

9 And when the people of the land shall enter in the sight of our Lord in the solenmities: he that goeth in by the North gate to adore, let him go out by the way of the South gate: moreover he that goeth in by the way of the South gate, let him go out by the way of the North gate: he shall not return by the way of the gate, Whereby he entered, but at that over against it he shall go out.

10 And the prince in the midst of them with the goers in shall go in, and with the goers out shall go out.

11 And in the fairs, and in the solenmities there shall be sacrifice an ephi for a calf, and an ephi for a ram: but of the lambs, there shall be sacrifice as his hand shall find: and of oil an hin for every ephi.

12 But when the prince shall make a voluntary holocaust, or voluntary pacifics to our Lord: to him the gate shall be opened, that looketh to the East, and he shall make his holocaust, & his pacifics, as it is wont to be done in the Sabbath day: and he shall go out, & the gate shall be shut after that he is gone forth.

13 And a lamb of the same year unspotted, shall he make for holocaust daily to our Lord: always in the morning shall he make it.

14 And he shall make sacrifice upon it morning by morning the sixth part of an ephi: and of oil the third part of an hin, that it may be mingled with the flour: a sacrifice to our Lord by ordinance, continual and Everlasting.

15 He shall make the lamb, & the sacrifice, and the oil morning by morning: an Everlasting holocaust.

16 Thus saith our Lord God: If the prince shall give a gift to any (b) of his sons: his inheritance shall be to his sons, they shall possess it by inheritance.

17 But if he give a legacy of his inheritance to one (c) of his servants, it shall be his until the year of remission, and it shall return to the prince: and his inheritance shall be to his sons.

(b) all works done by the true children of God, that is to say, done in the state of grace, do merit eternal reward.

(c) But other moral good works done in

state of mortal sin are only rewarded temporally in this world, and not in life Everlasting.

18 And the prince shall not take of the peoples inheritance by violence, and of their possession: & of his own possession he shall give the inheritance to his sons: that my people be not dispersed every one from his possession.

19 And he brought me in by the entry, that was on the side of the gate, into the cells of the Sanctuary to the priests, which looked to the North. And there was a place bending to the West.

20 And he said to me: This is the place where the priests shall seeth that for sin, and that for offence: where they shall dress the sacrifice, that they bring it not out into the utter court, and the people be sanctified.

21 And he brought me into the utter court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court a little court.

22 In the four corners of the court were little courts disposed, of forty cubits in length, and thirty in breadth: the four were of one measure.

23 And a wall round about compassing the four little courts: and there were kitchens builded under the porches round about.

24 And he said to me: This is the house of kitchens wherein the ministers of the house of our Lord shall seeth the victims of the people.

Chapter 47

The prophet seeth waters issuing from under the Temple: 4. increasing to an unpassible torrent: 9. whereto come all sorts of fishes: 12. with trees on the banks bringing forth fruit every month. 13. And the land is given in portions to the twelve tribes.

(a) There is no history, nor probability that waters issued out of the temple, which was reedified by Zorobabel.

1 **AND** he turned me to the gate of the house, and behold (a) waters issued forth under the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the temple to the South part of the altar.

See cha. 36. v. 25.

2 And he led me out by the way of the North gate, and he turned me to the way without the utter gate, the way that looked to the East: and behold waters flowing on the right side.

3 When the man went out toward the East, that had the cord in his hand, he measured a thousand cubits: and he brought me through the water even to the ankles. (b)

4 And again he measured a thousand, & he brought me through the water even to the knees:

5 and he measured a thousand, and he brought me through the water even to the reins. And he measured a thousand, a torrent, which I could not pass over: because the waters were risen of the deep torrent, which can not be passed over.

6 And he said to me: Certes thou hast seen o son of man. And he brought me out, and he turned me to the bank of the torrent.

7 And when I had turned myself, behold in the bank of the torrent exceeding many trees on both sides.

(b) Neither did all sorts of fishes live in any such water near the temple as are mentioned. v. 9. And therefore this prophecy hath an higher and truer sense, of the Church of Christ and the water of Baptism.

8 And he said to me: These waters, that issue forth toward the heaps of the sand in the East, and descend to the plains of the desert, shall go into the sea, & shall go out, & the waters shall be healed.

9 And every living soul, that creepeth, whither soever the torrent cometh shall live: and there shall be fishes very many after these waters are come thither, & they shall be healed, & all things shall live, to which the torrent shall come.

10 And fishers shall stand over them, from Engaddi even to Engallim shall be drying of nets: there shall be very many sorts of fishes thereof, as the fishes of the great sea, of a passing great multitude:

11 but in the shore thereof, and in the fennie places they shall not be healed, because they shall be turned into salt pits.

12 And (c) over the torrent shall rise in the banks thereof on both sides every tree bearing fruit: the leaf shall not fall from it, & the fruit thereof shall not fail: every month shall it bring forth first fruits, because the waters thereof shall issue out of the sanctuary: & the fruits thereof shall be for meat, & the leaves thereof for medicine.

13 Thus saith our Lord God: This is the border, in which you shall possess the land in the twelve tribes of Israel: (d) because Joseph hath a double cord.

14 and you shall possess it every man in like manner as his brother: upon which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

15 And this is the border of the land: toward the North quarter, from the great sea by the way of Hethalon, as they come to Sedada,

16 Emath, Berotha, Sabarim, which is between the border of Damascus and the confine of Emath, the house of Tichon, which is by the border of Auran.

17 And the border from the Sea even to the court of Enon, shall be the border of Damascus, and from the North to the North, the border of Emath the North quarter.

18 Moreover the East quarter from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the East sea, you shall measure also the East quarter.

19 And the South quarter toward the South from Thamar even to the waters of couttradiction of Cades: & the torrent even to the great sea: and this is the South quarter toward the South.

20 And the quarter of the Sea, the great sea from the confine directly, till thou come to Emath: this is the quarter of the Sea.

21 And you shall divide this land unto you by the tribes of Israel:

22 and you shall cast it for an inheritance to you, and to the strangers, that shall come to you, that have begotten children in the midst of you: and they shall be unto you as the same countrymen born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

23 And in what tribe soever the stranger shall be, there shall you give him possession, saith our Lord God.

(c) St. John saw *this river of living water as clear as crystal, proceeding from the seat of God, & of the lamb. And the tree of life yielding twelve fruits rendering his fruit every month. &c. Apoc. 22.*

(d) Josephs two sons had each one a whole portion, and so there were twelve tribes besides the Levites, who had other better means than the rest.

Chapter 48

Further description of every tribes part of the land: 8. likewise of the portions of Priests, 13. Levites. 15. City, 21. and Prince. 31. with twelve gates named of the twelve tribes.

(a) By the twelve tribes of Israel St. Jerome understandeth the universal multitude of all glorified Saints, noting that no mention is here made of the cities of refuge (as in the Books of Numbers, and Josue) because in the glorious habitation of Saints, there can be no need of refuge, where all are perfect all secure.

(b) As the first born of living things, & first fruits of all things springing, so the first portion of land allotted to Gods service is called the first fruits.

1 **AND** these are (a) the names of the tribes from the borders of the North, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damascus toward the North, by the way of Emath. And the East quarter thereof to the sea shall be for Dan one.

2 And to the border of Dan, from the East quarter even to the quarter of the Sea, for Aser one:

3 & upon the border of Aser, from the East quarter even to the quarter of the Sea, for Nephthali one.

4 And upon the border of Nephthali, from the East quarter even to the quarter of the Sea, for Manasses one.

5 And upon the border of Manasses, from the East quarter even to the quarter of the Sea, for Ephraim one.

6 And upon the border of Ephraim, from the East quarter even to the quarter of the Sea, for Ruben one.

7 And upon the border of Ruben, from the East quarter even to the quarter of the Sea, for Juda one.

8 And upon the border of Juda, from the East quarter even to the quarter of the Sea, shall be the (b) first fruits, which you shall separate, five and twenty thousand of breadth & of length, as every portion from the East quarter to the quarter of the Sea: and the Sanctuary shall be in the midst thereof.

9 The first fruits, which you shall separate to our Lord: the length of five and twenty thousand, and the breadth of ten thousand.

10 And these shall be the first fruits of the Sanctuary of the priests: toward the North of length five and twenty thousand, and toward the Sea of breadth ten thousand. Yea and toward the East of breadth ten thousand, and toward the South of length five and twenty thousand: and the Sanctuary of our Lord shall be in the midst thereof.

11 The Sanctuary shall be for the priests of the sons of Sadoc, which kept my ceremonies, and erred not when the children of Israel erred, as the Levites also erred.

12 And for them shall be the first fruits of the first fruits of the land holy of holies, by the border of the Levites.

13 Yea and to the Levites in like manner by the borders of the priests five and twenty thousand of length, and of breadth ten thousand. all the length of five and twenty thousand, & the breadth of ten thousand.

14 And they shall not sell thereof, nor change, neither shall the first fruits of the land be transported, because they are sanctified to our Lord.

15 But the five thousand, that remain in the breadth against the five & twenty thousand, shall be the profane parts of the city for habitation, and for the

(c) The North side of the city being in length 4500. reeds, of six sacred cubits, every reed, the west side also, and consequently the other two sides east and south, in all 18000. reeds which make 36. miles, of 1000. passes every mile, it is certain that this description agreeth not to the terrestrial city of Jerusalem, which was nothing near so large. And therefore the later Jewish Rabins hold opinion, that when their Messias cometh the city of Jerusalem shall be built so great. But all Catholic Doctors understand it mystically of the Church of Christ.

(d) St. John the Apostle had the same vision of this new Jerusalem Christs triumphant Church. *Apoc. 21. & 22.*

(e) The Synagogue of the Jews being left desert. *Mat. 23.*

suburbs: and the city shall be in the midst thereof.

16 And these are the measures thereof: to (c) the North quarter five hundred and four thousand: and to the South quarter five hundred and four thousand: and to the East quarter five hundred and four thousand: and to the West quarter, five hundred and four thousand.

17 And the suburbs of the city shall be, to the North two hundred fifty, and to the South two hundred fifty, and to the East two hundred fifty, and to the Sea two hundred fifty.

18 And that which shall be residue in length according to the first fruits of the sanctuary, ten thousand toward the East, and ten thousand toward the West, shall be as the first fruits of the sanctuary: and the fruits thereof shall be for bread to them, that serve the city.

19 And they that serve the city, shall work of all the tribes of Israel.

20 all the first fruits, of five and twenty thousand, answering to five & twenty thousand four square, shall be separated according to the first fruits of the sanctuary, and to the possession of the city.

21 And that which shall be left, shall be the princes of every part of the first fruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the first fruits unto the East border: Yea and to the sea over against the five and twenty thousand, unto the border of the Sea, likewise it shall be in the portions of the prince: and the first fruits of the sanctuary, and the Sanctuary of the temple shall be in the midst thereof.

22 And of the possession of the Levites, and of the possession of the city in the midst of the princes portions: shall be to the border of Juda, and to the border of Benjamin, shall also pertain to the prince.

23 And to the rest of the tribes: from the East quarter to the West quarter, for Benjamin one.

24 And against the border of Benjamin, from the East quarter to the West quarter, for Simeon one.

25 And upon the border of Simeon from the East quarter to the West quarter, for Issachar one.

26 And upon the border of Issachar, from the East quarter to the West quarter, for Zabulon one.

27 And upon the border of Zabulon, from the East quarter to the quarter of the Sea, for Gad one.

28 And upon the border of Gad, to the South quarter toward the South: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance against the great sea.

29 (d) This is the land, which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith our Lord God.

30 And these are the goings out of the city: from the North quarter thou shalt measure five hundred and four thousand.

31 And the gates of the city according to the names of the tribes of Israel, three gates on the North side, the gate of Ruben one, the gate of Juda one, the gate of

v. 38. Christ is with
his militant Church
all days even to the
consummation of
the world. *Mat. vlt.*
and with his Church
triumphant
illuminating and
glorifying it forever
and Ever. *Apoc. 22.*
v. 5.

Levi one.

32 And to the East quarter, five hundred and four thousand: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

33 And to the South quarter, thou shalt measure five hundred & four thousand: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

34 And to the West quarter, five hundred and four thousand, and their gates three, the gate of Gad one; the gate of Aser one, the gate of Nephthali one.

35 Round about eighteen thousand: and the name of the city from that day, (e) Our Lord there.

THE ARGUMENT OF DANIELS PROPHECY.

Daniel of the royal blood.

He was most holy: most wise: and most loyal.

His book is excellent: but hard to be understood.

Certain parts of this book are denied by the Jews, and some others. It is probable that these parts were some times in the Hebrew, or the Chaldee.

Objection out of St. Jerome.

First solution.

Second solution.

They are proved to be Canonical by the Councils, and other Fathers.

The prayer of Azarias.

The Hymn of the three children.

DANIEL of the tribe (a) of Juda, & (b) royal blood, about the age of ten years, was carried into Babylon with other children for hostage, when Nabuchodonosor invaded the kingdom of Juda, in (c) the third year of king Joakim. His whole life (in all about an hundred and ten years) was most pious, with such zeal of Gods honor, and common good of his country, that he was called by an Angel, (d) *vir desiderioru*, the man of (godly) desires: (e) whom also Ezechiel, elder in years, prophesying part of the same time, joined with Noe and Job for example of holy men; recounting him also the most renowned of his time for wisdom. Whose loyal fidelity towards the king of Babylon, was so clear, that his malignant enemies said expressly of him: (f) We shall not find against this Daniel, any occasion, unless perhaps in the law of his God. *His book as well in respect of various important narrations of things done: as of most high Divine Mysteries is very excellent: but withal very obscure, for that many things here inserted, seem hardly to agree with other authentic histories; some things also are intricate in themselves; nor placed in order of time as they happened; and many things so briefly related, that they can not be understood, without the knowledge of profane histories. As St. Jerome affirmeth Epist. 103. But as for another difficulty which some make, denying the Prayer of Azarias, with the Hymn following, & the histories of Susanna, Bel, and the Dragon, to be Canonical Scripture, it is partly solved already, in the Annotations before the Book of Tobias: where is showed, that it is no just exception against these, and other parts of holy Scripture of the old Testament, because they are not in the Hebrew Edition, being otherwise accepted for Canonical by the Catholic Church. And further it is very probable that these parcels were sometimes either in the Hebrew or Chaldee tongue, in which two Languages (part in one, part in the other) the rest of this book was written. For from whence else could the Septuagint Interpreters, Theodotion, Symmachus, and Aquila translate them? In whose Editions St. Jerome found the same. But St. Jerome, some will say, calleth these histories fables, and so did not account them Canonical Scripture. First we answer, that he reporting the Jews opinion useth their terms, not explicating his own judgment, intending only to deliver sincerely that which he found in the Hebrew: Yet would he not omit to insert the rest, aduertising withal that he had it in Theodotions translation. which answer is clearly justified by his own testimony (li. 2. c. 9. *aduersus Ruffinum*) in these words: whereas I relate (sayth he) what the Hebrews say against the history of Susanna, and the Hymn of the three children, he that for this reputeth me a fool, proveth himself a sycophant. For I did not explicate what myself judged, but what they are wont to say against me. Secondly we answer, that if St. Jerome did not think these parts to be Canonical, yet Seeing so many other ancient Fathers, and now the whole Church hold them for Canonical, we so believe them to be. For albeit the ancient Councils, and others that recite catalogues of holy Scriptures, do not expressly say, as the Council of Trent lastly doth (Sess. 4.) that all the parts of Books by them recited, are Canonical; yet they do not except any parts of this Book: and therefore speaking indefinitely, do in deed include all, and not exclude any parcels usually read in the Church as these are. Moreover very many ancient Fathers do expressly allege these parts as Divine Canonical Scriptures. Of many we shall cite some.*

The prayer of Azarias is alleged as Divine Scripture by St. Cyprian, *Ser. de lapsis*. by holy Ephrem, *li. de humilitate comparanda. ca. 9.* by St. Chrysostom, *ho. de tribus pueris*. Leontius Cyptius, *apud Eutym. par. 1. Panoplioe, tit. 8.* Patianus, *Parenesi in Poenitentiam*. St. Augustine, *Epist. 122. & li. de natura boni. c. 16.* St. Fulgentius, *ad Venatiam de poenitentia. c. 16.* Likewise the Hymn of the three children is alleged by most of the same, and by diverse others. As by St. Jerome himself, in *c. 3. ad Galatas*,

(a) *ch. 1. v. 6.*

(b) *ch. 1. v. 3 & 4. Reg. 20. v. 18.*

(c) *ch. 1. v. 1*

(d) *ch. 9. v. 23.*

(e) *Ezech. 14. & 28.*

(f) *ch. 6. v. 5.*

ch. 3. v.

14. ch. 13.

ch. 14.

& *Epist. 49. de muliere septies icta*: St. Ambrose, *Præfat. in Psalmos*; & *li. 6. in Lucanum, c. 2. Concilium Toletanum, c. 13.*

The histore of Susanna.

In like manner the history of Susanna is cited as holy Scripture by St. Ignatius, Epist. ad Magnesianos. Tertullian, li. de corona militis. St. Cyprian li. 1. Epist. ep. 8. & 40. St. Chrysostom. Ho. 1. in fine, hath a whole sermon of Susanna, as upon holy Scripture. St. Ambrose, li. 1. de Officijs, c. 18. li. 3. c. 14. & li. 3. de Spiritu Sancto. c. 7. St. Augustine, Trast. 36. in Joan. & Ser. 118. & 242.

The histories of Bel, and the Dragon.

Finally the histories of Bel, and of the Dragon are judged Divine Scripture by St. Cyprian, li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6. St. Basil, ho. in diuites auaros. St. Athanasius, in Synopsi briefly explicating the argument of this whole book, maketh express mention of the Hymn of the three children; and of the histories of Susanna, and of Bel, and the Dragon.

The contents in general.

To conclude therefore with whom we begane, St. Jerome speaking of this whole Book, saith: Daniel temporum conscius, & totius mundi philoistor, lapidem præcisum de monte sine manibus, & regna omnia subuertentem, claro sermone pronuntiat. Daniel skillful of times, a studious historiographer, in clear speech showeth the stone cut out of the mountain without hands, which overthroweth all kingdoms. Signifying the principal contents of this book to be, that all other kingdoms (namely for example sake, the four great Monarchies, the fist of the Chaldees, the second of the Medes and Persians, the third of the Grecians, and the fourth of the Romans) should be overthrown, one after another; and only the kingdom of Christ our Saviour, born of a perpetual virgin, shall be permanent forever. More particularly this Book may be divided into three parts. In the first six chapters especially are declared (for most part in manner of history) certain acts of Daniel, with the other three Hebrew children, and of the Kings of Babylon. In other six chapters is more directly prophesied of Christ; and of Antichrist; of the perpetual Glory of Christs kingdom, and utter destruction of the others; with the end of world, and general judgment. In the two last chapters are contained the histories of holy Susanna; and of the idols Bel, and the Dragon.

Epist. ad Paulin.

In particular.

Divided into three parts.

THE PROPHECY OF DANIEL

Chapter 1

The king of Babylon by force entering into Jerusalem, spoileth the temple: 6. amongst others carrieth captive Daniel, Ananias, Misael, and Azarias: 8. who abstaining from the kings meats, 15. are fairer then other children. 17. and wiser (Daniel also understanding dreams) then all the magicians of Chaldee.

The first part. Acts of Daniel with the other three Hebrew children; and of the Kings of Babylon.

(a) Part of the holy vessels & some especial persons were carried away, but the king was released at this time: for he reigned in Jerusalem eight

1 **IN** the third year of the kingdom of Joakim king of Juda, came Nabuchodonosor king of Babylon into Jerusalem, and besieged it.

2 And our Lord delivered into his hand Joakim the king of Juda, and part of the vessels of the house of God: and he carried (a) them away into the land of Sennaar, into the house of his god, & the vessels he brought into the house of the treasure of his god.

3 And the king spake to Asphenez the governor of the Eunuchs, that he should bring in of the children of Israel, and of the kings, & the tyrants seed,

4 children in whom was no spot, beautiful of form, and instructed in all Wisdom, cunning in knowledge, and taught in discipline, and that might stand

4. Reg. 14. v. 1.

years more, eleven in all. 2. Par. 36. v. 5.

(b) Daniel as chief was an example to the other three children in their manner of life, Whereby is also probable that they being all of the tribe of Juda, v. 6. he was near of the royal blood: of which some were taken into the kings court. v. 3.

(c) Three causes moved them to abstain from the kings meats: lest they might eat any thing offered to idols, or forbid by the law of Moyses, & because such delicate diet might provoke to gluttony; or in time when they should be elder, to other sins. *Theod.*

(d) By mention of the first year of Cyrus is sufficiently signified that Daniel lived all the time of the captivity. And ch. 10. it is further clear that he lived in the third year: & very like, longer.

in the kings palace, that he might teach them the learning, and the tongue of the Chaldees.

5 And the king appointed them a certain provision for every day, of his meats, & of the wine whereof he drank himself, that being nourished three years, afterward they might stand in the kings sight.

6 There were therefore among them of the children of Juda, Daniel, Ananias, Misael, and Azarias.

7 And the governor of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach, to Misael, Misach: & to Azarias, Abdenago.

8 But (b) Daniel purposed in his heart, that he would not be polluted of the kings table, nor of the wine of his drink: & he requested the governor of the Eunuchs, that he might not be contaminated.

9 And God gave unto Daniel grace and mercy in the sight of the prince of the Eunuchs.

10 And the prince of the eunuchs said to Daniel: I fear my Lord the king, who hath appointed for you meat and drink: who if he shall see your faces leaner then the other youths your equals, you shall condemn my head to the king.

11 And Daniel said to Malasar whom the prince of the Eunuchs appointed over Daniel, Ananias, Misael, and Azarias:

12 (c) Prove I beseech thee, thy servants for ten days, & let * pulse be given us to eat, & water to drink:

* *beans pease. &c.*

13 and look upon our faces, and the faces of the children that eat of the kings meat: and as thou shalt see, thou shalt do with thy servants.

14 Who hearing that manner of speech, proved them for ten days.

15 And after ten days their faces appeared better & more corpulent then all the children, that did eat of the kings meat.

16 Moreover Malasar took away the meats, and the wine of their drink: and he gave them pulse.

17 And to these children God gave knowledge, and discipline in every book, and Wisdom: but to Daniel the understanding of all visions and dreams.

18 The days therefore being accomplished, after which the king had said, that they should be brought in; the governor of the Eunuchs brought them in the sight of Nabuchodonosor.

19 And when the king had spoken to them, there were not found such of them all, as Daniel, Ananias, Misael, and Azarias: and they stood in the kings sight.

20 And every word of Wisdom and understanding, that the king demanded of them, he found in them more by ten fold above all the soothsayers, & magicians, that were in all his kingdom.

21 And Daniel was even to (d) the first year of Cyrus the king.

Chapter 2

Nabuchodonosor dreameth, and forgeteth his dream, 4. which the magicians

not able to tell, 12. are adjudged to die. 14. But Daniel (praying with his three fellows) by revelation, 24. telleth, 36. and interpreteth the dream. 46. the king adareth him confessing his God to be the only true God, and advanceth him & his fellows.

(a) Nabuchodonosor had this dream the second year after his great conquest of the Moabites, Ammonites, Syrians, & Ægyptians, making his kingdom a great Monarchy: so it was in the 25 year of his reign: when Daniel was about the age of 35. years.

1 **IN** (a) the second year of the kingdom of Nabuchodonosor, Nabuchodonosor saw a dream, and his spirit was terrified, and his dream was fled from him.

2 But the king commanded, that the soothsayers should be called together, and the magicians, and the sorcerers, and the * Chaldees: to declare unto the king his dreams: who when they were come, stood before the king.

**professors
of
Astrology.*

3 And the king said to them: I saw a dream: & being confounded in mind I know not what I saw.

4 And the Chaldees answered the king in Syriac, King forever live: tell the dream to thy servants, and we will declare the interpretation thereof.

5 And the king answering said to the Chaldees. The word is departed from me: unless you tell me the dream, and the conjecture thereof, you shall perish, and your houses shall be confiscate.

6 But if you tell the dream, & the conjecture thereof, you shall receive of me rewards, & gifts, and much honor: the dream therefore, and the interpretation thereof tell you me.

7 They answered the second time, & said: Let the king tell his servants the dream, & we will declare the interpretation thereof.

8 The king answered, & said: Surely I know that you redeem time, knowing that the word is departed from me.

(b) It is in deed more easy to tell by the Devils help, what one hath dreamed; because dreams being past might either proceed from the Devil, or by some external signs be known unto him: but to declare the signification which is to come, and uncertain, is above the Devils or Mans power: who can only conjecture what is probable, & do often err therein. See the Annotations. *Gen. 40.*

9 If therefore you show me not the dream, there is one sentence of you, that you have also framed a Guileful interpretation, and full of deceit, to speak unto me till the time pass away. tell me therefore the dream, that I may know (b) that you speak a true interpretation also thereof.

10 The Chaldees therefore answering before the king, said: There is no man upon the earth, that can accomplish thy word, o king, yea neither any king great and mighty, demandeth such a word of any soothsayer, & magician, and Chaldee.

11 For the word that thou askest, o king, is weighty: neither shall there be found any, that can show it in sight of the king, except the gods, whose conversation is not with men.

12 Which thing being heard, the king in fury, and in great wrath commanded that all the wise men of Babylon should perish.

13 And the sentence being gone forth, wise men were slain: & Daniel and his fellows were sought for, to perish.

14 Then Daniel inquired concerning the law, and the sentence, of Arioch the prince of the kings warfare, who was gone forth to kill the wise men of Babylon.

15 And he asked him, that had received the power of the king, for what cause so cruel a sentence was gone forth from the face of the king. When Arioch therefore had showed the matter to Daniel,

16 Daniel going in desired the king, that he would give him a time to tell the solution to the king.

17 And he went into his house, and he told the matter unto Ananias, & Misael, & Azarias his fellows:

18 that they should ask mercy at the face of the God of heaven upon this sacrament, & Daniel and his fellows might not perish, with the rest of the wise men of Babylon.

19 Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

20 and speaking said: The name of our Lord be blessed from Everlasting & forever more: because Wisdom and strength are his.

21 And he changeth times, and ages: transporteth kingdoms & establisheth them: giveth Wisdom to the wise, and knowledge to them that understand discipline:

22 he revealeth profound, & hidden things, and knoweth the things that are done in darkness: and light is with him.

23 To thee o God of our fathers I confess, and I praise thee: because thou hast given me Wisdom, & strength: and now thou hast showed me the things that we desired of thee, because the kings word thou hast opened to us.

24 After these things Daniel being entered in to Arioch, whom the king had appointed to destroy the wise men of Babylon, spake thus unto him: Destroy not the wise men of Babylon: bring me in before the presence of the king, & I will tell the solution to the king.

25 Then Arioch in hast brought in Daniel to the king, and said to him: I have found a man of the children of the transmigration of Juda, that can tell the solution to the king.

26 The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou in very deed thou canst tell me the dream, that I saw, and the interpretation thereof?

27 And Daniel answering before the king, said: The mystery, that the king demandeth, the wise men, the Magicians, and the soothsayers, and the enchanterers can not declare unto the king.

28 But there is a God in heaven that Revealeth mysteries, who hath showed unto thee, king Nabuchodonosor, what things are to come in the later times. Thy dream, and the visions of thy head in thy bed, are these.

29 (c) Thou o king beganst to think in thy bed, what should be hereafter: and he that Revealeth mysteries, showed thee what things are to come.

30 To me also not in the Wisdom, that is in me more then in all men alive, is this sacrament revealed: but that the interpretation might be made manifest to the king, and thou mightest know the cogitations of thy mind.

31 Thou o king didst see, and behold (d) as it were one great statue: that statue, great and high of stature stood over against thee, and the sight thereof was terrible.

32 (e) The head of this statue was of the best gold, but the breast and the arms

(c) By showing the kings former cogitation before his dream, he gave great assurance of the true spirit of prophecy, that the king might securely believe the interpretation of the dream.

(d) The four kingdoms of the Chaldees Persians, Grecians, and Romans signified by the four parts of this statue, consisting of

diverse metals or mater, did succeed in order of time:

(e) not each one meaner, or baser then the former, as gold is best & iron & earth the worst, for the last rather excelled the former; but when this vision appeared the kingdom of the Chaldees was the greatest, and most excellent & that being destroyed the Medes & Persians became greater then it had been: again the Grecians under Alexander became far greater then any before, and finally the Roman greatest of all, till Christs kingdom, his Church was spread over the whole world.

(f) The Church of Christ is the only kingdom that can not be destroyed.

(g) He thought Daniel to be a little god; subject to the great God. v. 47.

(h) Notwithstanding this confession, shortly after he erected an idol to represent his own greatness, and to be adored therein.

of silver, moreover the belly, and the thighs of brass:

33 and the legs of iron, of the feet a certain part was of iron, and a certain of earth.

34 Thou sawest so, till a stone was cut out of a mountain without hands: and it stroke the statue on the iron, & earthen feet thereof, & brake them in pieces.

35 Then were the iron, the clay, the brass, the silver, and gold broken together, and brought as it were into the dust of a summers floor, that are taken violently with the wind: and there was no place found for them: but the stone that stroke the statue, was made a great mountain, and it filled all the earth.

36 This is the dream: the interpretation also thereof we will tell before thee, o king.

37 Thou art the king of kings: and the God of heaven hath given thee kingdom, and strength, and empire, and Glory:

38 and all things, wherein the children of men, and the beasts of the field do inhabit, the fowls also of the heaven he hath given in thy hand, and under thy dominion he hath appointed all things: thou therefore art the golden head.

39 And after thee shall rise up another kingdom less then thou of silver: and another third kingdom of brass, which shall rule over all the world.

40 And the fourth kingdom shall be as it were iron. As iron breaketh into pieces, & tameth all things, so shall that break, and destroy all these.

41 Moreover because thou sawest part of the feet, and of the toes of the potters clay, and part of iron: the kingdom shall be divided, which notwithstanding shall rise of the ground of iron, according as thou sawest the iron mingled with the earth of clay.

42 And the toes in part of iron, and in part of earth: in part the kingdom shall be whole, and in part broken.

43 And that thou sawest the iron mingled with the earth of clay, they shall be mingled in deed together with Mans seed, but they shall not stick fast one to another, as iron can not be mingled with earth.

44 But in the days of those kingdoms the God of heaven will raise up (f) a kingdom, that shall not be dissipated forever, and his kingdom shall not be delivered to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand forever.

45 According as thou sawest, that the stone was cut out of the mountain without hands, and brake the earth in pieces, and the iron, and the brass, and the silver, and the gold, the great God hath showed the king what things are to come hereafter. & the dream is true, & the interpretation thereof faithful.

* *Mystery.*

46 Then king Nobuchodonosor fell on his face, & (g) adored Daniel, & commanded to sacrifice to him hosts & incense.

47 The king therefore speaking said to Daniel: In very deed (h) your God is the God of gods, and Lord of Kings, and he that Revealeth mysteries: because thou couldst open this * sacrament.

48 Then the king advanced Daniel on high, & he gave him many gifts, and great: and he made him prince over all the provinces of Babylon: and chief of

the magistrates, over all the wise men of Babylon.

49 And Daniel requested of the king, and he appointed over the works of the province of Babylon, Sidrach, Misach, and Abdenago: but Daniel himself was in the doors of the king.

Chapter 3

Nabuchodonosor setteth up a statue, commanding all under pain of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to do, 14. are cast into a burning furnace, 24. wherein they walk, defended by an Angel from burning: praying, and Praising God, 51. with an hymn, 57. inviting all creatures to praise him. 91. which the king admiring confesseth, and proclaimeth, that their God is the only true God.

(a) This huge statue of ninety foot in height and nine in breadth contained a great Mass of gold. Which the king made to show his riches, to terrify his enemies & to represent himself, that he might be adored therein as a god. *St. Jerome.*

1 **NABUCHODONOSOR** the king made (a) a statue of gold in height of sixty cubits, in breadth of six cubits, and he set it in the field of Dura of the province of Babylon.

2 Therefore Nabuchodonosor the king sent to call to gather the nobles, the magistrates, and judges, dukes, and tyrants, and rulers, and all the princes of the countries, that they should come together to the dedication of the statue, which Nabuchodonosor the king had erected.

3 Then were the nobles gathered together, the magistrates, and judges, the dukes, and tyrants, & the great men that were placed in regiments, and all the princes of the countries, to come together to the dedication of the statue, which Nabuchodonosor the king had erected. And they stood in the sight of the statue, which Nabuchodonosor the king had set up.

4 And the crier cried mightily: To you peoples, and tribes, and tongues it is said:

5 In the hour that you shall hear the sound of the trumpet, & pipe, and harp, of the dulcimer, and psalter, and symphony, & all kind of musical instruments: falling adore ye the golden statue, which Nabuchodonosor the king hath set up.

(b) Practice of this Idolatry consisted in falling prostrate on the ground before the statue; some times it consisteth in offering incense to idols; and the like: Now in England personal presence at heretical service or sermon is a distinctive sign of conformity to the protestants pretended religion; because such presence is there exacted for this purpose.

6 But if any man shall not adore (b) prostrate, he shall the self same hour be cast into a furnace of burning fire.

7 After this therefore forthwith as all the peoples heard the sound of the trumpet, the pipe, & harp, of the dulcimer, and psalter, of the symphony, and of all kind of musical instruments: all the peoples, tribes, and tongues falling adored the golden statue, which Nabuchodonosor the king had set up.

8 And forthwith in the very same time men of Chaldee coming accused the Jews,

9 and said to Nabuchodonosor the king: King forever live:

10 thou, o king hast made a decree, that every man which shall hear the sound of the trumpet, of the pipe, and harp, of the dulcimer, and psalter, of the symphony, and of all kind of musical instruments, prostrate himself, and adore the golden statue:

11 and if any man do not prostrate on the ground adore, that he be cast into a furnace of burning fire.

12 There are therefore men of Jewry, whom thou didst appoint over the works of the country of Babylon, Sidrach, Misach, and Abdenago: these men, o king, have contemned thy decree: thy gods they worship not, and the golden statue, which thou hast erected, they adore not.

13 Then Nabuchodonosor in fury, and in wrath commanded, that Sidrach, Misach, & Abdenago should be brought: who immediately were brought before the king.

14 And Nabuchodonosor the king pronouncing, said to them: In deed Sidrach, Misach, and Abdenago, do not you worship my gods, & the golden statue that I have set up do not you adore?

15 Now therefore if you be ready, in what hour soever you shall hear the sound of the trumpet, the pipe, the harp, of the dulcimer, and psalter, and Symphony, and of all kind of musical instruments, prostrate yourselves, & adore the statue which I have made: but if you adore not, the selfsame hour you shall be cast into the furnace of burning fire: and what God is there, that shall deliver you out of my hand?

16 Sidrach, Misach, and Abdenago answering said to king Nabuchodonosor; We must not answer thee concerning this thing.

17 For behold our God, whom we worship, (c) can save us from the furnace of burning fire, and out of thy hands, o king, deliver us.

18 But if he will not, be it known to thee, o king, that we worship not thy gods, & the golden statue, which thou hast erected, we adore not.

19 Then was Nabuchodonosor replenished with fury: and the look of his face was altered upon Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more, then it had been accustomed to be heated.

20 And commanded the strongest men of his host, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21 And forthwith those men being bound with their breeches, * and head attire, and shoes, and garments were cast into the furnace of burning fire.

22 For the commandant of the king did urge, and the furnace was heated exceedingly. Moreover the flame of the fire flew those men, that had cast in Sidrach, Misach, and Abdenago.

23 But these three men, that is, Sidrach Misach, and Abdenago fell in the midst of the furnace of burning fire, bound together.

That which followeth I found not in the Hebrew volumes.

24 And they walked in the midst of the flame Praising God, and blessing our Lord.

25 And Azarias standing prayed thus, and opening his mouth in the midst of the fire, he said:

26 Blessed art thou o Lord the God of our fathers, and laudable, and glorious is thy name forever:

27 because thou art just in all things, which thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

(c) By this most modest & confident answer they professed their assured faith of Gods omnipotent power, not knowing whether it was his Divine will to deliver them from the fire or no: resolving to suffer with patience what soever he would permit to fall unto them.

Though these parcels were not in the Hebrew, in St. Jerome's time, yet either had been in the Hebrew or Chaldee, or at least were Canonical scripture; as we have proved in the argument of this book.

* or caps.

28 For thou hast done true judgments according to all things, that thou hast brought in upon us, and upon the holy city of our fathers Jerusalem: because in truth, & in judgment thou hast brought in all these things for our sins.

29 For we have sinned, and done unjustly revolting from thee: and we have offended in all things;

30 and thy precepts we have not heard, nor observed, nor done as thou hadst commanded us, that it might be well with us.

31 all things therefore that thou hast brought in upon us, and all things that thou hast done to us, thou hast done with true judgment:

32 and thou hast delivered us into the hands of our enemies unjust, and most wicked, and prevaricators, & to an unjust king and most wicked above all the earth.

33 And now we can not open the mouth: we are become a confusion, and reproach to thy servants, & to them that worship thee.

34 Deliver us not forever, we beseech thee, for thy name sake, and dissipate not thy testament:

35 neither take thou away thy mercy from us (d) for Abraham thy beloved, and Isaac thy servant, and Israel thy holy one:

36 to whom thou hast spoken, promising that thou wouldest multiply their seed as the stars of heaven, and as the sand that is in the sea shore.

37 Because o Lord we are diminished more then all nations, and are abased in all the earth this day for our sins.

38 And there is not at this time (e) prince, & duke, and prophet, nor holocaust, nor sacrifice, nor oblation, nor incense, nor place of first fruits before thee,

39 that we may find thy mercy: but in contrite mind, & spirit of humility let us be received.

40 As in holocaust of rams, and bulls, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: because there is no confusion to them that trust in thee.

41 And now we follow thee in all our heart, and fear thee, and seek thy face.

42 Confound us not, but do with us according to thy meekness, and according to the multitude of thy mercy.

43 And deliver us in thy marvels, and give Glory to thy name o Lord:

44 and let all be confounded that show evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

45 and let them know that thou art the Lord, the only God, and glorious over the round world.

46 And the kings servants that had cast them in, ceased not to heat the furnace, with * Naphtha, & tow, and pitch, and dry sticks,

47 and the flame mounted out above the furnace nine and forty cubits:

48 and it brake forth, and burnt them whom it found by the furnace, of the Chaldees.

(d) In the very same manner Moyses prayed, & pacified Gods wrath. *Exo.* 32.

(e) Sedecias being dead, and Joachin kept in prison, there was none in state of a king amongst the Jews: neither was there at this time any prophet in all Jewry: for Daniel himself and Ezechiel were in Babylon: and Jeremie was either dead or in Ægypt.

**chalky
clay, or
lime*

49 But the Angel of our Lord descended with Azarias, and his fellows into the furnace: and he shook the flame of the fire out of the furnace,

50 and made the midst of the furnace as a wind of dew blowing, and the fire touched them not at all, nor pained them, nor did them any grievance.

51 Then these three as out of one mouth praised, and glorified, and blessed God in the furnace, saying:

52 Blessed art thou o Lord the God of our fathers: and laudable, and glorious, and super exalted forever: and blessed is the holy name of thy Glory: and laudable, and super exalted in all ages.

53 Blessed art thou in the holy temple of thy Glory: & passing laudable, and passing glorious forever.

54 Blessed art thou in the throne of thy kingdom, and passing laudable, and super exalted forever.

55 Blessed art thou, that beholdest the depths, and sittest upon the Cherubs: and laudable, and super exalted forever.

56 Blessed art thou in the firmament of heaven: and laudable and glorious forever.

57 all (f) works of our Lord bless ye our Lord, praise and super exalt him forever.

58 Bless our Lord ye Angels of our Lord: praise & super exalt him forever.

59 Ye heavens bless our Lord: praise and super exalt him forever.

60 all waters that are above the heavens, bless ye our Lord: praise and super exalt him forever.

61 Bless our Lord all ye powers of our Lord: praise and super exalt him forever.

62 Sun and Moon bless ye our Lord: praise and super exalt him forever.

63 Stars of heavens bless ye our Lord: praise and super exalt him forever.

64 every shower, & dew bless ye our Lord: praise and super exalt him forever.

65 all spirits of God bless ye our Lord: praise and super exalt him forever.

66 Fire and heat bless ye our Lord: praise and super exalt him forever.

67 Cold and heat bless ye our Lord: praise and super exalt him forever.

68 Dews and hoar frost bless ye our Lord: praise and super exalt him forever.

69 Frost and cold bless ye our Lord: praise and super exalt him forever.

70 Ice and snows bless ye our Lord: praise and super exalt him forever.

71 Nights and days bless ye our Lord: praise and super exalt him forever.

72 Light and (g) darkness bless ye our Lord: praise and super exalt him forever.

73 Lightenings and clouds bless ye our Lord: praise and super exalt him forever.

74 Let the earth bless our Lord: praise and super exalt him forever.

75 Mountains and little hills bless ye our Lord: praise and super exalt him

(f) Holy Angels do incessantly praise God, & therefore need not to be invited thereto: sensible creatures do not properly praise God, because they have not understanding nor will: but the meaning of this invitation is, to congratulate that Angels do always without intermission praise God, & to exhort all men in consideration of all Gods works spiritual & corporal, to praise him, as most Worthy to be praised by all men.

(g) Privations of things have also their decent course in the universal state of creatures: Darkness praiseth God, that is, bringeth forth praise in the hearts of considerative men. *St. Aug. li. de natura boni c. 16.*

forever.

76 all things that spring in the earth bless ye our Lord: praise and super exalt him forever.

77 Bless our Lord ye fountains: praise and super exalt him forever.

78 Seas and rivers bless ye our Lord: praise and super exalt him forever.

79 Whales, and all things that move in the waters, bless ye our Lord: praise and super exalt him forever.

80 Bless our Lord all ye fowls of heaven: praise and super exalt him forever.

81 all beasts and cattle bless ye our Lord: praise and super exalt him forever.

82 Sons of men bless ye our Lord: praise and super exalt him forever.

83 Let Israel bless our Lord: praise and super exalt him forever.

84 Priests of our Lord bless ye our Lord: praise and super exalt him forever.

85 Servants of our Lord bless ye our Lord: praise and super exalt him forever.

86 Spirits and souls of the just bless ye our Lord: praise and super exalt him forever.

87 holy and humble of heart bless ye our Lord: praise and super exalt him forever.

88 Ananias, Azarias, and Misael, bless ye our Lord: praise and super exalt him forever.

St. Jerome's words.

Because he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and out of the midst of the fire hath he rid us.

(h) The fire burned their bands, but not their garments nor bodies: so God useth the service of his creatures to give comfort to his servants, and not torment, *St. Greg. li. 3. c. 18. dialo.*

89 Confess ye to our Lord, because he is good: because his mercy is forever.

90 all religious bless ye our Lord the God of gods: praise and confess ye to him, because his mercy is unto all worlds.

Hitherto is not in the Hebrew: and that which we have put, is translated out of the Edition of Theodotion.

Where he writeth the like miracle, when the Goths would have burned St. Benedict.

91 Then Nabuchodonosor the king was astonished, and he arose hastily, & said to his nobles: Did we not cast three men (h) fettered into the midst of the fire? Who answering the king, said: It is true o king.

92 He answered, and said: Behold I see four men loose, and walking in the midst of the fire, and there is no corruption in them, & the form of (i) the fourth is like to the son of God.

(i) This fourth was the Angel that averted the force of the fire from them. v. 49. & 95.

93 Then came Nabuchodonosor to the door of the furnace of burning fire, and said: Sidrach, Misach, & Abdenago servants of the high God, go ye forth, and come. And forthwith Sidrach, Misach, and Abdenago went out of the midst of the fire.

94 And the nobles, and the magistrates, and judges, and the potentates of the king being gathered together, beheld those men, that the fire had no power on their bodies, & not a hair of their head was singed, yea their breeches were not altered, & the sent of the fire had not passed by them.

95 And Nabuchodonosor breaking forth, said: Blessed be the God of them, to

(k) They were not only restored to their former authority, as prefects *over the works. ch. 2. v. 49.* but were also more advance, as this place insinuateth.

wit, of Sidrach, Misach, and Abdenago, who hath sent his Angel, and hath delivered his servants that believed in him: and they changed the kings word, & delivered their bodies that they might not serve, and might not adore any god, except their own God.

96 By me therefore this decree is made, that every people, tribe, and tongue, whatsoever shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can so save.

97 Then did the king (k) promote Sidrach, Misach, and Abdenago in the province of Babylon.

98 Nabuchodonosor the king, to all peoples, nations, and tongues, that dwell in the whole earth, peace be multiplied unto you.

99 The high God hath wrought signs and marvelous things with me. It hath pleased me therefore to publish

100 his signs, because they are great: and his marvels, because they are strong: and his kingdom an Everlasting kingdom, & his power in generation and to generation.

Chapter 4

King Nabuchodonosor having another dream, telleth it to Daniel, demanding of him the interpretation: 16. who encouraged and warranted to speak freely, showeth that the king shall become like a beast in form seven years: 28. the same is confirmed by a voice from heaven: 30. and being fulfilled, he is at last restored to his own form, and state.

(a) It seemeth that Daniel inserted this particular history as the king in his own person and words reported it after his restoration It is also probable that the king had this dream about the 34. year of his reign. For he reigning in all 43. years, lived seven years among beasts into which state he fell one year after this dream, v. 26. and lived about a year more or less after his restoration.

1 I (a) Nabuchodonosor was quiet in my house, and flourishing in my palace.

2 I saw a dream that made me sore afraid: and my cogitations in my bed, and the visions of my head disturbed me.

3 And by me there was a decree set forth, that all the wise men of Babylon should be brought into my sight, and that they should show me the solution of the dream.

4 Then came in the soothsayers, magicians, Chaldees, and Diviners, and I told the dream in their sight: & the solution thereof they showed me not:

5 till their colleague Daniel came into my sight, whose name is Baltassar, according to the name of my God, who hath the spirit of the holy gods in himself: and I told the dream before him.

6 Baltassar prince of the soothsayers, because I know that thou hast the spirit of the holy gods in thee, and no secret is impossible to thee: tell thou the visions of my dreams, which I have seen, and the solution of them.

7 The vision of my head in my bed, I saw, and behold a tree in the midst of the earth, and the height thereof exceeding.

8 A great tree, and strong: and the height thereof touching the heaven: the sight thereof was even to the ends of all the earth.

9 The leaves thereof most fair, and the fruit thereof exceeding much: and the food of all things in it: under it dwelt cattle, and beasts, and in the boughs

thereof conversed the fowls of heaven: and of it all flesh did eat.

10 I saw in the vision of my head upon my bed, & behold a watchman, and an holy one descended from heaven.

11 He cried mightily, and thus he said: Cut ye down the tree, & chop of the boughs thereof: shake of the leaves thereof, and scatter the fruits thereof: let the beasts fly that are under it, and the fowls from the boughs thereof.

12 But yet leave the spring of the roots thereof in the earth, and let it be tied with iron, and brazen band among the grass, that is without, and let it be dipped with the dew of heaven, and with wild beasts his portion in the grass of the earth.

(b) Seven times signify seven years, because all Ordinary Varieties of times are in one year.v

13 Let his heart be changed from human, & let the heart of a wild beast be given him: and let seven (b) times be changed over him.

14 In the sentence of the watchman is the decree, and the word of saints, and the petition, till the living know, that the high one ruleth in the kingdom of men; and to whom soever it shall please him, he will give it, & the basest man he will appoint over it.

15 This dream saw I Nabuchodonosor the king: thou therefore o Baltassar tell the interpretation quickly: because all the wise men of my kingdom can not declare the solution unto me: but thou canst, because the spirit of holy gods is in thee.

(c) No marvel that the prophet was troubled in mind being loath to declare the calamity which should fall unto the king, and yet must needs utter the truth.

16 Then Daniel, whose name was Baltassar, began secretly to think within himself as it were for one hour: & (c) his cogitations troubled him. But the king answering said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My Lord, the dream be to them, that hate thee, and the interpretation thereof be thine enemies.

17 The tree which thou sawest high and strong, whose height reacheth to the heaven, and the sight thereof into all the earth:

18 and the bough thereof most fair, and the fruit thereof exceeding much, and the food of things in it, under it the beasts of the field inhabiting, & in the boughs thereof the fowls of heaven abiding:

(d) And therefore with mild words, wishing the king might escape the evil, which was decreed against him, he maketh his entrance to the true interpretation of the dream.

19 It is thou king, which art magnified, & become mighty: & thy greatness hath grown, and is come even to heaven, and thy power unto the ends of the earth. (d)

20 But in that the king saw a watchman, and an holy one descend from heaven, and say: Cut ye down the tree, and dissipate it, but leave the spring of the roots thereof in the earth, and let it be bound with iron and brass among the grass without, and let it be sprinkled with the dew of heaven, and let his fodder be with the wild beasts, till seven times be changed over him.

21 This is the interpretation of the sentence of the Highest, which is come upon my Lord the king.

22 They shall cast thee out from men, and with beasts and wild beasts shall thy habitation be, and grass thou shalt eat as an ox, & with the dew of heaven thou shalt be wet: seven times also shall be changed over thee, till thou know that the High one ruleth over the kingdoms of men, and giveth it to whomsoever he will.

(e) Gods threats being conditional that if sinners truly repent he will pardon all, or part of the punishment, the prophet proposeth the most sovereign remedy of Alms deeds that by works of mercy this sinful king, or any other sinner may procure the mercy of God. As in deed this king found mercy after some punishment: the prophet proposeth the sovereign remedy of Alms deeds, that by works of mercy, he might procure Gods mercy.

23 But whereas he commanded, that the spring of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee after thou shalt have known that power is heavenly.

24 Wherefore o king let me counsel thee, and (e) redeem thou thy sins with alms, & thine iniquities with the mercies of the poor: perhaps he will forgive thine offences.

25 all these things came upon Nabuchodonosor the: king.

26 After the end of twelve months he walked in the palace of Babylon.

27 And the king answered, & said: Is not this Babylon the great city, which I have built to be the house of the kingdom, in the strength of my power, and in the Glory of my beauty?

28 And when the word was yet in the kings mouth, a voice came down from heaven: To thee it is said Nabuchodonosor: Thy kingdom shall pass from thee,

29 and from men they shall cast thee out, and with beasts and wild beasts shall thy habitation be: grass as an ox shalt thou eat, and seven times shall be changed over thee till thou know that the High one ruleth in the kingdom of men, & to whom soever he will, he giveth it.

30 The self same hour was the word accomplished upon Nabuchodonosor, and he was cast away from among men, & as an ox did he eat grass, and with the dew of heaven his body was imbrued: till his ears grew into the similitude of eagles, & his nails as it were of birds.

31 Therefore after the end of the days, I Nabuchodonosor lifted up mine eyes to heaven, and my sense was restored to me: and I blessed the Highest, and praised him that liveth forever, and glorified him: because his power is an Everlasting power, and his kingdom in generation and generation.

32 And all the inhabitants of the earth with him are reputed for nothing: for he doth according to his will, as well in the powers of heaven, as in the inhabitants of the earth: & there is none that can resist his hand, and say to him: Why didst thou it?

33 In the very same time did my sense return to me, & I came to the honor, and beauty of my kingdom: and my (f) figure returned to me: and my nobles, & my magistrates sought for me, and I was restored in my kingdom: and more ample magnificence was added to me.

34 Now therefore I Nabuchodonosor praise, and magnify, and glorify the king of heaven: because all his works are true, and his ways judgments, and them that walk in pride he can humble.

(f) Being restored to his wits he went up right, cut his hair & nails, & so appeared to himself as returned to his former figure or shape.

ANNOTATIONS

Chapter 4

Nabuchodonosor was not changed in substance; but became mad, and lived seven years like a beast.

13. *Let his heart be changed.*) In what manner king Nabuchodonosor was changed is hard to explicate. But omitting other opinions, the most probable and common is, that he was not deprived of his reasonable soul, nor the form and parts of his body substantially changed from the nature of a man: but he was distracted losing the use of reason, and in his own melancholy imagination and fantasy, thought that he was a beast. And therefore easily refused the conversation of men, and consorted himself

with beasts; went naked; his hair growing very much, and covering all his body; his nails likewise extreme long; he went on his hands together with his feet, like four-footed beasts; did eat grass as an ox, putting his mouth to the ground, to shear and swallow it, the space of seven years. Then God restoring to him the use of reason, and inspiring him with grace, he lifted up his eyes to heaven (v. 31.) and in perfect sense blessed God, the Highest, and praised him; was again received, yea sought for by his nobles and magistrates: so was restored to his kingdom, and had more magnificence then before.

v. 13.

It is probable that he died shortly after his restoration.

And most like that he is eternally saved.

34. *Now therefore I Nabuchodonosor praise, magnify, and glorify God*) Albeit holy Scripture doth not report, when and how king Nabuchodonosor died, yet by this last thing written of him, it is very like he lived not long after his great Chastisement: for if he had, it is probable that Daniel would have written more of him, & that he being so fully converted to God, would have delivered Joachin king of Juda, out of prison (which his next successor Evilmerodach did. 4. Reg. 25. v. 27.) and all the Jews from captivity, if God had longer spared him life, he being now well affected towards them. And that he died in state of salvation, may with great reason be supposed, Seeing his repentance and conversion to God is so fully expressed in holy Scripture, and no mention that he fell again. Which is also the judgment of most learned writers. Namely of Josephus. *li. 10. Antiq.* Dorotheus *in Synopsi.* St. Epiphanius, *in vita Danielis.* St. Jerome. *epist. 7. ad Letam.* St. Augustine *epist. 122. ad Victoriam.* & *li. de predest. & gratia c. 15.* Where he compareth Pharao with Nabuchodonosor, and their *diverse ends*, by Gods grace moving the one to penance for his iniquity, the other willfully fighting against Gods merciful verity. as we have noted. *Exo. 7. pag. 174.*

Chapter 5

* After Nabuchodonosor, & before Baltassar, Evilmerodach reigned in Babylon,

who delivered Joachin king of Juda out of prison, and used him with great respect in the 37. year of the transmigration. 4. Reg. 25. There reigned also before Baltassar other two of another lineage, called Niglissar and Labosardach: as testify. *Euse. St. Jerome. St. Beda.* and others.

(a) The ruin of this Baltassar happened in the 17. and last year of his reign: when Daniel was near an hundred years old.

*King * Baltassar making a great banquet, with his nobles drink in the holy vessels, which were taken from the Temple of Jerusalem. 5. Fingers appear writing on the wall: 10. which only Daniel readeth, and interpreteth: 18. signifying the ruin of the king: 30. happening the same night.*

1 **BALTASSAR** (a) the king made a great feast to his nobles a thousand: and every one drank according to his age.

2 He commanded therefore now being drunk that the vessels of gold & silver, should be brought, which Nabuchodonosor his father had carried away out of the temple, that was in Jerusalem, that the king, and his Nobles might drink in them, and his wives, and concubines.

3 Then were the golden and silver vessels brought, which he had carried away out of the temple, that was in Jerusalem: and the king and his nobles drank in them, his wives and concubines.

4 They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5 In the very same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick in the utter part of the wall of the kings palace: and the king beheld the joints of the hand that wrote.

6 Then was the kings face changed, and his cogitations troubled him: and the junctures of his reins were loosed, and his knees were stricken one against the other.

7 The king therefore cried out mightily that they should bring in the magicians, Chaldees, and soothsayers. And the king speaking said to the wise men of

Babylon: Whosoever shall read this writing, and shall make the interpretation thereof manifest unto me, shall be clothed with purple, and shall have a golden chain on his neck, & shall be the third in my kingdom.

8 Then all the kings wise men going in could not neither read the writing, nor declare the interpretation to the king.

9 Wherewith king Baltassar was much troubled, and his countenance was changed: yea and his nobles were troubled.

10 And the * queen for the thing that had happened to the king, and his Nobles, entered into the house of the feast: and speaking she said: King forever live: let not thy cogitations trouble thee, neither let thy face be changed.

** the kings
mother. v.
11.*

(b)All progenitors are commonly called the fathers of their offspring: so Nabuchodonosor is called the father of Baltassar being his grand father: as may be gathered. Jer. 27. v. 7. where is prophesied that Nabuchodonosor and his son, and sons son should reign over many nations.

11 There is a man in thy kingdom, that hath the spirit of the holy gods in him: and in the days of (b) thy father knowledge and Wisdom were found in him: for king Nabuchodonosor also thy father appointed him prince of the magicians, enchanters, Chaldees and soothsayers, thy father, I say o king:

12 Because more ample spirit, and prudence, and understanding, & interpretation of Dreams, and showing of secrets, and solution of thing bound were found in him, that is, in Daniel: to whom the king gave the name Baltassar. Now therefore let Daniel be called, and he will tell the interpretation.

13 Daniel therefore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Jewry?

14 I have heard of thee, that thou hast the spirit of the gods, and more ample knowledge, and understanding, and Wisdom are found in thee.

15 And now there have come in into my sight the wise magicians, that they might read this writing, and might show me the interpretation thereof: and they could not declare me the sense of this * word.

** thing
written.*

16 Moreover I have heard of thee, that thou canst interpret obscure things, and resolve things bound: if therefore thou be able to read the writing, & to show me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, & shalt be the third prince in my kingdom.

17 To which things Daniel answering, said before the king: Thy rewards be they unto thee, and the gifts of thy house give to another: but the writing will I read thee, o king, and the interpretation thereof will I show to thee.

18 O king, God the most high gave to Nabuchodonosor thy father kingdom and magnificence, Glory and honor.

19 And for the magnificence, which he gave to him, all peoples, tribes, and tongues trembled, and feared him: whom he would he killed: and whom he would, he stroke: and whom he would he exalted: and whom he would, he humbled.

20 But when his heart was elevated, and his spirit obstinately set to pride, he was deposed from the throne of his kingdom, and his Glory was taken away.

(c) His imagination that he was a beast made him forsake the company of men, and to dwell amongst wild beasts.

21 And he was cast out from the sons of men, yea and his (c) heart was set with the beasts, and with the wild asses was his habitation: grass also he did eat as an ox, and with the dew of heaven his body was imbrued: till he knew that the

Highest had power in the kingdom of men, and whomsoever it shall please him he will raise up over it.

22 Thou also his son Baltassar, hast not humbled thy heart, whereas thou knowest all these things:

23 but against the dominator of heaven thou wast elevated: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: the gods also of silver, and of gold, and of brass, of iron, and of wood, and of stone that see not, nor hear, nor feel, thou hast praised: moreover the God, that hath thy breath in his hand, and all thy ways, thou hast not glorified.

24 Therefore from him is the joint of the hand sent, which hath written this that is drawn.

25 And this is the writing which is ordered. **MANNER, THECEL, PHARES.**

26 And this the interpretation of the word. **MANNER:** God hath numbered thy kingdom, and hath finished it.

27 **THECEL:** thou art weighed in the balance, and art found having less.

28 **PHARES:** thy kingdom is divided, and is given to the Medes, and Persians.

29 Then the king commanding Daniel was clothed with purple, and a chain of gold was put about his neck: & it was proclaimed of him that he had power the third in the kingdom.

30 (d) The same night was Baltassar the king of Chaldee slain.

31 And Darius the Mede succeeded into the kingdom, being three score and two years old.

(d) The Medes being at this time in the siege of Babylon, took their opportunity to assault it this night, when the king and most part of the city were drunk.

Chapter 6

King Darius making Daniel one of the three chief rulers of his kingdom: 4. and intending also to advance him higher, other princes accuse him for praying to God, contrary to the kings edict. 16. Whereupon he is cast into the lions den: 21. but is conserved without any hurt: 24. his accusers are devoured by the lions, and commandment is given, that all men shall fear the God of Daniel.

1 **IT** pleased (a) Darius, and he appointed over the kingdom. Governors an hundred twenty to be in all his kingdom.

2 And over them three princes, of whom Daniel was one: that the governors might render account to them, & the king might sustain no trouble.

3 Daniel therefore passed all the princes, and governors: because there was the spirit of God more ample in him.

4 Moreover the king thought to appoint him over all the kingdom, Whereupon the princes, & the governors sought to find occasion against Daniel on the behalf of the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

5 Those men therefore said: (b) We shall not find against this same Daniel any occasion, unless perhaps in the law of his God.

6 Then the princes, and the governors by surreption suggested to the king, and

(a) Darius (king of Medes now also of Chaldees) otherwise called Astyages (*ch. 13 v. 65.*) reigned but one year, and so Cyrus succeeded.

(b) An old and continual malignant practice, to call religion treason. And for that purpose

to procure laws or statutes to be enacted.

(c) It is not probable that Daniel opened the windows of purpose, that he might be seen to pray: for so he should have indiscreetly contemned the king, and provoked the infidels to persecute him; but having accustomed to open the widows of his upper chamber, which gave prospect towards Jerusalem, according to Salomons prayer. 3. Reg. 8. v. 47. & 48. he observed the same custom still: and was not seen publicly of many, but his enemies *searching curiously (v. 11.) found him praying, & accused him of breaking the kings Edict.*

(d) To this miracle wrought by the power of God in defense, and for the

spake thus unto him: King Darius, forever live:

7 all the princes of the kingdom, the magistrates, and governors, the senators and judges have taken counsel, that there go forth an imperial decree, and an edict: That every one, which shall ask any petition of whatsoever God, or man, until thirty days, but of thee o king, he be cast into the lake of lions.

8 Now therefore o king, confirm the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawful for any man to transgress it.

9 Moreover king Darius put forth the edict, and decreed it.

10 Which when Daniel had perceived, that is to say, the law determined, he went into his house: and (c) the windows being opened in his upper chamber, three times in a day toward Jerusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to do before.

11 Those men therefore searching curiously, found Daniel praying, and beseeching his God.

12 And coming they spake to the king upon the edict: O king, hast thou not decreed, that every man which should ask any of the gods, & men until thirty days, but thyself o king, he should be cast into the lake of lions? To whom the king answering, said: The word is true according to the decree of the Medes, and Persians, which it is not lawful to transgress.

13 Then they answering said before the king: Daniel of the children of the captivity of Juda, hath not cared for thy law, and for the edict, that thou madest: but three times in a day he prayeth with his prayer.

14 Which word when the king had heard, he was stricken very sad: and for Daniel he set his heart to deliver him, and even until sunset he labored to deliver him.

15 But those men perceiving the king said to him: know thou o king, that the law of Medes and Persians is, that every decree, which the king hath determined, is not lawful to be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the lake of lions. And the king said to Daniel: Thy God, whom thou doest worship always, he will deliver thee.

17 And there was a stone brought, and laid upon the mouth of the lake: which the king sealed with his ring, and with the ring of his nobles, that nothing should be done against Daniel.

18 And the king went into his house, and slept unsupped, and meats were not brought before him, moreover also sleep departed from him.

19 Then the king rising in the very first break of day, went in hast to the lake of the lions:

20 and approaching to the lake, cried on Daniel with a weeping voice, and spake unto him: Daniel servant of the living God, thy God whom thou servest always, hath he been able thinkest thou, to deliver thee from the lions?

21 And Daniel answering the king said: King forever live.

22 (d) My God hath sent his Angel, and hath shut up the mouths of the lions,

merits of this holy prophet, St. Paul alludeth. *Heb. 11. v. 33.*

(e) The law of like-punishment is so agreeable to the law of nature, that this Pagan king punished Daniels accusers, when it appeared to him, that Daniel had not committed treason, but only used his religion and devotion.

and they have not hurt me: because before him justice hath been found in me: yea and before thee, o king, I have done no offence.

23 Then was the king exceeding glad upon him, & he commanded Daniel to be brought out of the lake: and Daniel was brought out of the lake, and no hurt was found in him, because he believed his God.

24 And by the kings commandment, those men were brought that had accused Daniel: and (e) they were cast into the lake of the lions, themselves, and their children, and their wives: and they came not to the pavement of the lake, till the lions caught them, & brake all their bones in pieces.

25 Then Darius the king wrote to all peoples, tribes, and tongues dwelling in the whole earth: **PEACE** be multiplied unto you.

26 By me a decree is made, that in all Mine empire, and my kingdom they dread and fear the God of Daniel. for he is the living and eternal God forever: and his kingdom shall not be dissipated, & his power even forever.

27 He is the deliverer, and Saviour, doing sign, & marvels in heaven, and in earth: who hath delivered Daniel out of the lake of the lions.

28 Moreover Daniel continued unto the kingdom of Darius, and the kingdom of Cyrus the Persian.

Chapter 7

Daniel seeth four winds fighting, and four terrible beasts rising from the sea: 9. God sitting in a throne, and served by innumerable Angels. 11. The greatest beast is slain, and the power of the rest diminished. 13. The Son of man receiveth eternal power of God. 15. The prophet much terrified, is instructed that the four beasts signify four kingdoms. 19. The greatest shall prevail for a while, 26. but shortly perish.

The 2. part, Prophetical visions of Christ and of Antichrist.

(a) In order of time these two visions, were before the histories written in the two precedent chapters.

(b) Four winds may signify the great tumults which happen in the beginning of monarchies by wars and bloodshed of much people.

(c) Four beasts do signify the four Monarchies of the Chaldees, Medes and Persians, the Grecians, and the Romans: as was also signified before in Nabuchodonosors dream. *ch. 2.*

1 **I**n the first year of Baltassar the king of Babylon, Daniel saw a dream: & the vision of his head in his bed: and writing the dream, he comprehended it in a short speech: and in sum comprising it, he said:

2 I saw in my vision by night, and behold (b) the four winds of heaven fought in the great sea.

3 And (c) four great beasts came up, out of the sea diverse one from another.

4 The first as it were (d) a lioness, & she had the wings of an eagle: I beheld till her wings were plucked of, and she was lifted up from the earth, & she stood upon the fete as a man, & the heart of a man was given to her.

5 And behold another beast like (e) a bear stood a side: and there were three rewes in the mouth thereof, and in the teeth thereof, & thus they said to it: Arise, eat very much flesh.

6 After this I beheld, and Lo another as it were (f) a leopard, and it had wings as of a bird, four upon it, & there were four heads in the beast, and power was given to it.

7 After this I beheld in the vision of the night, and Lo (g) a fourth beast terrible and marvelous, and strong exceedingly, it had great iron teeth, eating and breaking, and treading the rest with her fete: and it was unlike to the other

(d) A lionesses cruelty, and the pride of an eagle do resemble the Chaldees monarchy.

(e) A bear of rude shape, & weak sight, content with little and base meat, represented the Medes & Persians.

(f) The leopard with wings and four heads, signified the Speedy victories of the Grecians under Alexander in four quarters of the world: after his death divided into four kingdoms.

(g) By the fourth beast without name is understood the incomparable power of the Romans: governing first by kingly authority; afterwards by Consuls; then joining to them Tribunes; sometimes Dictators; finally Imperial.

(h) The little horn becoming so great and strong, as to overcome all the other, signifieth Antichrist; whose outrageous fury shall continue but a short time. v. 25.

(i) God the Father is called the *Ancient of days*, not as though one Person of the Blessed Trinity were more ancient then another: for every Person is eternal; and all are one eternal God. But in order of proceeding, one from another, the Father is the beginning: of whom the Son is begotten; and from whom, as also from the Son,

beasts, which I had seen before it, and it had ten horns.

8 I considered the horns, and behold another (h) little horn sprang out of the midst of them: and three of the first horns were plucked of at the presence thereof, and Lo eyes as it were the eyes of a man were in this horn, & a mouth speaking great words.

9 I beheld till thrones were set, and (i) the ancient of days sat: his vesture white as snow, and the hears of his head as clean wool: his throne flames of fire: his wheels fire kindled.

10 A fire & swift stream came forth from his face (k) thousands of thousands ministered to him, & (l) ten thousand hundred thousands assisted him: judgment sate, and the Books were opened.

11 I beheld because of the voice of the great words, which that horn spake: and I saw that the beast was slain, and the body thereof was perished, and was committed to the fire to be burnt.

12 The power of the other beasts also was taken away: and times of life were appointed them until time, and time.

13 I beheld therefore in the vision of the night, and Lo with the clouds of heaven there came in, as it were (m) the son of man, and he came even to the ancient of days: and in his sight they offered him.

14 And he gave him power, and honor, and kingdom: and all peoples, tribes, & tongues shall serve him: his power, an eternal power, that shall not be taken away: and his kingdom, that shall not be corrupted.

15 My spirit trembled, I Daniel was made sore afraid at these things, and the visions of my head troubled me.

16 I came to one of the assistants, and I asked the truth of him concerning all these things, who told me the interpretation of the words, and taught me:

17 These four great beasts, are four kingdoms, which shall rise up out of the earth.

18 And they shall take the kingdom of the holy God most high: & they shall obtain the kingdom even to world, & world of worlds.

19 After this I would diligently learn of the fourth beast, which was very unlike from all, and exceeding terrible: his teeth and claws of iron: he did eat, and break in pieces, & the rest he stamped with his feet:

20 and of the ten horns that he had on his head: and of the other, that had grown up, before which the three horns fell: and of that horn, that had eyes, and the mouth speaking great words, and was greater then the rest.

21 I beheld, and Lo that horn made war against the saints, and prevailed over them,

22 till the ancient of days came, & gave judgment to the saints on High, and the time came, and the saints obtained the kingdom.

23 And thus he said: The fourth beast shall be the fourth kingdom in the earth, which shall be greater then all the kingdoms, and shall devour the whole earth, and shall conculcate, and break it in pieces.

24 Moreover the ten horns of that same kingdom, shall be ten Kings: and

the holy Ghost proceedth.

(k) By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels: who do exceed all corporal creatures in number, as the celestial spheres exceed terrestrial

another shall rise up after them, and he shall be mightier then the former, and he shall bring down three Kings.

25 And he shall speak words against the High one, and shall destroy the saints of the Highest: and he shall think that he can change times, & laws, and they shall be delivered into his hand even (n) to a time, & times, & half a time.

26 And judgment shall fit, that might may be taken away, and be broken, and perish even to the end.

27 And kingdom, and power, and the greatness of the kingdom, that is under all the heaven, be given to the people of the saints of the Highest: whose kingdom is an Everlasting kingdom, and all Kings shall serve him, and shall obey him.

28 Hitherto the end of the word. I Daniel was much troubled with my cogitations, and my face was changed in me: but the word I kept in my heart.

bodies in greatness. (l) And the highest Hierarchic (*who are Assistants*) do far exceed the other Hierarchies in multitude. *St. Dionys. c. 14. Hierar. coelest. St. Tho. p. 1. q. 112. a. 4.* (m) Our Saviour Christ is here clearly prophesied: by whose power Antichrist shall be utterly destroyed. (n) *ch.12 v. 7. 11 & 12. Apoc. 11 v. 2. & 3. Apoc. 12 v. 6. & 14. & Apoc. 13 v. 5.*

Chapter 8

Daniel seeth a ram with two horns overcome by a goat with one horn: 8. which shall also be broken, and four less rise in place thereof: one of them profaneth the temple in Jerusalem, and taketh away the daily sacrifice. 15. And Gabriel the Archangel expoundeth the vision.

1 IN the third year of the reign of Baltassar the king, a vision appeared to me.

(a) He insinuateth that this vision was in explication of some part of the former, which he had two years before. *ch. 7.* where four monarchies are mentioned so here is foretold the great conflict between the Persians & Grecians, about 220. years after.

2 I Daniel (a) saw in my vision, after that which I had seen in the beginning, when I was in Susis the castle, which is in the province of Ælam: and I saw in the vision, that I was over the * gate Vlai.

* river.

3 & I lifted up mine eyes, and saw: and behold one (b) ram stood before the marrice, having high horns, & one higher then another & growing under.

4 Afterward I saw the ram pushing with the horns against the West, & against the North, and against the South: and all beasts could not resist him, nor be delivered out of his hand: and he did according to his will, & was magnified.

5 And I understood: and behold (c) a buck goat came from the West upon the face of the whole earth, & he touched not the ground. Moreover the buck goat had a notable horn between his eyes:

(b) The ram represented the king of Persians & Medes.

6 And he came even to that ram with the horns, which I had seen standing before the gate, & he ran towards him in the violence of his strength.

(c) The goat signified Alexander the great:

7 And when he had approached near the ram, he was wood against him, and stroke the ram: and he (d) brake his two horns, and the ram could not resist him: and when he had cast him on the ground, he trod him, and no man could deliver the ram out of his hand.

(d) breaking the two horns, that is conquering the two nations of Persians & Medes.

8 And the buck goat became exceeding great: and when he was grown, the great horn (e) was broken, and there rose up (f) four horns under it by the four winds of heaven.

(e) King Alexander died when he was

9 And out of one of them came forth (g) one little horn: and it was made great

very young & strong not fully 33. years of age.

(f) Four of his followers possessed every one a kingdom of his Monarchy.

(g) Antiochus Epiphanes persecuting the people of God, destroyed the sacrifice, polluted the temple setting up the image of Jupiter Olimpius.

(h) One Angel demanded of another to know a thing to come.

(i) 2300. Evenings and mornings, that is, 2300, days, which make six years and well near four months, the whole time from the beginning of Antiochus persecution unto his death: for he began to persecute in the year 143. *1. Mac. 1. v 21.* & he died, *an. 149. 1. Mac. 6. v. 16.* within which time *an. 148.* the temple was purged *1. Mac. 4. v 52.*

(k) Ezechiel is very often called by the name of *son of man*, here also Daniel is so called by an Angel, as well to distinguish Angelical and human nature, as in honor of mankind, which Christ would assume: & therefore calleth himself by the very same title in the Gospel.

(l) Historically Antiochus; mystically

against the South, and against the East, and against the strength.

10 And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod them.

11 And it was magnified even unto the prince of the strength: and from him it took the continual sacrifice, and threw down the place of his sanctification.

12 And strength was given against the continual sacrifice because of sins: and truth shall be thrown prostrate on the ground, and he shall do, and shall prosper.

13 And I heard (h) one of the Saints speaking, & one saint said to another, I know not to whom that spake: How long the vision, and the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength shall be conculcate?

14 And he said to him: unto (i) the Evening & morning, two thousand three hundred: & the Sanctuary shall be cleansed.

15 And it came to pass when I Daniel saw the vision, and sought the understanding: behold there stood in my sight as it were the form of a man.

16 And I heard the voice of a man between the banks of Vlai: and he cried, and said: Gabriel make this man understand the vision.

17 And he came and stood near where I stood: and when he was come, trembling I fell on my face, & he said to me: Understand (k) son of man, that in the time of the end the vision shall be accomplished.

18 And when he spake to me I fell flat on the ground: and he touched me, and set me up in my standing,

19 and said to me: I will show thee what things are to come in the last of the malediction: because the time hath his end.

20 The ram, which thou sawest have horns, is the king of the Medes and Persians.

21 Moreover the buck goat, is the king of the Grecians, and the great horn, that was between his eyes, the same is the first king.

22 But whereas that being broken, there rose up four for it: four Kings shall rise up of his nation, but not in his strength.

23 And after their reign, when iniquities shall be increased, (l) there shall arise a king impudent of face, and understanding * propositions.

24 And his strength shall be made strong, but not in his own strength: and more then can be believed, shall he waste all things, and shall prosper, and doe. And he shall kill the strong, and the people of the saints

25 according to his will, and craft shall be directed in his hand: and he shall magnify his heart, and in the abundance of all things he shall murder very many: & against the prince of princes shall he arise, & without hand he shall be destroyed.

26 & the vision of the Evening and the morning, which hath been said, is true: thou therefore seal the vision, because it shall be (m) after many days.

27 And I Daniel languished, and was sick for certain days: and when I was risen up, I did the kings works, and was astonished at the vision, and there was

**obscure speeches.*

none that could interpret it.

Antichrist, as *ch. 12. & Mat. 24.* (m) So much as pertained to the profanation of the temple was fulfilled above 300. years after this prophecy: as the same is also a figure of Antichrist, it shall happen towards the end of this world. *S Greg. li. 30. c. 12, Moral.*

Chapter 9

Daniel confessing that they are justly afflicted for their sins, 15. prayeth for Speedy mercy. 20. An angel signifieth to him, that within seventy weeks of years, Christ welcome; 26. and be slain; his people the Jews denying him, whom he will therefore reject.

(a) Assuerus, or *achasuerus*, not a proper name signifieth a great prince, or head of people.

(b) Darius had reigned in Persia before this time, but this was the first year of his reign over the Chaldees, & also the last, neither did he reign a full year: for Cyrus reigned some part of the seventieth year of the Jews captivity in Babylon: in which also Baltassar was slain. *Jer. 25. v. 12. & Jer. 29. v. 10. 2 Par. 36. v. 22.*

(c) Daniel Seeing the seventieth year of captivity was come, in which God promised to deliver his people. *Jer. 29. v. 10.* prayed with great zeal, & confidence for their release.

1 **IN** the first year of Darius the son (a) of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldees:

2 (b) the first year of his kingdom, I Daniel understood in Books the number of the years, whereof the word of our Lord was made to Jeremie the prophet, that (c) seventy years should be accomplished of the desolation of Jerusalem.

Jere. 29. v. 10.

3 And I set my face to our Lord my God to pray and beseech in fastings, sackcloth, and ashes.

4 And I prayed our Lord my God, and I confessed, and said: I beseech thee o Lord God great and terrible, which keepest covenant, & mercy to them that love thee, and keep thy commandments.

5 We have sinned, we have done iniquity, we have dealt impiously, and have revolted: & we have declined from thy commandments, and judgments.

6 We have not obeyed thy servants the prophets, that have spoken in thy name to our Kings, to our princes, to our fathers, and to all the people of the land.

7 To thee o Lord, justice: but to us confusion of face, as is to day to the man of Juda, and to the inhabitors of Jerusalem, and to all Israel, to them that are near, and to them that are far of in all the lands, to which thou hast cast them out, for their iniquities in which they have sinned against thee.

8 O Lord, to us confusion of face, to our princes, & to our fathers that have sinned.

9 But to thee Lord our God mercy and propitiation, because we have revolted from the:

10 and have not heard the voice of the Lord our God, to walk in his law, which he gave us by his servants the Prophets.

11 And all Israel have transgressed thy law, and have declined from hearing thy voice, and the malediction hath distilled upon us, & the detestation, which is written in the book of Moyses the servant of God, because we have sinned to him.

Deut. 17. v. 4.

12 And he hath established his words, which he spake upon us, and upon our princes, that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13 As it is written in the law of Moyses, all this evil is come upon us: and we besought not thy face o Lord our God, that we might return from our iniquities, & might think on thy truth.

14 And our Lord hath watched upon the malice, and hath brought it upon us: just is the Lord our God in all his works, which he hath done: for we have not heard his voice.

15 And now o Lord our God, which broughtest forth thy people out of the Land of Ægypt in a strong hand, & madest thee a name according to this day: we have sinned, we have done iniquity.

16 O Lord according to all thy justice, but let thy wrath be turned away I beseech thee, and thy fury from thy city Jerusalem, & from thy holy mount. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people are a reproach to all round about us.

17 Now therefore hear o our God the petition of thy servant, & his prayers: and show thy face upon thy sanctuary, which is desert, for thine own sake.

18 Incline my God thine ear, & hear: open thine eyes, and see our desolation, & the city upon which thy name is invocated: for neither in our justifications do we prostrate prayers before thy face, but in thy many commiserations.

19 Hear o Lord, be pacified o Lord: attend & do, delay not for thine own sake my God: because thy name is invocated upon thy city, & upon thy people.

20 And when I yet spake, & prayed, and confessed my sins, and the sins of my people of Israel, and did prostrate my prayers in the sight of my God, for the holy mount of my God:

21 as I was yet speaking in prayer, Lo the man Gabriel, whom I had seen in the vision from the beginning, quickly flying touched me in the time of the Evening sacrifice.

22 And he taught me, and spake to me, & said: Daniel now am I come forth to teach thee, and that thou mightest understand.

23 From the beginning of thy prayers the word came forth: and I am come to show it to thee, because thou art (d) a man of desires: and do thou Mark the word, and understand the vision.

24 (e) Seventy weeks are abridged upon thy people, & upon thy holy city, (f) that prevarication may be consummate, and sin take an end, & iniquity be abolished; and Everlasting justice be brought; & vision be accomplished, and prophecy; & the holy one of holies be anointed.

25 Know therefore, & Mark: From the going forth of the word, that Jerusalem be built again, unto Christ the prince, there shall be seven (g) weeks, & sixty two weeks, & the street shall be built again, & the walls in * straitness of the times.

26 And after sixty two weeks Christ shall be slain: and it shall not be his people, that shall deny him. And the city, & the sanctuary shall the people dissipate with the prince to come: & the end thereof waste, & after the end of the battle the appointed desolation.

27 And he will confirm the covenant to many, one week: and in the half of the week shall the host & the sacrifice fail: and there shall be in the temple the abomination of desolation: & even to the consummation, and to the end shall the desolation endure.

(d) This singular devotion with austere works of penance & zeal of his country merited this commendable title to be called *the man of desires*.

(e) And whereas the prayed particularly for the release of the Jews from captivity of Babylon a far greater thing is promised and revealed to him, that within seventy weeks of years (that is 490. years) the Messiah Christ will come and redeem mankind from captivity of sin and the Devil.

(f) These four things

* *troublesome times*

Mat. 24.

(v. 24) Forgiveness of sins; Infusion of justice; Fulfilling of prophecies; & Anointed holy of holies agree only to Christ. (g) *Hebdomas* or *Septenarius* signifying seven, understood of days importeth a week: of years (as *Levi. 25*) seven years so seventy weeks 490. years. S

Chapter 10

After fasting & other voluntary afflictions, 4. Daniel Seeing a man in a strange form, and much terrified therewith, 8. is comforted. 13. The Angels of Persians, and Grecians resist his prayer, 20. St. Michael assisting the Jews.

(a) Pharao had a vision in sleep, *Gen. 41.* Baltassar waking, saw a hand writing in the wall, *Dan. 5.* but neither of them understood their visions, & therefore were not prophets. Joseph understood the former, & Daniel this other, and so they were prophets. For as this text teacheth, *understanding is required that a vision be propheticall.* *St. Tho. 2. 2. q. 175 a. 2. & 4.*

1 **IN** the third year of Cyrus king of the Persians, a word was revealed to Daniel surnamed Baltassar, and a true word, and great strength: & he understood the word: for (a) there is need of understanding in vision.

2 In those days I Daniel mourned the days of three weeks,

3 desirable bread I did not eat, and flesh and wine entered not into my mouth, yea neither with ointment was I anointed: till the days of three weeks were accomplished.

4 And in the four & twentieth day of the first month I was by the great river, which is Tigris.

5 And I lifted up mine eyes, & I saw: and behold a man clothed with linen clothes, & his reins girded with the finest gold:

6 and his body as it were the chrysolithus, and his face as the form of lightning, and his eyes as a burning lamp: and his arms, & the parts that are down ward even to the feet, as it were the form of glistering brass: and the voice of his word as the voice of a multitude.

7 And I Daniel alone saw the vision: moreover the men that were with me, saw it not, but exceeding terror fell upon them, and they fled away, and hidden themselves.

8 And I being left alone saw this great vision: and there remained no strength in me, yea and my shape of countenance was changed in me, and I withered, neither had any strength.

9 And I heard the voice of his words: and hearing I lay astonished upon my face, and my visage cleaved to the ground.

10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of any hands.

11 And he said to me: Daniel (b) thou man of desires, understand the words, that I speak to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me, I stood trembling.

12 And he said to me: Fear not Daniel: because since the first day that thou didst set thy heart to understand to afflict thy self in the sight of thy God, thy * * *prayers* words have been heard: and I am come for thy words.

13 But (c) the prince of the kingdom of the Persians (d) resisted me one and twenty days: and behold Michael one of the chief princes came to aid me, and I tarried there by the king of the Persians.

14 But I am come to teach thee what things shall come to thy people in the later days, because as yet the vision unto days.

15 And when he spake to me in these manner of words, I cast down my

(b) The Angel repeateth this honorable new title to encourage him being sore frightened.

(c) The Angel guardian of Persia. *St. Jerome, St. Theodoret. St. Gregory.*

(d) This Angel for his office sake, not yet knowing Gods will in this particular, prayed that the Jews might

remain among the Persians for their edification and spiritual good.

(e) Daniels proper Angel joined his prayers with him for the delivery of the Jews from captivity.

(f) St. Michael the guardian Angel of the whole Church also prayed for the same purpose.

countenance to the ground, and held my peace.

16 And behold as it were the similitude of the son of man touched my lips, and opening my mouth I spake, and said to him, that stood before me: My Lord, in thy vision my joints are dissolved, and no strength hath remained in me.

17 And how can the servant of my Lord speak with my Lord? for no strength is remaining in me, yea & my breath is stopped.

18 Again therefore there touched me as it were the vision of a man, and strengthened me,

19 and he said: Fear not o man of desires, Peace be to thee: take courage & be strong. And when he spake with me, I received strength, and said: Speak my Lord, because thou hast strengthened me.

20 And he said: Doest thou know wherefore I am come to thee? and now I will return, that I (e) may fight against the prince of the Persians. when I therefore went forth, there appeared the prince of the Greeks coming.

21 But yet I will tell thee that which is expressed in the scripture of truth: and none is my helper in all these, but Michael (f) your prince.

Chapter 11

The Angel declareth what shall happen to the Jews under the Kings of Persia, and by occasion of wars between Ægypt and Syria.

(a) The Angel prosecuting his speech to the prophet showeth that he had prayed for the king of Persians, from the first time after the overthrow of Babylon, Seeing him well affected towards the Jews, as was also the next king Cyrus, who in deed released them.

(b) Scarcely touching other successors of Alexander, the holy scripture here prophesieth of the Kings of Ægypt on the south side of Jewry, & Syrians on the North: by whose wars the Jews were most molested.

(c) every *prophecy* (saith *St. Iren. li. 4. c. 43*) before it be fulfilled is *enigma*, a riddle; or *obscure*

1 **AND** I from the first year of Darius the Mede (a) stood that he might be strengthened, and made strong.

2 And now I will declare the truth unto thee. Behold * three Kings as yet shall stand in Persia, and * the fourth shall be enriched with exceeding riches above all: & when he is grown mighty in his riches, he shall raise up all against the kingdom of Greece.

3 But there shall rise * a strong king, and shall rule with much power: and he shall do what shall please him.

4 And when he * shall stand, his kingdom shall be broken, and it shall be divided into the four winds of heaven: but not unto his posterity, nor according to his mightiness Wherewith he ruled. For (b) his kingdom shall be rent even unto foreigners, beside these.

5 And (c) the king * of the South shall be made strong, & there shall (d) of his princes prevail above him, and he shall rule in dominion: for his dominion shall be much.

6 And after the end of years they shall be confederated: and the daughter of the king of the South shall come to (e) the king * of the North to make amity, and shall not obtain the strength of the arm, neither shall his seed stand: and she shall be delivered, and they that brought her, her young men and they that strengthened her in the times.

7 And there shall stand of the bud of her roots a plant: and he shall come with an army, and shall enter the province of the king of the North: and he shall abuse them, and shall obtain.

8 Moreover also their gods, and sculptures, the precious vessels also of gold,

* *Cambyses*
. *I. smerdes*
magus.

* *Darius*
Histaspis.

* *Xerxes.*
Alexander.

* *come to*
his height.

* *king of*
Egypt.

* *king of*
Syria

proposition. But when it is past may more easily sometimes certainly, be interpreted. So by histories of things now past he gathereth very probably that by this king of the south was understood Ptolomeus son of Lagus king of Ægypt.

(d) His son called Ptolomeus Philadelphus excelled his father in power and magnificence.

(e) This king of the North seemeth to be Antiochus *Theos* king of Syria.

(g) Seleucus Ceraunus, and Antiochus Magnus sons of Seleucus Callinicus shall raise new wars against Ptolomeus Philopator king of Ægypt, but the elder brother being slain in the way, Antiochus shall prosecute the war.

(h) He shall invade and kill many, but not prevail.

(i) many Jews deceived by Onias fleeing into Ægypt shall erect a temple and sacrifice, falsely avouching that they fulfill the prophecy of Isaie. *ch. 19. v. 19.*

(k) According to the history all expositors understand this of Antiochus, Epiphanes, who lived and died basely: but mystically of Antichrist, very potent & glorious in

and silver, he shall carry away captive into Ægypt: he shall prevail against the king of the North.

9 And the king of the South shall enter into the kingdom, and shall return to his own land.

10 And (g) his sons shall be provoked, and they shall gather a multitude of very many hosts: and he shall come hastening, and overflowing: and he shall return and be stirred up, and he shall join battle with his force.

11 And the king of the South being provoked shall go forth, and shall fight against the king of the North, & shall prepare an exceeding great multitude, and a multitude shall be given into his hands.

12 And he shall take a multitude, and his heart shall be exalted, and he shall overthrow many thousands: (h) but he shall not prevail.

13 For the king of the North shall return, and shall prepare a multitude much greater then before: & in the end of times, & years, he shall come hastening with a great host, and riches exceeding much.

14 And in those times many shall rise up against the king of the South (i) the children also of the prevaricators of thy people shall be extolled to fulfill the vision, and they shall fall.

15 And the king of the North shall come, and shall cast up a mount, and shall take the best fenced cities: & the arms of the South shall not sustain, and his chosen shall rise up to resist, & there shall be no strength.

16 And he shall do coming upon him according to his pleasure, and there shall be none to stand against his face: and he shall stand in a noble land, & it shall be consumed in his hand.

17 And he shall set his face to come to possess all his kingdom, & he shall do right things with him: and he shall give unto him a daughter of women, to overthrow it: and she shall not stand neither shall she be his.

18 And he shall turn his face to the islands, & shall take many: and he shall make the prince of his reproach to cease, and his reproach shall be returned upon him.

19 And he shall turn his face to the empire of his own land, and he shall stumble, and fall, & shall not be found.

20 And there shall stand in his place one most vile, & unworthy of kingly honor: & in few days he shall be destroyed, not in fury nor in battle.

21 And (k) there shall stand in his place one despised, and kingly honor shall not be given him: and he shall come secretly, and shall obtain the kingdom by fraud. (f)

22 And the arms of him that fighteth shall be expugned from before his face, and shall be broken: moreover also the prince (l) of the league.

23 And after the amities, he shall work deceit with him: and he shall go up, and shall overcome with few people.

24 And he shall enter abundant and plentiful cities: & he shall do things that his fathers never did, & his fathers fathers: their robberies, and pray, & riches he shall dissipate, and shall devise devises against the best sensed: and this

Isa. 19. v.
19.

this world, yet shall have base beginning and an ignominious end.

(f) Ptolomeus Evergetes king of Ægypt invaded and spoiled Syria.

(l) This title *Prince of the league* or covenant, pertaineth directly to Antichrist: who will join himself with the Jews pretending to observe the law of Moyses and so they will receive him as their Messias. Joan. 5. v. 43. *St. Ireneus li. 5. c. 25. St. Jerome. & alij.*

(m) even in the hottest persecution of Antiochus, Nero or Antichrist some shall constantly confess true religion.

(m) even in the hottest persecution of Antiochus, Nero or Antichrist some shall constantly confess true religion.

(n) The God of power or strength, either Jupiter the Grecians great god, or their own strength, wherein Antiochus, and Antichrist shall trust.

until a time.

25 And his strength & his heart shall be stirred up against the king of the South in a great army: and the king of the South shall be provoked to battle with many aids, and exceeding strong: & they shall not stand because they shall take counsels against him.

26 And they that eat bread with him, shall destroy him, and his army shall be oppressed: & there shall fall slain very many.

27 The heart also of the two Kings shall be to evil, and at one table they shall speak lies, and they shall not prosper: because as yet the end unto another time.

28 And he shall return into his land with much riches: and his heart against the holy testament, and he shall prosper and shall return into his own land.

29 At the time appointed he shall return, and he shall come to the South, and the later end shall not be like to the former.

30 And there shall come upon him galleys, and the Romans, and he shall be stricken, and shall return, and shall fret against the testament of the sanctuary, and he shall speed: and shall return, and shall devise against them, that have forsaken the testament of the sanctuary.

31 And of him shall stand (m) arms, and shall pollute the Sanctuary of strength, and shall take away the continual sacrifice: and they shall give abomination into desolation.

32 And the impious against the testament shall dissemble fraudulently: but (m) the people that knoweth their God, shall obtain, and shall doe.

33 And the learned in the people shall teach very many: and they shall fall by sword, and by flame, and by captivity, and by spoil of days.

34 And when they are fallen, they shall be relieved with a little aid: and very many shall be joined to them feignedly.

35 And of the learned there shall fall, that they may be tried, and may be chosen, and made white even to the time prefixed: because yet there shall be another time.

36 And the king shall do according to his will, and shall be elevated, & magnified against every god: and against the God of gods he shall speak magnificent things, & shall be directed, till the wrath be accomplished. for the determination is made.

37 And the God of his fathers he shall not account of: and he shall be in the concupiscences of women, neither shall he care for any of the gods: because he shall rise up against all things.

38 But god (n) Maozim he shall worship in his place: and the God whom his fathers knew not, he shall worship with gold, and silver, and precious stone, and precious things.

39 And he shall do it to sense Maozim with a strange god, whom he acknowledged, and he shall multiply Glory, and shall give them power in many, and shall divide the land gratis.

40 And in the time prefixed shall the king of the South make battle against him, & as a tempest shall the king of the North come against him in chariots,

and in horsemen, and in a great navy, and he shall enter the lands, and shall destroy, and pass through.

41 And he shall enter into the glorious land, and many shall fall: but these only shall be saved out of his hand, Edom, and Moab, and the beginning of the children of Ammon.

42 And he shall lay his hand upon the lands: and the Land of Ægypt shall not escape.

(o) His royal tabernacle or palace, between the dead sea and the Mediterranean.

43 And he shall rule over the treasures of gold, and of silver, and in all the precious things of Ægypt: through Libya also, and Æthyopia he shall pass.

44 And a bruit shall trouble him from the East, and from the North: and he shall come in a great multitude to destroy and kill very many.

45 And he shall pitch his tabernacle (o) Apadno between the seas, upon a mount glorious and holy: and he shall come even to the top thereof, and no man shall help him.

Chapter 12

The Angel describeth the persecution of Antiochus, as the figure; & of Antichrist prefigured. 6. the shortness also of his reign is clearly prophesied.

(a) St. Michael the guardian Angel and protector of the Jews in the old testament. *ch. 10. v. 13. & 21.* & now of the Church of Christ will defend the same against Antichrist invisibly as the Ecclesiastical pastors shall do visibly.

(b) all shall rise in body but all shall not be *changed* into better. *1. Cor. 15. v. 51.*

(c) A glorious *Aureola* or accidental reward (besides the essential beatitude) shall be given to those that duly perform the office of pastors, in teaching others: as there is another like to Martyrs, and another to Virgins.

(d) Daniels prophecy is shut and sealed, not to be

1 **BUT** in that time shall rise up (a) Michael the great prince, who standeth for the children of thy people: and a time shall come such as hath not been from the time since nations began even until that time. And in that time shall thy people be saved, every one that shall be found written in the book.

2 And many of those, that sleep in the dust of the earth, shall awake: (b) some unto life Everlasting, & others unto reproach to see it always.

3 But they that be learned * shall shine as the brightness of the firmament: and they that instruct many to justice, (c) as stars unto perpetual eternities.

* *in the law of God.*

4 But thou Daniel (d) shut up the words, and seal the book, even to the time appointed: very many shall pass over, and there shall be manifest knowledge.

5 And I Daniel saw, and behold there stood as it were two others: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

6 And I said to the man, that was clothed with linen garments, that stood upon the waters of the river: How long the end of these marvels?

7 And I heard the man, that was clothed with the linen garments, that stood upon the waters of the river, when he had lifted up his right hand, & his left hand unto heaven, and had sworn by him that liveth forever, that unto (e) a time, & times, & the half of a time. And when the dispersion of the hand of the holy people shall be accomplished, all these things shall be accomplished.

8 And I heard, & understood not. And I said: My Lord, what shall be after these things?

9 And he said? go Daniel, because the words are shut up, and sealed until the prefixed time.

10 many shall be chosen, and made white, & shall be tried as fire: and the

interpreted by human wit, but by the spirit of God, Wherewith the Church is illuminated, taught, governed, moved, & vivificated: St. Jero. in Gal.

(e) A time ordinarily

impious shall do impiously, neither shall all the impious understand, but the learned shall understand.

11 And from the time (f) when the continual sacrifice shall be taken away, and the abomination to desolation shall be set up, a thousand two hundred ninety days.

Mat. 24.

12 Blessed is he that expecteth, and cometh unto days (g) a thousand three hundred thirty five.

13 But thou (h) go, until the time prefixed: and thou shalt rest, and stand in thy Lot unto the end of the days.

signifieth one year, as *ch. 4. v. 13.* so here is signified the space of three years and a half, as. *ch. 7 and Apo. 12. v. 14. &c.* (f) From the taking away of the daily sacrifice, and placing of abomination (to wit the practice of heresy) to desolation, that is, abolishing so much as is possible, the holy Sacrifice of Mass, to the end of that persecution shall be 1290. days. (g) Why 45. days are added to the former number, is marvelous obscure: neither may we presume amongst diverse expositions, to censure which seemeth most probable. (h) But we are content to go away with Daniel, (v. 9. and 13.) without further searching the profound sense of so high mysteries.

Hitherto we read Daniel in the Hebrew volume. That which followeth even to the end of the book, is translated out of Theodotions Edition.

ANNOTATIONS

Chapter 12

Antichrists persecution shall not be long. Ancient fathers understand this term to be three years and a half. Agreeably to other scriptures.

7. unto a time, and times, and half a time.) Our Saviour saying (Matt. 24. v. 22) that the days (of Antichrists great persecution) shall be shortened: and *Apoc. 17. v. 10.* the great persecutor that is to come, must tarry a short time, it is necessary to say, that the time of the same persecutor here signified to Daniel, as also before *ch. 7. v. 25. & repeated Apoc. 12 v. 14* by these terms of a time, & times, and half a time, can not possibly import any long time. And therefore the ancient Fathers uniformly understand by a time, one year, by times two years, and so by half a time, half a year. Which is some what more clear in other terms, in this *ch. v. 11.* by a thousand two hundred ninety days; & *v. 12.* a thousand three hundred thirty days, & *Apoc. 11. v. 3.* Two witnesses shall prophecy (against Antichrist) a thousand two hundred sixty days: *Apoc. 12. v. 6.* The Church shall be fed in the wilderness, the same number of days 1260. But most clearly *Apoc. 11. v. 2. & Apo. 13. v. 5.* this great persecution shall endure 42. months, that is, three years & a half.

St. Iren. li. 5. cont. heres. St. Jerome. St. Theod. in hun lo. St. Aug. li. 20. c. 23 civit. St. Prim. St. Beda. &c.

Chapter 13

The 3. part. Other histories not now extant in Hebrew.

Two old judges overcome with carnal concupiscence, tempt chaste Susanna: 22. who constantly resisting, 27. is by them falsely accused, 41. & condemned of adultery. 45. Daniel convinceth them of false testimony, 60. and they are punished with death.

(a) St. Athanasius in Synopsi, reciteth this history in the beginning of Daniel. And St. Aug. ser. 242. de tem. supposeth that Daniel about the age of twelve years

1 AND there was a man dwelling in Babylon, and this name Joakim: (a)
2 & he took a wife named Susanna, the daughter of Hellecia exceeding fair, and fearing God.
3 For her parents being just, instructed their daughter according to the law of Moyses.
4 And Joakim was very rich, and he had an orchard near unto his house: and to

ended with the spirit of prophecy discovered the malicious falsehood of them, that accused Susanna.

(b) In the transmigration which was made in the third year of Joakim king of Juda, the Jews were better entreated, and had their own Judicial tribunal, & other privileges, until the captivity, which happened above 19 years after, in the eleventh year of Sedecias At which time they were brought into much more bondage.

him the Jews resorted together, because he was the more honorable of all.

5 And there were (b) two ancients appointed judges in that year, of whom our Lord spake: That iniquities came out of Babylon from the senior judges, that seemed to rule the people.

6 These frequented the house of Joakim, and all that had judgments came to them.

7 And when the people returned at noon, Susanna went in, and walked in her husbands orchard.

8 and the ancients saw her daily going in, and walking: and they were inflamed to the concupiscence of her:

9 and they subverted their sense, and declined their eyes that they would not see heaven, nor remember just judgments.

10 They were both therefore wounded with the love of her, neither did they show their grief one to the other:

11 for they were ashamed to show one another their concupiscence, being desirous to lie with her:

12 and they watched every day carefully to see her. And one said to the other:

13 Let us go home, because it is the hour of dinner. And going forth they departed one from another.

14 And when they were returned, they came into one place: and asking of each other the cause, they confessed their concupiscence: and then in commune they appointed a time, when they might find her alone.

15 And it came to pass, when they observed a fit day, she went in on a time as yesterday and the day before, with two maids only, & would be washed in the orchard: for it was an hot season.

16 And there was none there, but the two ancients hid, & beholding her.

17 She therefore said to the maids: Fetch me oil, and washing balls, and shut the doors of the orchard, that I may be washed.

18 And they did as she had commanded: and they shut the doors of the orchard, and went out by a back door to fetch the thing that she had commanded. and they knew not that the ancients were hid within.

19 But when the maids were gone forth, the two ancients arose, and ran to her, and said:

20 Lo the doors of the orchard be shut, and no body seeth us, and we are in the concupiscence of thee: wherefore consent to us, and lie with us.

21 and if thou wilt not, we will give testimony against thee, that there was a young man with thee, and for this cause thou didst send out thy maids from thee.

22 Susanna sighed, and said: Perplexities are to me on every side: for if I shall do this, it is death to me: and if I do it not, I shall not escape your hands.

23 But it is better for me without the act to fall into your hands, then to sin in the sight of our Lord.

24 And Susanna cried out with a loud voice: but the ancients also cried out

against her.

25 And one ran to the door of the orchard, and opened it.

26 when the servants therefore of the house had heard the cry in the orchard, they rushed in by the back door, to see what it was.

27 And after the ancients spake, the servants were ashamed exceedingly: because never had there been such a word said of Susanna. And the morrow came.

(c) For more color of just proceeding, these wicked men gave their false testimony, & sentence before the people.

28 And when the people was, come to Joakim her husband, the two ancients also came full of unjust cogitation against Susanna, to put her to death.

29 And they said (c) before the people: Send to Susanna daughter of Hellicias the wife of Joakim. And forthwith they sent.

30 And she came with her parents, and children, and all her kin.

31 Moreover Susanna was exceeding delicate, and beautiful of face.

32 But those wicked men commanded that she should be uncovered (for she was covered) that so at least they might be satisfied with her beauty.

33 Her friends therefore wept, & all that had known her.

34 But the two ancients rising up in the midst of the people, laid their hands upon her head.

35 Who weeping looked up to heaven, for her heart had confidence in our Lord.

36 And the ancients said: When we walked alone in the orchard, this woman came in with two maids, & shut the doors of the orchard: and she sent away the maids from her.

37 And a young man that was hid came to her, and lay with her.

38 But we being in a corner of the orchard, seeing the iniquity, ran to them, and saw them lie together.

39 And him in deed we could not take, because he was stronger then we, and opening the doors he leapt out:

(d) The people gave their opinions that she deserved death, but the false Judges gave sentence. For so the form of the law required. which they pretended to fulfill. *Leu. 20. Deut. 22.*

40 but her when we apprehended, we asked what young man it was, and she would not tell us, of this thing we are witnesses.

41 The multitude believed them as the ancients and the judges of the people, and (d) they condemned her to death.

42 But Susanna cried out with a loud voice, and said: Eternal God, which art the knower of hidden things before they come to pass,

43 thou knowest that they have born false witness against me: and Lo I die, whereas I have done none of these things, which these men have maliciously forged against me.

(e) Daniel by the gift of prophecy saw & declared that she was innocent.

44 And our Lord heard her voice.

(f) Whereas therefore the people had consented to her death, he denied his consent, & undertook to

45 and when she was led to death, our Lord (e) raised up the holy spirit of a young boy, whose name was Daniel:

46 and he cried out with a loud voice: (f) I am clean from the blood of this woman.

convince the false witnesses: as he did. v. 54. & 58.

47 And all the people turning to him, said: What is this word, that thou hast spoken?

48 Who when he stood in the midst of them, said: So foolish ye children of Israel, not judging, nor discerning that which is the truth, have you condemned the daughter of Israel?

49 Return ye to judgment, because they have spoken false testimony against her.

50 The people therefore returned with speed, and the ancients said to him: Come, and sit in the midst of us, and tell us: because God hath given thee the honor of old age.

51 And Daniel said to the people: Separate them far one from another, and I will discover them.

52 When they were therefore divided one from the other, he called one of them, and said to him: O thou inveterated of evil days, now are thy sins come, which thou didst commit before: judging unjust judgments,

53 oppressing innocents, and dismissing offenders, our Lord saying: The innocent and the just thou shalt not kill.

54 Now then if thou sawest her, tell under what tree thou sawest them talking together. Who said: Under a schine tree.

55 And Daniel said: well hast thou lied against thine own head: for behold the Angel of God taking the sentence of him, shall cut thee in the midst.

56 And removing him away, he commanded that the other should come, and he said to him: Seed of Chanaan, and not of Juda, beauty hath deceived thee, and concupiscence hath subverted thy heart:

57 so did you to the daughters of Israel, and they fearing spake to you: but the daughter of Juda did not abide your iniquity.

58 Now therefore tell me, under what tree thou tookest them speaking one to another. Who said: Under a prune tree.

59 And Daniel said to him: well hast thou also lied against thine own head: for the Angel of our Lord tarrieth, having a sword, that he may cut thee in the midst, and kill you.

60 Therefore all the assembly cried out with a loud voice, and they blessed God, which saveth them that hope in him.

61 And they rose up against the two elders (for Daniel had convinced them by their own mouth to have given false testimony) and they did to them as they had dealt naughtily against their neighbor,

62 to do according to the law of Moyses: & they killed them, and innocent blood was saved in that day.

63 But Hellcias, and his wife praised God, for their daughter Susanna, with Joakim her husband, and all her kin, because there was no dishonest thing found in her.

64 And (g) Daniel became great in the sight of the people from that day, & thence forward.

65 (h) And king Astyages was laid to his fathers, & Cyrus the Persian received

Jere. 22.

v. 3.

Exo. 23. v.

7.

(g) By this first prophetic act, Daniel began worthily to be esteemed.

(h) This last verse, of Astyages otherwise called Darius, and of Cyrus succeeding him, pertaineth to the ninth chapter. And here mention is made of them to signify that Daniel beginning to prophecy in his childhood, continued even to old age. For between this history of Susanna & the death of Darius were about ninety years.

Deut. 19.

v. 19.

his kingdom.

Chapter 14

Daniel detecteth the fraud of Bels priests: who pretend that Bel eateth much meat: 21. for which they are slain, and the idol destroyed. 22. Likewise he destroyeth a dragon, which the Babylonians held for a god. 27. He is cast into the lake of seven lions. 32. whither Habacuc miraculously bringeth him meat: 39. the lions hurt him not: & his accusers are devoured.

(a) It seemeth most probable that this king was Evilmerodach, who favored the Jews, & delivered Jechonias (otherwise called Joachin) out of prison. *4. Reg. 25. v. 27.*

(b) Which supposed, Daniel was now about the age of 55. years. For being carried into Babylon at the age of ten years, was there 8. years before Joachin, who was there 37. years before the was delivered from prison, which make in all. 55.

1 **AND** Daniel was (a) the kings guest, and honored above all his friends.

2 There was also an idol among the Babylonians named Bel: and there were bestowed on him every day of flower twelve * arctabaes, and forty sheep, and of wine six great pots.

3 The king also did worship him, and went every day to adore him: But (b) Daniel adored his God. & the king said to him: Why dost thou not adore Bel.

4 Who answering, said to him: Because I worship not idols made with hand, but the living God, that created heaven, and earth, and hath power over all flesh.

5 And the king said to him: Doeth not Bel seem unto thee to be a living God? Seest thou not how much he eateth and drinketh every day?

6 And Daniel smiling said: Be not deceived o king. For this same is within of clay, and without of brass, neither hath he eaten at any time.

7 And the king being wrath called his priests, & said to them: Unless you tell me, who it is that eateth these expenses, you shall die.

8 But if you show, that Bel eateth these things Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word.

9 And the priests of Bel were seventy, beside their wives, and little ones, & children. And the king came with Daniel into the temple of Bel.

10 And the priests of Bel said: Behold we go forth: & thou o king set the meats, & mingle the wine, & shut the door, & seal it with thy ring:

11 and when thou shalt come in the morning, unless thou find all eaten of Bel, dying we will die, or Daniel that hath lied against us.

12 And they contemned, because they had made under the table a secret entrance, & by it they came in always, and devoured those things.

13 It came to pass therefore after they were gone out, the king set the meats before Bel: & Daniel commanded his servants, and they brought ashes, and he sifted them over all the temple before the king: and going forth they shut the door, and sealing it with the kings ring, they departed.

14 But the priests went in by night, according to their custom, and their wives, and their children: and they did eat, and drink all.

15 And the king arose in the first break of day, and Daniel with him.

*Gen. 10.
v. 10.*

** amphoræ*

16 And the king said: Are the seals safe, Daniel? Who answered: Safe o king.

17 And forth with when he had opened the door, the king looking on the table, cried out with a loud voice: Great art thou o Bel, and there is not any deceit with thee.

18 And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, Mark whose steps these are.

19 And the king said: I see the steps of men, & women, and of infants. And the king was angry.

20 Then apprehended he the priests, & their wives, & their children: and they showed him secret little doors by which they came in; & consumed the things that were on the table.

21 The king therefore slew them, & he delivered Bel into the power of Daniel: who overthrew him, & his temple.

22 And (c) there was a great dragon in that place, & the Babylonians worshipped him.

23 And the king said to Daniel: Lo now thou canst not say, that this same is not a living god: adore him therefore.

24 And Daniel said: The Lord my God I do adore: because he is the living God:

25 but thou o king give me license, and I will kill the Dragon without sword and club. And the king said: I give thee license.

26 Daniel therefore took pitch, & fat, and hears, and sod them together: & he made lumps, and gave into the Dragons mouth, & the Dragon burst in sunder. And he said: Lo whom you worshipped.

27 Which when the Babylonians had heard, they were wrath exceedingly: and being gathered together against the king, they said: The king is become a Jew. Bel he hath destroyed, the Dragon he hath killed, & he hath slain the priests.

28 And they said when they were come to the king: Deliver us Daniel, otherwise we will kill thee, & thy house.

29 The king therefore saw that they pressed upon him vehemently: and compelled by necessity he delivered Daniel to them.

30 Who cast him into the lake of lions, and he was there six days.

31 Moreover in the lake were seven lions, & there were given to them two bodies every day, & two sheep: and they were not given unto them, that they might devour Daniel.

32 And there was (d) Habacuc a prophet in Jewry, & he had boiled broth, & had broken bread in a bowl: and he went into the field, to carry it to the reapers.

33 And the Angel of our Lord said to Habacuc: carry the dinner which thou haste, into Babylon to Daniel, who is in the lake of lions.

34 And Habacuc said: Lord, Babylon I have not seen, and the lake I know not.

35 And the Angel of our Lord took him by the top of his head, and carried him by the hear of his head, & put him into Babylon over the lake in the force of

(c) Not only the Babylonians as is manifest in many places, but also the Romans and most nations worshipped Bel for a great god: But it is more wonderful that both the Chaldees and the Romans otherwise most wise worshipped a serpent, or dragon, a beast naturally most hating men, & most abhorred by all men, The cause of this blindness can be no other but Gods just punishment suffering them for their abominable pride, and other sins to fall into so sottish conceits as to think, that serpents could either greatly benefit them, or by such worship be appeased, and cease from annoying them. As Valerius writeth. *li. 1. c. 8.* St. Augustine also *li. 14 c. 11. civit.* & many others testify the same.

(d) Although about 20. years before, there was no prophet in Jewry (ch. 3. v. 38.) yet now this Habacuc was endued with the spirit of prophecy. As for Habacuc, the

eight in order of the
less Prophets, he
prophesied before
the captivity: yea
before the Chaldees
became a Monarchy.
As appeareth. *Hab.*
l. v. 6.

his spirit.

36 And Habacuc cried, saying: Daniel, take the dinner that God hath sent to thee.

37 And Daniel said: Thou hast remembered me o God, and hast not forsaken them that love thee.

38 And Daniel rising up did eat. Moreover the Angel of our Lord restored Habacuc forthwith in his place.

39 The king therefore came the seventh day to lament Daniel: and he came to the lake, and looked in, and behold Daniel sitting in the midst of the lions.

40 And the king cried out with a loud voice, saying: Great art thou o Lord the God of Daniel. And he drew him out of the lake of lions.

41 But those that had been the cause of his perdition, he cast into the lake, and they were devoured in a moment before him.

42 Then the king said: Let all inhabitants in the whole earth fear the God of Daniel: because he is the Saviour, doing signs, & marvels in the earth: who hath delivered Daniel out of the lions den.

THE ARGUMENT OF THE TWELVE LESSER PROPHECIES.

Four are called the greater Prophets, and twelve the less.

All these and many others were as properly Prophets as the chiefest.

Of these 12. six prophesied before the captivity of the 10. tribes. Other three also before the captivity of the two tribes & three after the relaxation.

Special names signifying the kingdom of two tribes.

Others signifying the ten tribes.

Israel and Jacob ambiguously signify both kingdoms.

WHY Isaie, Jeremie, Ezechiel, and Daniel are called the four greater Prophets, and these twelve the less: there seemeth no other certain and proper reason, but because they wrote more largely, and these more briefly. For otherwise without essential difference, all the sixteen, as also Baruch (whose book is inserted with Jeremies) and Moyses, Samuel, the Royal Psalmist David, Nathan, Elias, Elizeus, Esdras, Nehemias, and many others, some writing Books, some not, were absolutely true Prophets of God, endued with the holy spirit of prophecy; had the like revelations, with the same assurance of truth, in great part of the same Mysteries, as well pertaining to the old Testament, as to the New. And so these twelve, contracted into the straitness of one volume (sayth St. Jerome) multò aliud, quam sonant in litera, præfigurant. Prefigure a far other thing, then they sound in the letter. Signifying, as he elsewhere explicateth, that they do foreshow many important things, not only pertaining to the Jews, and some other peoples of those former times, but also of all nations to be converted to Christ. They were not all at one time: but Osee, Joel, Amos, Abdias, Jonas, and Micheas, prophesied before the captivity of the ten Tribes. Nahum, Habacuc, and Sophonias, after that captivity, and before the captivity of the two Tribes. And the other three Aggæus, Zacharias, and Malachie, after the relaxation from captivity. Neither did they all prophecy in the same places: nor concerning the same people; and so have their particular arguments, as we shall briefly note of every one, as they follow in order.

Here we may note for instruction of the vulgar reader, that the Prophets commonly use one of these names, when they direct their speech of the Kingdom of two Tribes. Juda, Benjamin, Jerusalem, or The house of David.

Because *Juda* was the chief, and most Worthy tribe. *Benjamin* the other only tribe (besides Levi) that joined with Juda. *Jerusalem* the Metropolitan and Royal city, where both the Temple, and Kings palace were situated. *The House of David* is the family, whereof succeeded all the Kings of that kingdom, so long as it stood; and of which some remained in more estimation then any other even to Christ.

Likewise they use some of these other names, when they speak of the kingdom of ten Tribes. Ephraim, Joseph, Samaria, Jezrahel, Bethel, or Bethaven.

For that their first king Jeroboam was of the tribe of *Ephraim*, and so descended from *Joseph*; *Samaria*, and *Jezrahel* were the chiefest cities of that kingdom; *Bethel* was one of the places (Dan the other) where Jeroboam set up the two calves. Which place was otherwise, & more truly called *Bethaven*, the house of the idol, or of vanity, or iniquity. The names also of *Israel* and *Jacob*, were more commonly used for the ten tribes; who being more in number usurped, and appropriated to themselves the names of their general Progenitor, and Patriarch. Yet sometimes these names import all the twelve tribes,

S. Jero.
Prologo.
li. Reg. St.
Aug. li. c.
18. c. 29.
civit.
Theod.
Isidorus.
Epist. ad
Paulin.
In Osee.
2.

including also Levi. And sometimes, especially after the captivity of the ten tribes, these names signify the two tribes only: which more imitated Jacobs steps and virtues, then the ten.

THE PROPHECY OF OSEE

Osee born in Belomoth (as writeth St. Epiphanius) of the tribe of Issachar, prophesied in the reign of Ozias (otherwise called Azarias) Joathan, Achaz, Ezechias, Kings of Juda, and of Jeroboam the son of Joas king of Israel; and of the residue of the Kings of Israel, even to their captivity, which happened in the sixth year of Ezechias king of Juda. This Prophet taking by Gods commandment a fornicatrix to wife, and having children that became also fornicators by these figures, and by a widow long expecting another husband, and the like parables, and other preaching, admonisheth both the kingdoms of Israel and Juda, that for their obstinacy in sins, they shall fall, first the one and afterwards the other, into miserable captivity. Exhorteth them to repentance; foreshoweth their release; & the coming of Christ our Redeemer, with abundance of grace, and benefits to all nations.

de vita &
interitu
prophetar.
4. Reg. 17.
St. Jero.
Ep. ad
Paulin

Osee of the tribe of
Issachar prophesieth
the captivity of both
kingdoms.

Their relaxation.
And coming of
Christ.

Chapter 1

In signification of the peoples Idolatry, the prophet marrieth a fornicatrix: 4. by his children's names foreshoweth their great, and long captivity: 11. And afterwards their redemption together with all nations.

(a) This Jeroboam king of Israel died 26. years before Ozias: Whereby appeareth that Osee prophesied before Isaie: who began near the end of Ozias reign. *Is. 6.*

(b) Take a woman that hath been a fornicatrix:

(c) and beget children, which will also be fornicators.

(d) The issue of Jehu now reigning, solicited the 10. tribes called *Jezebel* to Idolatry, which God here saith he will revenge.

(e) Amongst many sinners, some are the elected children of God, whom he will

1 **THE** word of our Lord, that was made to Osee the son of Beery, in the days of Ozias, Joathan, Achaz, Ezechias Kings of Juda, and in the days (a) of Jeroboam the son of Jonas king of Israel.

2 The beginning to our Lord of speaking in Osee: and our Lord said to Osee: go, take thee a wife (b) of fornications, and * make children (c) of fornications: because the land fornicating shall fornicate from the Lord.

* *beget.*

3 And he went, and took Gomer the daughter of Debelaim: and she conceived, and bare him a son.

4 And our Lord said to him: call his name Jezrahel: because yet a little while, & I will visit the blood (d) of Jezrahel upon the house of Jehu, and I will make the kingdom of the house of Israel to cease.

5 And in that day I will break the bow of Israel in the valley of Jezrahel.

6 And she conceived yet again, and bare a daughter, & he said to him: call her name, Without mercy: because I will add no more to have mercy on the house of Israel, but with oblivion I will forget them.

7 And I will have mercy on the house of Juda, and will save them in the Lord their God: & I will not save them in bow and sword, and in battle, and in horses, & in horsemen.

4 *Reg. 19.*

8 And she weaned her that was, without mercy. And she conceived, and bare a son.

9 And he said: call his name, Not my people: because you not my people, and I will not be yours.

10 And the number of the children of Israel shall be as the sand of the sea, that

call to grace & repentance.

(f) all the faithful have one head our Saviour Christ.

is without measure, and shall not be numbered. And it shall be in place where it shall be said to them: Not my people you: it shall be said to them: (e) Children of the living God.

11 And the children of Juda, and the children of Israel shall be gathered together: and they shall set to themselves, (f) one head, and shall ascend out of the earth: because great is the day of Jezrahel.

Chapter 2

He admonisheth the two tribes of their sins, threatening their captivity in Babylon. 1. Showeth the abundance of grace in the Church of Christ, and multitude of nations to be converted.

(a) Ye people of Juda disdain not to call the ten tribes & the Gentiles your brethren and sisters. For God will make them also his people, as appeareth in the Gospel, more of the ten tribes then of the other kingdom believed in Christ: and afterwards more of the Gentiles, then of the Jews.

(b) God will not withdraw his punishments till the sinners be penitent.

1 **SAY** (a) ye to your brethren: My people: & to your sister, She that hath obtained mercy.

2 Judge your mother, judge ye: because she not my wife, and I not her husband. Let her take away her fornications from her face, and her adulteries from the midst of her breasts.

3 Lest perhaps I strip her naked, and set her according to the day of her Nativity: and I will lay her as a wilderness, and will set her as a land unpassible, and will kill her with drought.

4 And (b) I will not have mercy on her children: because they are the children of fornications.

5 because their mother hath fornicated, she is confounded that conceived them: because she said: I will go after my lovers, that give me my breads, and my waters, my wool, & my flax, mine oil, and my drink.

6 For this behold I will hedge thy way with Thorns, and I will hedge it with a wall, and she shall not find her paths.

7 And she shall follow her lovers, & shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and will return to my former husband: because it was well with me then, more then now.

8 And she did not know that I gave her corn, and wine, and oil, and multiplied silver unto her, & gold, which they have made to Baal.

9 Therefore will I return, and will take my corn in his time, and my wine in his time, and I will deliver my wool, and my flax, which covered her ignominy.

10 And now I will Reveal her folly in the eyes of her lovers: and there shall not a man deliver her out of my hand:

11 and I will make all her joy to cease, her solemnity, her new Moon, her sabbath, & all her festival times.

12 And I will destroy her vine, & her fig tree: of which she said: These are my rewards, which my lovers have given me: and I will lay her as a forest, & the beast of the field shall eat her.

13 And I will visit upon her the days of Baalim, to whom she burnt incense, & was adorned with her earlet, and with her tablet, and went after her lovers, & forgot me, saith our Lord.

(c) Gods mercy preventeth by his grace offered to

sinners that they may covert to him if they will.

14 (c) For this, Lo I will allure her, & will lead her into the wilderness: & I will speak to her heart.

15 And I will give her dressers of vines out of the same place, and the vale of Achor to open hope: and she shall sing there according to the days of her youth, and according to the days of her ascending out of the Land of Ægypt.

16 And it shall be in that day, saith our Lord: She shall call me: My husband, and she shall call me no more, Baalim.

17 And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

18 And I will make with them a league in that day, with the beast of the field, and with the fowl of the heaven, and with that, which creepeth on the earth: and bow, and sword, and battle I will destroy out of the earth: and I will make them sleep confidently.

19 And I will despouse thee to me forever: and I will despouse thee to me in justice, and judgment, and in mercy, and in commiserations.

20 And I will despouse thee to me in faith: and thou shalt know that I am the Lord.

(d) The Apostles St. Paul. Rom. 9. v. 25. and St. Peter. ep. 1. c. 2. v. 10. expound this place of the conversion of Gentiles to Christ.

21 And it shall be in that day: I will hear, saith our Lord, I will hear the heavens, and they shall hear the earth.

22 And the earth shall hear wheat, and wine, and oil: and these shall hear Jezrahel.

23 And I will sow her unto me into the earth, and (d) I will have mercy on her, that was Without mercy.

24 And I will say to Not my people: My people art thou: and it shall say: Thou art my God.

Chapter 3

The prophet is commanded again to love an adulteress: 3. whom he maketh long to expect her husband: to signify Gods love to the Synagogue: 4. and the Jews state in the new testament. 5. who at last shall be converted to Christ.

(a) Notwithstanding sinners forsake God, yet he offereth them new grace, never hating the persons but their sins.

1 **AND** our Lord said to me: Yet again go, love a woman beloved of her friend, and an adulteress; (a) as our Lord loveth the children of Israel, and they have respect to strange gods, and love the kernels of grapes.

2 And I * digged her unto me for (b) fifteen pieces of silver, and for a core of barley, and for half a core of barley.

* bought

(b) The Jews not believing in Christ, but expecting his coming, and in the mean time abstaining from service of idols, receive of God temporal poor means to live, not 30. pieces of silver,

3 And I said to her: Thou shalt expect me many days: thou shalt not fornicate, & thou shalt be no man's: but I also will expect thee.

4 Because many days shall the children of Israel sit without king, & without prince, and without sacrifice, and without altar, and without ephod, and without (c) Theraphim.

5 And after this the children of Israel shall return, & shall seek the Lord their God, and David their king: and they shall dread at the Lord, and at his Goodness in the last days.

& three cores of wheat, that is, believing in the B. Trinity, & keeping the ten commandments, they might possess life Everlasting, but half so much, neither wheat but barley, till near the end of the world: when they shall be converted to Christ. (c) Theraphim signifying images good or bad, being here joined with *king, prince, sacrifice, altar, & ephod*, must needs signify lawful images, such as were religiously used in the temple of God. *3. Reg. 7. v. 36.*

Chapter 4

Diverse great sins of both kingdoms, 3. are the cause of great punishments threatened, 15. yet the sins of Juda are less excusable, because they have more means to serve God.

(a) Children of Israel import the whole people of the ten, & two tribes, so he speaketh to all till. v. 15.

(b) Knowledge of God includeth the keeping of his commandments *For he that saith; he knoweth God, and keepeth not his commandments, is a liar.* 1. Joan. 2. v. 4.

(c) Function of priests which is properly sacrifice, being taken away, all spiritual offices decay therewith.

(d) The hosts offered for sins.

(e) Certain sins more then others do obscure Mans understanding, but spiritual fornication blindeth the heart above all other vices.

(f) It was a greater

1 **HEAR** the word of our Lord ye (a) children of Israel, because there is judgment to our Lord with the inhabitants of the land: for there is no truth, and there is no mercy, and there is (b) no knowledge of God in the land.

2 Cursing, and lying, and manslaughter, and theft, and adultery have overflowed, and blood hath touched blood.

3 For this shall the land mourn, and every one shall be weakened that dwelleth in it, in the beast of the field, and in the fowl of the heaven: yea and the fishes of the sea shall be gathered together.

4 But yet let not every man judge: and let not a man be rebuked: for thy people are as those, that gainsay the priest.

5 And thou shalt fall to day, and the prophet also shall fall with thee: in the night I made thy mother hold her peace.

6 My people have held their peace, because they had not knowledge: because thou hast repelled knowledge, I will repel thee, (c) that thou do not the function of priesthood unto me: and thou hast forgotten the law of thy God, I also will forget thy children.

7 According to the multitude of them so have they sinned to me: their Glory I will change into ignominy.

8 They shall eat (d) the sins of my people, and at their iniquity shall lift up their souls.

9 And as the people, so shall the priest be: & I will visit their ways upon them, and their cogitations I will render to them.

10 And they shall eat and shall not be filled: they have fornicated, and have not ceased: because they have forsaken our Lord in not observing.

11 Fornication, and wine, and drunkenness take away the heart.

12 My people hath asked in their wood, and their staff hath declared unto them: for (e) the spirit of fornications hath deceived them, and they have fornicated from their God.

13 upon the heads of mountains they did sacrifice, and upon little hills they burnt incense: under the oak, and the poplar tree, and the terebinth, because the shadow thereof was good: therefore shall your daughters fornicate, and your spouses shall be adulteresses.

14 I will not visit upon your daughters when they shall fornicate, and upon your spouses when they shall commit adultery: because they themselves conversed with harlots, and with the effeminate they did sacrifice, and the

sin in the kingdom of Juda to commit Idolatry, where they had the public true service of God in the temple, then in Israel where Jeroboam had set up calves, and forbid the people from going to Jerusalem.

people not understanding shall be beaten.

15 If thou fornicate (f) o Israel, at the least let not Juda offend: and enter ye not into Galgal, and go not up into Bethaven, neither swear ye: Our Lord liveth.

16 Because Israel hath declined as a wanton cow: now will our Lord feed them, as a lamb in latitude.

17 Ephraim is partaker of idols, let him alone.

18 Their banquet is separated, with fornication they have fornicated: the protectors thereof loved to bring ignominy.

19 The spirit hath bound him in his wings, and they shall be confounded at their sacrifices.

Chapter 5

The prophet reprehendeth the priests, and princes of both kingdoms, for drawing the people to Idolatry. 8. denouncing captivity for the same.

(a) There were no true priests in the ten tribes (3. Reg. 12.) but he calleth them by the title which they usurped falsely pretending to do the offices of right Priests.

1 **HEAR** ye this (a) o priests, and attend ye house of Israel, and you the Kings house harken: because there is judgment for you, because you are become a snare to speculation, and a net spread upon Thabor.

2 And victims you have declined into the depth: and I the teacher of them all.

3 I know Ephraim, and Israel is not hid from me: because now hath Ephraim fornicated, Israel is contaminated.

4 They will not give their cogitations to return to their God: because the spirit of fornications is in the midst of them, and they have not known the Lord.

5 And the arrogancy of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquity, Judas also shall fall with them.

6 In their flocks, and in their herds they shall go to seek the Lord, and shall not find: he is taken away from them.

7 They have prevaricated against the Lord, because they have begotten strange children: now shall a month devour them with their parts.

8 (b) Sound with the trumpet in Gabaa, and with the shaulme in Rama: howl ye in Bethaven, behind thy back o Benjamin

9 Ephraim shall be in desolation in the day of correction: in the tribes of Israel I have showed faith.

10 The princes of Juda are become as they that take the bound: I will power out my wrath as water upon them.

11 Ephraim is suffering calumny, broken in judgment: because he began to go after filthiness.

12 And I as it were a moth to Ephraim: and as the rot to the house of Juda.

13 And Ephraim saw his sickness, and Juda his band: and Ephraim went to Assur, and sent to the king revenger: and he shall not be able to heal you, neither shall he be able to loose the band from you.

14 Because I as it were a lioness to Ephraim, and as a lions whelp to the house of Juda: I, I will take, and go: I will take away, and there is none that can

(b) The captivity is here described not only in bare words but as in fact it shall happen with tumults of ware sounding of trumpets, crying, howling &c.

deliver.

15 Going I will return to my place: until you fail and seek my face.

Chapter 6

By afflictions the people will return to God, and hope in Christ to come. 4. both the kingdoms sinning (6. and thinking to be spared for their sacrifices, neglecting works of mercy) 7. shall be punished. 11. but at last delivered from captivity.

1 **IN** their tribulation early they will rise up to me: Come, and let us return to our Lord.

(a) God who punisheth, is always ready to heal sinners, if they will repent.

2 Because he (a) hath wounded, and will heal us: he will strike, and will cure us.

(b) St. Paul (*1. Cor. 15. v. 4*) not only teaching Christs Resurrection, but also expressly saying *the third day, according to the Scriptures* seemeth to understand this place, where & in no other place, the day is so clearly expressed.

3 He will revive us after two days: in (b) the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow, that we may know our Lord. As the morning light, is his coming forth prepared, and he will come to us as a shower timely, and late to the earth.

4 What shall I do to thee Ephraim? what shall I do to thee Juda? your mercy as a morning cloud, and as the dew passing away in the morning.

5 For this have I hewed in prophets, I have killed them in the words of my mouth: and thy judgments shall come forth as the light.

Mat. 9. v. 13.

6 Because I would mercy, & not sacrifice: and the knowledge of God more then holocausts.

7 But they as Adam have transgressed the covenant, there have they prevaricated against me.

8 Galaad a city of them that work idol, supplanted with blood.

9 And as it were the jaws of men that are robbers, partaker with the priests, of them that in the way kill those that pass out of Sichem: because they have wrought wickedness.

10 In the house of Israel I saw an horrible thing: there the fornications of Ephraim: Israel is contaminated.

11 Yea and thou Juda put thee an harvest, when I shall convert the captivity of my people.

Chapter 7

Since Jeroboam made schism in religion that kingdom hath fallen into many distresses: 10. and not repenting shall endure more.

(a) God punishing all the Jews by dividing their kingdom into two (*3 Reg. 12.*) would have cured them: but Jeroboam king of the ten tribes

1 **WHEN** (a) I would heal Israel, the iniquity of Ephraim was revealed, and the malice of Samaria, because they have wrought lying, and the thief hath entered in spoiling, the robber without.

2 And lest perhaps they may say in their hearts, that I have remembered all their malice: now have their own inventions compassed them, they have been done before me.

drew all his people into grosser sins then before: by making a schism & setting up idols to be adored for God.

(b) all the chief men of the ten tribes consented to the schism & Idolatry of their new king Jeroboam.

(c) Became like to pagan idolaters:

(d) and impenitent.

(e) For all these sins they shall be severely punished.

3 In their malice they have rejoiced the king: and in their lies the princes.

4 all they committing adultery, as it were an oven heated of the baker: the city was quiet a little from the commision of leaven, till the whole was leavened.

5 The day of our king, (b) the princes began to rage by reason of wine: he stretched out his hand with the scorers.

6 Because they have applied their heart as an oven, when he lay in wait for them: he slept all the night baking them, in the morning himself heated as a fire of flame.

7 all were heated as an oven, and have devoured their judges: all their Kings are fallen: there is none amongst them that crieth unto me.

8 Ephraim himself was (c) mingled in the peoples: Ephraim is become as hearth-baken-bread, (d) that is not turned.

9 Strangers have eaten his strength, and he knew not: yea hoary hairs also were poured out on him, and he was ignorant.

10 And the pride of Israel (e) shall be humbled in his face: neither did they return to the Lord their God, & they have not sought him in all these.

11 And Ephraim is become as a dove seduced, not having an heart: they invocated Ægypt, they went to the Assyrians.

12 And when they shall go forth, I will spread my net upon them: as a fowl of the heaven will I pluck them down, I will beat them according to the hearing of their assembly.

13 Woe to them, because they have revolted from me: they shall be wasted because they have prevaricated against me: & I redeemed them and they have spoken lies against me.

14 And they have not cried to me in their heart, but they howled in their chambers: upon wheat and wine they chewed the cud, they are revolted from me.

15 And I have taught them, and strengthened their arms: and against me they have thought malice.

16 They returned, that they might be without yoke: they became as a deceitful bow: their princes shall fall by the sword, for the fury of their tongue. This is their scorning in the Land of Ægypt.

Chapter 8

The Chaldees shall destroy the temple. 3. But the ten tribes shall first be carried into captivity, 6. for worshiping the image of a calf.

The temple also in Jerusalem (though not so sown) be destroyed.

But first the ten tribes of Israel for their general Idolatry shall be carried into captivity

1 **IN** thy throat let there be a trumpet as an eagle upon Thethe house of the Lord: for that they have transgressed my covenant, and have prevaricated my law.

2 Me they shall invoke: My God, we But Israel have known thee.

3 Israel hath cast away the good thing, the enemy shall persecute him.

4 They have reigned, and not of me: they have been princes, and I knew not:

by the Assyrians v.
9. & 4. Reg. 17.

their silver, and their gold they made idols to themselves, that they might perish.

5 Thy calf is cast of o Samaria, my fury is wrath against them. How long can they not be cleansed?

6 Because it self also is of Israel: the workman made it, and it is not God: because the calf of Samaria shall be as spiders webs.

7 Because they shall sow wind, and reap a whirlwind: there is no standing stalk in it, the bud shall not yield meal: and if it do yield, strangers shall eat it.

8 Israel is devoured: Now is he become in nations as an unclean vessel.

9 Because they went up to Assur, a wild ass solitary to himself: Ephraim have given gifts to lovers.

10 Yea and when they shall hire the nations with reward, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.

11 Because Ephraim hath multiplied altars to sin: altars are made to him unto sin.

12 I will write to him my manifold laws, which have been accounted as strange.

13 They shall offer hosts, they shall immolate flesh, and shall eat, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return into Ægypt.

14 And Israel hath forgotten his maker, and hath built temples: and TheJudas hath multiplied sensed cities: and I will cast fire on his cities, and it shall devour the houses thereof.

The two tribes
Seeing the miseries
of the other ten, will
not prevent the like
by penance, but
think to escape by
fortifying their
cities.

Chapter 9

The ten tribes shall suffer famine: 12. be deprived of their children: 15 and made captive.

1 **BE** not glad Israel, rejoice not as the peoples: because thou hast fornicated from thy God, thou hast loved reward above all the flores of wheat.

2 The flore and the winepress shall not feed them, and the wine shall lie to them.

3 They shall not dwell in the land of our Lord: (a) Ephraim is returned into Ægypt, and among the Assyrians he hath eaten the thing polluted.

4 They shall not offer wine to our Lord, and they shall not please him: their sacrifices as the bread of mourners: all that shall eat it, shall be contaminated: because their bread for their soul, shall not enter into the house of our Lord.

5 what will you do in the solemn day, in the day of the festivity of our Lord?

6 For behold they are gone forth from destruction: Ægypt shall gather them together, Memphis shall bury them: their silver to be desired the nettle shall inherit, the burr in their tabernacles.

7 The days of visitation are come, the days are come of retributions: know (b) o

(a) many of the
kingdom of Israel by
reason of famine
and other distresses,
will flee into Ægypt,
as both this place,
and the same words.
*ch. 8. v. 13. do
foreshow. St.
Jerome. &
Theodores. v. 6.*

(b) Israel did
foolishly prophecy
all prosperity to

them selves,
(c) not inspired by
God, but replenished
with fury of
madness.

Israel the foolish prophet, (c) the mad spiritual man, for the multitude of thine iniquity, the multitude also madness.

8 The watchman of Ephraim with my God: the prophet is made a snare of ruin upon all his ways, madness in the house of his God.

9 They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin.

10 As grapes in the desert I found Israel: as the first fruits of the fig tree in the top thereof I saw their fathers: but they have entered into Beelphegor, and are alienated into confusion, and are become abominable, as those things, which they loved.

11 Ephraim as a bird hath flown away, their Glory from birth, and from the womb, and from conception.

12 But if they shall nourish up their children, I will make them without children among men: yea & woe to them, when I shall depart from them.

13 Ephraim, as I saw, (d) was Tyre founded in beauty: and Ephraim shall lead out his children to the murderer.

14 give them o Lord, what wilt thou give to them? give them a womb without children, and dry breasts.

15 all their wicked in Galgal, because there I hated them: for the malice of their intentions I will cast them forth out of my house: I will not add to love them, all their princes revolters.

16 Ephraim is stricken, their root is dried up, they shall yield no fruit. But and if they shall have issue, I will kill the best beloved things of their womb.

17 My God will cast them away, because they hear him not: and they shall be vagabonds in the nations.

*Iudic. 19.
1. Reg. 8.
4. Reg. 9.*

(d) The kingdom of
Israel was as proud
and insolent as Tyre.
*Isai. 23. Ezech. 26.
27. & 28.*

Chapter 10

After many benefits, and advancement, much affliction shall fall upon the ten tribes, for their ingratitude towards God.

(a) By how much
more & greater
benefits Israel
received of God: so
much were they
more ungrateful.

1 **ISRAEL** a vine (a) thick of branches, the fruit is made equal to it: according to the multitude of his fruit he hath multiplied altars, according to the plenty of his land he hath abounded in idols.

2 Their heart is divided, now they shall perish: he shall break their idols, he shall destroy their altars.

3 Because they will now say: We have no king: for we fear not our Lord: and what shall a king do to us?

4 You speak words of unprofitable vision, and you shall make a covenant: & judgment shall spring as bitterness upon the furrows of the field.

(b) The house of one
of their calves which
Jeroboam set up for
their God, otherwise
called. *Bethel.*

5 The kine of (b) Bethaven have the inhabitants of Samaria worshipped: Because his people mourned upon him, & his temple wardens rejoiced upon him in his Glory, because it departed from him.

6 For he also was carried unto Assur, a gift to the king Revenger: confusion

shall take Ephraim, & Israel shall be confounded in his own will.

7 Samaria hath made her king to pass as froth upon the face of water.

8 And the excelses of the idol the sin of Israel shall be destroyed: the burr and the thistle shall grow up over their altars: and they shall say to the mountains: Cover us; and to the little hills: fall upon us.

*Isa. 2.
Apoc. 6.*

(c) From the time that the tribe of Dan, adored an idol which they took from Micheas (*Iud. 18. v. 14.* which the other Israelites revenged not) they have very often either committed or suffered Idolatry, which they ought to have hindered and therefore shall at last be punished.

9 From the Days (c) of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa upon the children of iniquity shall not apprehend them.

10 According to my desire I will chastise them: and the peoples shall be gathered together upon them, when they shall be chastised for their two iniquities.

11 Ephraim an heifer taught to love threshing, and I have passed over the beauty of her neck: I will ascend upon Ephraim, Judas shall plough, Jacob shall break the furrows to himself.

12 Sow to yourselves in justice, and reap in the mouth of mercy, fallow ground: but the time to seek our Lord, when he shall come that shall teach you justice.

Iers. 4.

13 you have ploughed impiety, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones.

Indic. 8.

14 A tumult shall arise in thy people: & all thy munitions shall be destroyed as Salmana was destroyed by his house that took vengeance on Baal in the day of battle, the mother being dashed in pieces upon the children.

15 So hath Bethel done to you, because of the malice of your iniquities.

Chapter 11

The kingdom of Israel is further admonished, and threatened, 10. of which tribes many shall believe in Christ.

(a) Literally this is spoken of the people of Israel called Gods son (*Exo. 4 v. 23.*) whom he delivered out of Ægypt but mystically is verified of Christ called out of Ægypt. *Mat. 2.* and is no less certain the true mystical sense, the Evangelist endued with the holy Ghost, so interpreting then is the literal sense of this or any other place.

1 **AS** the morning passed, hath the king of Israel passed away. Because Israel was a child, and I loved him: and (a) out of Ægypt I called my son.

2 They called them, so they departed from their face: they immolated to Baalim, & sacrificed to idols.

Mat. 2.

3 And I as it were the nurse of Ephraim, carried them in Mine arms: and they knew not that I cured them.

4 In the cords (b) of Adam I will draw them, in the bands of charity: and I will be to them as lifting up the yoke upon their cheeks: and I declined to him that he might eat.

5 He shall not return into the Land of Ægypt, and Assur he his king: because they would not convert.

6 The sword hath begun in his cities, and it shall consume his elect, and shall eat their heads.

(b) God draweth men by sweet invitations by great & many benefits

7 And my people shall hang upon my return: but a yoke shall be put upon them together, which shall not be taken away.

agreeable to Mans nature and freewill by his love and charity: not as beasts are drawn by fear & force.

(c) Gods property is to have mercy and to pardon.

(d) Man is prone to revenge and punish.

8 how shall I give thee Ephraim, protect thee Israel? how shall I give thee as Adama, lay thee as Seboim? My heart is turned within, my repentance is disturbed together.

9 I will not do the fury of my wrath: I will not return to destroy Ephraim: because I am (c) God, and not (d) man: in the midst of thee the holy one, and I will not enter into the city.

10 They shall walk after our Lord, as a lion will he roar: because he will roar, and the children of the sea shall fear.

11 And they shall fly away as a bird out of Ægypt, and as a dove out of the Land of the Assyrians: and I will place them in their houses, saith our Lord.

12 Ephraim hath compassed me in denying, and the house of Israel in deceit: but Judas a witness is descended with God, and with the Saints, faithful.

Gen. 19.

Chapter 12

The people by their sins procure their own miseries, 3. not regarding Jacobs virtues.

(a) To make show of turning to God, and to trust more in men is as vain as to think to feed or to govern the wind.

1 **EPHRAIM** (a) feedeth the wind, and followeth the heat: all the day he multiplieth lying and waste: and he hath made a league with the Assyrians, and he carried oil into Ægypt.

2 The judgment therefore of our Lord with Juda, and visitation upon Jacob: according to his ways, and according to his inventions he will render to him.

3 In the womb he supplanted his brother: and in his strength he was directed with the Angel.

4 And he prevailed against the Angel, and was strengthened: and he wept, and besought him: in Bethel he found him, an there he spake with us.

5 And our Lord the God of hosts, the Lord is his memorial.

6 And thou shalt convert to thy God: keep mercy and judgment, and hope in thy God always.

7 Chanaan in his hand a deceitful balance, he hath loved calumny.

8 And Ephraim said: But yet I am made rich, I have found an idol to my self: all my labors shall not find me the iniquity, which I have sinned.

9 And I the Lord thy God out of the Land of Ægypt, I will yet make thee sit in tabernacles, as in the days of festivity.

10 And I have spoken upon the prophets, and I have multiplied vision, and in the hand of the prophets I have been resembled.

11 If an idol in Galaad, then in vain were they in Galgal immolating with oxen: for their altars also as heaps upon the furrows of the field.

12 (b) Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept her.

13 But by a prophet our Lord brought Israel out of Ægypt: and by a prophet he was preserved.

*Gen. 25.
& 32.*

(b) The history of Jacob and his children written in Genesis and Exodus which the prophet here toucheth, showeth the singular benefits of God

*Gen. 28.
Exo. 14.*

towards this people.

14 Ephraim hath provoked me to wrath in his bitterness, and his blood shall come upon him, and his reproach his Lord will restore to him.

Chapter 13

For their obstinacy in Idolatry, 7. greatest plagues are threatened: 10. from which none shall be able to deliver them. 14. But at last Christ coming will redeem all by his death.

(a) When Jeroboam first set up the calves to be adored the people had horror thereof yet consented thereto.

1 **EPHRAIM** (a) speaking, horror invaded Israel: and he sinned (b) in Baal, and died.

(b) and shortly after some added the idol of Baal. *3 Reg. 16.*

2 And now they have added to sin: and they have made to themselves (c) a molten of their silver as it were the similitude of idols, the whole is the work of craftsmen: to these they say: Immolate men adoring calves.

(c) and of other idols: as this place testifieth

3 Therefore they shall be as a morning cloud, and as a morning dew passing away, as dust caught with a whirlwind out of the floor, and as smoke out of the chimney.

4 But I the Lord thy God out of the Land of Ægypt: and God beside me thou shalt not know, and there is no Saviour beside me.

Isa. 43.

5 I knew thee in the desert, in the land of wilderness.

6 According to their pastures they were filled, and were made full: they have lifted up their heart, and have forgotten me.

7 And I will be unto them as a lioness, as a leopard in the way of the Assyrians.

(d) Evils that happen are all of Mans own procurement by his sins: whereof God is no way the author or cause:

8 I will meet them as a bear her young being violently taken away, and I will break in sunder the inner parts of their liver: and will consume them there as a lion, the beast of the field shall tear them.

9 (d) Perdition is thine o Israel: (e) only in me thy help.

(e) who of his part doth all for the help of man: for whether he punish or pardon, all is to save men: so God is only cause of help and of all good but not of evil as it is Evil he is in deed the cause of punishment, which is called *malum pœnæ*, the evil of pain. *Amos. 3. v. 6.* but this for amendment during

10 Where is thy king? Now especially let him save thee in all thy cities: & thy judges, of whom thou saidst: give me Kings, and princes.

1. Reg. 8.

11 I will give thee a king in my fury, and will take him away in mine indignation.

12 The iniquity of Ephraim is bound together, his sin is hidden.

13 The sorrows of a woman in travail shall come to him, he a son not wise: for now he shall not stand the contraction of the children.

1. Cor. 15.

14 (f) Out of the hand of death I will deliver them, from death I will redeem them: I will be thy death o death, thy bit will be o hell, consolation is hidden from mine eyes.

*Heb. 2.
Ezec. 19.*

15 Because he shall divide between brethren: our Lord will bring a burning wind rising from the desert: and it shall dry up his veins, and shall make his fountain desolate, and he shall spoil the treasure of every vessel that is to be desired.

this life, and of justice after death. (f) This can not be understood of temporal death, from which God will not deliver men, nor of violent death, from which he would not deliver those that were slain by the Assyrians, but necessarily of eternal death, from which the just shall be delivered

Chapter 14

(a) Such imprecations in holy scriptures are sometimes only predictions. as *Psal.*

68. v. 23. & so here is prophesied what shall happen to the Israelites in Assyria.

St. *Jerome.*

sometimes are the zealous desires of Saints conformable to Gods justice. as *Psal. 149. v. 6. 7. 8. 9.*

(b) When the Israelites shall convert to God, as some did when Christ came, and many will near the end of the world, then Christ will heal them.

(c) No human wit is able to understand this (and other Prophets) yet the just shall know so much as is necessary. St. *Jerome, in prooem. St. Aug. li. 18. c. 28. civit.*

The prophet forewarning the people of their future afflictions, 2. exhorteth them to repentance, and confession of their sins: 5. foreshowing that God will give much grace to the penitent. 10. all which mysteries only the godly wise shall understand.

1 **LET** Samaria (a) perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be cut in sunder.

2 Convert o Israel to our Lord thy God: because thou art fallen in thine iniquity.

3 Take words with you, and convert to our Lord, and say to him: Take away all iniquity, and receive good: and we will render the calves of our lips.

4 Assur shall not save us, we will not mount upon horse: neither will we say any more: Our gods the work of our hands: because thou wilt have mercy on that pupil, which is in thee.

5 I (b) will heal their confections, I will love them voluntarily: because my fury is averted from them.

6 I will be as dew, Israel shall spring as the lily, and his root shall break forth as that of Libanus.

7 His boughs shall go, and his Glory shall be as the olive tree: and his smell as of Libanus.

8 They shall be converted that sit under his shadow: they shall live with wheat, and they shall spring as a vine: his memorial as the wine of Libanus.

9 Ephraim what have I to do any more with idols? I will hear, and I will direct him as a verdant fir tree: out of me thy fruit is found.

10 (c) Who is wise, and shall understand these things? of understanding, and shall know these things? because the ways of our Lord be right, and the just shall walk in them: but prevaricators shall fall in them.

*Joel. 2.
Zach. 1.*

THE PROPHECY OF JOEL

Joel prophesied the same time with Osee.

Especially to the two tribes.

The contents.

Joel the son of Phatuel born in Bethoron, of the tribe of Issachar; prophesied the same time, or part thereof, with Osee, according to St. Jeromes rule, approved by most expositors, that when any of these twelve Prophets expresseth not what time he wrote, the same time is understood which the precedent prophet noteth. He prophesied to the kingdom of Juda, as appeareth by express mention of Sacrifice, Priests, house of God, Jerusalem, and Sion; but describeth also the whole land of twelve tribes, consumed by the Eruke, Locust, Bruke, and Blast. And after the Eversion of the former people, the coming of the holy Ghost upon the servants of God men and women: the 120. faithful gathered in the chamber in Sion. Finally foreshowing the general Judgment, and future eternal world.

*S. Epiph.
de vitæ
Patriarc*

*S. Jero.
Epist ad
Paulin.*

Chapter 1

The Chaldees shall miserably waste the kingdom of Juda: 9. take away sacrifice by destroying the temple: 10. and so make the land barren spiritually, and temporally.

1 **THE** word of our Lord, that was made to Joel the son of Phatuel.

2 Hear this ye ancients, and harken with your ears all ye inhabitants of the land: if this hath been done in your days, or in the days of your fathers?

3 upon this (a) tell you to your children, and your children to their children, and their children to another generation.

4 The residue of the eruke hath the locust eaten, & the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten.

5 Awake you that be drunk, and weep, and howl all ye, that drink wine in sweetness: because it is perished from your mouth.

6 For a nation is ascended upon my land, strong & innumerable: his teeth as the teeth of a lion: and his cheek teeth as of a lions whelp.

7 He hath laid my vineyard into a desert, and hath pilled of the bark of my fig tree: stripping he hath spoiled it, and cast it forth: the boughs thereof are made white.

8 Mourn as a virgin girded with sackcloth upon the husband of her youth.

9 (b) Sacrifice and libation is perished out of the house of our Lord: the priests our Lords ministers mourned.

10 The region is destroyed, the ground hath mourned: because the wheat is wasted, the wine is confounded, the oil hath languished.

11 The husbandmen are confounded, the dressers of vines have howled upon the wheat, and the barley, because the harvest of the field is perished.

12 The vineyard is confounded, and the fig tree hath languished: the pomegranate, & the palm tree, and the apple tree, and all the trees of the field are withered: because joy is confounded from the children of men.

13 Gird yourselves, and mourn ye priests, howl ye ministers of the altar: go in,

(a) Prophecies pertain not only to those that then live, when they are uttered, but also to all posterity, even to the end of the world, that it may appear what is fulfilled, and what yet resteth to come in due time.

(b) When Jerusalem was taken and the Temple destroyed by the Babylonians, the sacrifice necessarily ceased according to this and other prophecies.

(c) Fasting, praying and other good works of many assembling together, are an especial means to appease Gods wrath, provoked by former sins.

lie in sackcloth ye ministers of my God: because sacrifice & libation is perished out of the house of your God.

14 (c) Sanctify ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to our Lord:

15 A a a, for the day: because the day of our Lord is at hand, and as destruction from the mighty it shall come.

16 Why, are not the victuals perished before your eyes, joy and exultation out of the house of our God?

17 The beasts are rotted in their dung, the barns are destroyed, the storehouses are dissipated: because the wheat is confounded.

18 Why groaned the beast, why lowed the flocks of the heard? because there is no pasture for them: yea and the flocks of the cattle are perished.

19 To thee o Lord will I cry: because fire hath eaten the beautiful things of the desert, and the flame hath burnt all the trees of the region.

20 Yea and the beasts of the field, as a garden bed thirsting for a shower, have looked up to thee, because the fountains of waters are dried up, & fire hath devoured the beautiful things of the desert.

ANNOTATIONS

Chapter 1

4. *The residue of the eruke, locust, bruke, blast.) Eruca* a worm that destroyeth herbs and fruits, *Locusta*, a fleeing beast with long hind legs, destroying corn, and fruit; *Bruchus*, another fleeing little beast, that devoureth not only fruit, but also the leaves of trees; and *Rubigo*, the blast, or burning mist, that consumeth the ears of corn even to dust; do metaphorically signify the Chaldees, and other soldiers of sundry nations, in the army of Nabuchodonosor, invading & wasting the kingdom of Juda. And that at four several times ever worse & worse. First when Nabuchodonosor besieging Jerusalem subdued king Joakim and his kingdom, taking hostages for assurance of subjection (amongst which were Daniel, and the other three children) and carried away part of the holy vessel of the Temple. *4. Reg 24. v. 1.* The second, when eight years after Nabuchodonosor returned, and killed king Joakim for rebelling, and carried his son king Joachin (otherwise called Jechonias) into Babylon, with his mother, and Jeremie the Prophet, also many other principal persons, and much riches (*ibidem. v. 10.*) The third when eleven years after he took and spoiled Jerusalem, destroyed the Temple, killed all king Sedecias sons in his sight, then put out his eyes, and carried him blind into Babylon, with much more people and spoil. *4. Reg 25.* Fourthly when shortly after he sent Nabuzardan general of his army, and carried away more men and wealth, leaving only the basest people to till the land. *ibidem. v. 8.* all which showeth clearly the fulfilling of this Prophecy according to the historical letter. In like sort we might explicate the rest of this, and other Prophets, but it is not our purpose to be so large. Much less to prosecute the Mystical sense which is manifold, as appeareth in the works of the ancient Fathers. Whereof see F. Francis Ribera.

Dan. 1.

The captivity described by the harm of most noisome things. Jerusalem four times spoiled by the Babylonians.

Why we make not more Annotations.

Chapter 2

The Chaldees will assault & afflict the Jews with great violence. 12. After humble repentance in captivity, 18. Gods benignity will comfort them. 23. with abundance of spiritual grace by Christ: 28. sending also the holy Ghost. 30.

And terrible signs before the day of Judgment.

(a) Prophets do often speak in such phrase as if they admonished the people what to do, when in deed they foreshow what they will do in their distresses:

(b) In the time when God will suffer affliction to fall upon them for their sins.

1 **SOUND** ye (a) with the trumpet in Sion, howl in my holy mount, let all the inhabitants of the land be troubled: Because (b) the day of our Lord cometh,

2 because the day of darkness, and of mist is near, the day of cloud, and whirlwind: as the morning spread upon the mountains much people & strong: the like to it hath not been from the beginning, and after it shall not be even unto the years of generation & generation.

3 Before the face thereof a devouring fire, and after it a burning flame: the land before it as it were a garden of pleasure, and after it the wilderness of a desert, neither is there that can escape it.

4 As the appearance of horses, their appearance. & as horsemen so shall they run.

5 As the sound of chariots upon the tops of mountains shall they leap, as the sound of a flame of fire devouring stubble, as a strong people prepared to battle.

6 At his presence the people shall be vexed: all visages shall be made like a pot.

7 They shall run as valiants: as men of war they shall scale the wall: the men shall march in their ways, & shall not decline from their paths.

8 None shall press his brother; they shall walk every one in his own path: yea & through the windows they shall fall, & shall * not demolish.

** take no harm.*

9 They shall enter the city: they shall run on the wall, they shall climb the houses, by the windows they shall enter as a thief.

10 At his presence the earth hath trembled, the heavens are moved: the Sun and Moon are darkened, and the stars have withdrawn their shining.

*Isa. 13.
Ezec. 32.
Mat. 24.
Jere. 30.
Amos. 5.
Sopho. 1.*

(c) For better moving the heart to true repentance:

(d) God requireth these external works of penance. And where the same are wanting, at least in will, it is a manifest sign that the heart is not truly penitent. *St. Jerome.*

11 And our Lord hath given his voice before the face of his host: because his camps are exceeding many, because strong & doing his word: for great is the day of our Lord, & terrible exceedingly: and who shall sustain it?

12 Now therefore saith our Lord: (c) Convert to me in all your heart, (d) in fasting, and in weeping, and in mourning.

Psal. 85.

13 And rent your hearts, and not your garments, and turn to the Lord your God: because he is benign and merciful, patient and of much mercy, & ready to be gracious upon the malice.

14 Who knoweth if he will convert, and forgive, and leave after him benediction, sacrifice and libament to the Lord your God?

15 Sound ye with the trumpet in Sion, sanctify a fast, call an assembly,

16 gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her bride chamber.

17 Between the porch and the altar the priests our Lords ministers shall weep, and shall say: Spare o Lord, spare thy people: and give not thine inheritance into reproach, that the nations have dominion over them. Why say they in the peoples: Where is their God?

(e) Zeal is an indignation rising of love: when one seeth any person, or

thing, which he loveth contemned, or wronged. So God hath zeal for his people; when they are unjustly afflicted, more of the malice of their afflictors then for justice. Yet God suffereth often times his people to be punished for their full correction and for their more merit.

(f) So that which God here promiseth by his prophet, touching his protection and delivery of his people, was not fulfilled till after the seventy years of their captivity, nor then fully, but is verified in those that believe in Christ. And especially after this life, when his glorious Saints shall live in eternal joy.

(g) That this is a plain prophecy of the mission of the holy Ghost performed on Whitsunday, the fiftieth day after Christs Resurrection, and the tenth after his Ascension, 5. Peter teacheth. *Act. 2.*

18 Our Lord hath been (e) zealous to his land, and hath spared his people.

19 And our Lord answered, and said to his people: Behold (f) I will send you corn, and wine, and oil, and you shall be replenished with them: and I will give you no more to be a reproach in the Gentiles.

20 And him that is from the North, I will make far from you: and I will expel him into a land unpassable, & desert, his face against the east sea, and his extreme part to the last sea: & his stink shall ascend, & his rottenness shall ascend, because he hath done proudly.

21 Fear not o land, rejoice & be glad: because our Lord hath magnified to doe.

22 Fear not ye beasts of the region: because the beautiful things of the desert are sprung, because the tree hath brought his fruit, the fig tree, and the vine have given their vigor.

23 And ye children of Sion rejoice, and be joyful in the Lord your God: because he hath given you a doctor of justice, and he will make the early and the late shower to descend to you as in the beginning.

24 And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.

25 And I will render you the years, which the locust, the bruke, and the blast, and the eruke hath eaten: my great strength, which I have sent upon you.

26 And you shall eat eating, and shall be filled: and you shall praise the name of the Lord your God, that hath done marvels with you, and my people shall not be confounded forever.

27 And you shall know that I am in the midst of Israel: & I the Lord your God, and there is none besides: and my people shall not be confounded forever.

*Isa. 44.
Act. 2.*

28 And it shall be after this: (g) I will power out my spirit upon all flesh: and your sons, & your daughters shall prophecy: your ancients shall dream dreams, and your young men shall see visions.

29 Yea and upon my servants, and handmaids in those days I will power out my spirit.

30 And I will give wonders in heaven, and in earth, blood, and fire, and vapor of smoke.

31 The Sun shall be turned into darkness, and the Moon into blood: before the great and horrible day of the Lord doth come.

Rom. 10.

32 And it shall be, every one that shall invoke the name of the Lord, shall be saved: because in mount Sion, and in Jerusalem shall be salvation, as our Lord hath said, and in the reside whom our Lord shall call.

Chapter 3

After the conversion of the Jews to Christ, 2. shortly followeth the general Judgment. 3. where every one according to their desserts, shall receive (expressed here in parabolical speech) 7. & 19. the wicked Everlasting pain: 18. & 20. and the blessed eternal joy.

(a) St. Jerome and most other

1 **BECAUSE** Lo (a) in those days, and in that time when I shall convert the

expositors understand this chapter of the general Judgment, though some expound it of the relaxation of the Jews from captivity, and of the punishment of their enemies.

(b) And so *Josaphat* is literally understood the place on the east side of Jerusalem between the Temple and Mount Olivet whence our Saviour ascended into heaven. Neither is there any reason why the Judgment should rather be in another place Seeing this is expressed by name, signifying: *The Judgment of our Lord.*

(c) This duplication of the word *peoples* importeth an innumerable multitude in that valley of *concision* (also repeated) to signify, that there all Gods enemies shall be utterly damned to eternal destruction, as it were cut in pieces, as fuel to the fire of hell *Psal. 128. v. 4. Our just Lord will cut the necks of sinners.*

captivity of Juda, and Jerusalem.

2 I will gather together all Nations, & will lead them into the valley of (b) Josaphat: and I will plead with them there upon my people, and Mine inheritance Israel, whom they have dispersed in the nations, and have divided my land.

3 And upon my people they have cast lot: and boy they have given to be a strumpet, and wench they have sold for wine that they might drink.

4 But what is to me and to you o Tyre, and Sidon, and all the border of the Palestines? what, will you render me revenge? and if you do revenge against me, I will soon render you quickly recompense upon your head.

5 For my silver, and my gold you have taken: and my desirable things, and most beautiful you have carried into your temples.

6 And the children of Jerusalem you have sold to the children of the Greeks that you might make them far of from their coasts.

7 Behold I will raise them up out of the place, wherein you have sold them: and I will turn your retribution upon your own head.

8 And I will sell your sons, & your daughters into the hands of the children of Juda, and they shall sell them to the Sabaens, a nation far off, because our Lord hath spoken.

9 Proclaim ye this in the Gentiles: sanctify battle, raise up the strong: let them come, let all the men of war come up.

10 Cut your plows into swords, and your spades into spears. Let the weak say: That I am strong.

11 Break out, and come all ye nations from round about, and be gathered together: there will our Lord make all thy strong ones to be slain.

12 Let them arise, and let the Gentiles ascend into the valley of Josaphat: because there I will sit, to judge all nations round about.

13 Put in the scythes, because the harvest is ripe: come, and descend, because the press is full, the presses run over: because their malice is multiplied.

14 (c) Peoples peoples in the valley of concision, because the day of our Lord is nigh in the valley of concision.

15 The Sun and the Moon are darkened, and the stars have withdrawn their shining.

16 And our Lord will roar out of Sion, and out of Jerusalem he will give his voice: and the heavens, & the earth shall be moved, and our Lord the hope of his people, and the strength of the children of Israel.

17 And you shall know that I am the Lord your God dwelling in Sion my holy mount: and Jerusalem shall be holy, & strangers shall pass through it no more.

18 And it shall be in that day: the mountains shall distil sweetness, and the hills shall flow with milk: and through all the rivers of Juda shall run waters: & a fountain shall issue out of the house of the Lord, and shall water the torrent of Thorns.

19 Ægypt shall be into desolation, & Idumea into a desert of perdition, for that they have done unjustly against the children of Juda, and have shed innocent

Apoc. 14.

*Jere. 21.
Amos. 1.*

Amos. 9.

blood in their land.

20 And Jewry shall be inhabited forever, and Jerusalem unto generation and generation.

21 And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

THE PROPHECY OF AMOS

Amos prophesied the same time with Osee, and Joel.

Especially. Against the ten tribes.

AMOS a herdsman of Thecua in the tribe of Zabulon, *was endued with the spirit of prophecy about the same time with Osee, and Joel, in the reign of Ozias king of Juda, and of Jeroboam son of Joas king of Israel; in Metaphors, and other obscure speeches agreeable to his pastoral education, but profound in sense, prophesieth especially against the kingdom of Israel, and diverse Gentiles; partly also against Juda, foreshowing their afflictions for their sins: but at last the vocation of all Nations to Christ, with abundance of spiritual graces in his Church.*

S. Jerome. Epist. ad Paulin

Chapter 1

In the reign of Jozias in Juda, and of Jeroboam in Israel, this prophet Amos, 3. threathneth Damascus, 6. Gaza, 8. Azotus, and other Philistines. 9. Tyre, 11. Idumea, 13. and Ammon, for their obstinacy in sin, abusing his long patience.

(a) As David was called from keeping sheep, made a king, & a Prophet: so Amos being a shepherd or herdsman was also made a Prophet.

(b) Josephus. *li. 9. c. 1. Antiq.* sayeth this earthquake happened when king Ozias presumed to offer incense, but it must needs be understood of a former, in the days of Jeroboam, *v. 1.* who died in the 38. year of *Ozias 2 Par. 26.* at least 14. years before his deposition: for he reigned in all. 52.

(c) Three signify the multitude of their sins: *for three is the first number that is called many, or may be called all.*

(d) and *four* signify excess in multitude, so that, albeit God doth forgive a multitude of sins, yet at last for so great excess he hasteneth their punishment.

1 **THE** words of Amos, who was among (a) the pastors of Thecua: Which he saw upon Israel in the days of Ozias the king of Juda, and in the days of Jeroboam the son of Joas the king of Israel two years before (b) the earthquake.

2 And he said: Our Lord will roar out of Sion, and out of Jerusalem he will give his voice: & the beautiful places of the pastors have mourned and the top of Carmel is withered.

Joel 3. Zach. 14.

3 Thus saith our Lord: upon (c) three wickednesses of Damascus, and (d) upon four I will not convert it: because they have threshed Galaad with iron waynes.

4 And I will send fire into the house of Azael, and it shall devour the houses of Benadad.

5 And I will break the bar of Damascus: and I will destroy the inhabitant out of the idol, and him that holdeth the scepter out of the house of pleasure: and the people of Syria shall be transported to Cyrene, saith our Lord.

6 Thus saith our Lord: upon three wickednesses of Gaza, & upon four I will not convert it, because they have transported a perfect captivity, to shut it up in Idumea.

7 And I will send fire on the wall of Gaza, and it shall devour the houses thereof.

8 And I will destroy the inhabitant out of Azotus, and him that holdeth the scepter out of Ascalon: and I will turn my hand upon Accaron, and the rest of the Philistines shall perish, saith our Lord God.

9 Thus saith our Lord: upon the three wickednesses of Tyre, and upon four I will not convert it: because they have shut up a perfect captivity in Idumea, and have not remembered the league of brethren.

10 And I will send fire upon the wall of Tyre, it shall devour the houses thereof.

11 Thus saith our Lord: upon three wickednesses of Edom, and upon four I will not convert him: because he hath persecuted his brother with the sword, and hath violated his mercy, and hath held his fury longer, and hath kept his

indignation even to the end.

12 I will send fire into Theman: and it shall devour the houses of Bosra.

13 Thus saith our Lord: upon three wickednesses of the children of Ammon, and upon four I will not convert him: because he hath cut in sunder the women with child of Galaad to dilate his limit.

14 And I will kindle a fire in the wall of Rabba: & it shall devour the houses thereof with howling in the day of battle, and with a whirlwind in the day of commotion.

** The end
of the
Ammonites.*

15 And * Melchom shall go into captivity, himself, and his princes together, saith our Lord.

Chapter 2

God also threatneth Moab, 4. Juda, 6. and Israel, 9. that for ingratitude, 12. and other sins, they shall be brought into captivity.

(a) Besides other sins of the Moabites, their cruelty, in drawing the bones of the king of Idumea out of the grave, as St. Jerome testifieth by tradition; and their king immolating his own son, 4. Reg. 3. exceeded the rest, and therefore were at last more severely punished.

1 **THUS** saith our Lord: upon three wickednesses of Moab and upon (a) four I will not convert him: because he hath burnt the bones of Idumea even to ashes.

2 And I will send fire into Moab, and it shall devour the houses of Carioth: and Moab shall die in the sound, in the noise of the trumpet:

3 and I will destroy the judge out of the midst of him, and all his princes I will kill with him, saith our Lord.

4 Thus saith our Lord: upon three wickednesses (b) of Juda, & upon four I will not convert him: because he hath cast away the law of our Lord, and not kept his commandments: for their idols have deceived them, after which their fathers went.

5 And I will send fire into Juda, and it shall devour the houses of Jerusalem.

(b) The most heinous sin in Juda, was that having the law to instruct them, they contemned, and transgressed it.

6 Thus saith our Lord: upon three wickednesses of Israel, and upon (c) four I will not convert him: because he hath sold the just for silver, and the poor for shoes.

(c) Israel much more contemned the same law of God, & committed the sins of all nations.

7 Which bruise the heads of the poor upon the dust of the earth, and decline the way of the humble: and (d) the son and his father have gone to * a young woman, that they might violate my holy name.

** puellam.*

8 And upon garments laid to pledge they did lie beside every altar: & the wine of the condemned they drank in the house of their God.

(d) Sons committed incest with their fathers wives; & the fathers with their daughters in law, which most detestable sins must needs be severely punished.

9 But I did cast out the Amorite before their face: whose height the height of Cedars, & he strong as an oak: and I destroyed his fruit from above, & his roots beneath.

*Num. 21.
Deut. 2.*

10 It is I that made you come up out of the Land of Ægypt, & I led you in the desert forty years, that you might possess the Land of the Amorite.

11 And I raised up of your sons to be prophets & of your young men Nazarites, is it not so o children of Israel, saith our Lord?

12 And you drank wine to the Nazarites: and the prophets you commanded, saying: Prophecy not.

13 Behold I will squeak under you, as a wayne squeaketh laden with hay.

14 And flight shall perish from the swift, and the valiant shall not obtain his strength, and the strong shall not save his life.

15 And he that holdeth the bow shall not stand, and the swift of his feet shall not be saved, and the rider of the horse shall not save his life.

16 and the stout of heart among the valiants shall flee naked in that day, saith our Lord.

Chapter 3

For their manifold sins, all the twelve tribes shall be sore plagued. 11. and made captives.

(a) By Israel is here understood the whole people all *the kindred* or offspring of Jacob, delivered from Ægypt.

(b) As two men do not well travail together except they agree: so man can not walk with God, unless he agree with God, keeping his commandments.

(c) all *evil of pain* that is, punishment for sin is by Gods permission, and ordinance, either to bring sinners to repentance, or (if they die in mortal sin) the beginning of eternal punishment.

(d) The fairest and strongest things that wicked men have shall at last be destroyed.

1 **HEAR** The word, that our Lord hath spoken upon you, ye children of Israel: upon all (a) the kindred that I brought forth out of the Land of Ægypt, saying:

2 Only you have I known of all the kindreds of the earth: therefore will I visit upon you all your iniquities.

3 (b) Why shall two walk together, unless they be agreed?

4 will the lion roar in the forest, unless he have a prey? will the lions whelp give voice out of his den, unless he hath caught somewhat?

5 will the bird fall into the snare of the earth, without the fowler? Shall the snare be taken away from the earth, before it hath taken somewhat?

6 Shall the trumpet sound in the city, and will not the people be afraid? Shall there be (c) evil in the city, which our Lord hath not done?

7 Because our Lord God will not do a word, unless he have revealed his secret to his servants the prophets.

8 The lion shall roar, who will not fear? Our Lord God hath spoken, who shall not prophecy?

9 Make it heard in the houses of Azotus, and in the houses of the Land of Ægypt: and say: Gather ye together upon the mountains of Samaria, and see the many madneses in the midst thereof, and them that suffer calumny in the inner parts thereof.

10 And they have not known to do right, saith our Lord, treasuring up iniquity, and robberies in their houses.

11 Therefore thus saith our Lord God: The land shall be in tribulation, & compassed about: and thy strength shall be plucked away from thee, and thy houses shall be spoiled.

12 Thus saith our Lord: As if a pastor should get out of the lions mouth two legs, or the tip of the ear: so shall the children of Israel, that dwell in Samaria, be delivered, in the plague of the bed, and in the couch of Damascus.

13 Hear ye, and contest in the house of Jacob, saith our Lord the God of hosts:

14 That in the day when I shall begin to visit the prevarications of Israel, I will visit upon him, and upon the altars of Bethel: and (d) the horns of the altar shall be cut of, and shall fall to the ground.

15 And I will strike the winter house with the summer house: and the houses of ivory shall perish, and many houses shall be dissipated, saith our Lord.

Chapter 4

The ten tribes are particularly charged for oppressing the poor, 2. therefore threatened with calamities: 6. blamed for their obstinacy: 12. Nevertheless all are admonished to expect Christ.

(a) Rich hardhearted people, who being wealthy have no compassion of the poor.

1 **HEAR** this word ye (a) fat kine, which are in the mountains of Samaria: which do calumny to the needy, and break the poor: which say to your lords: Bring, and we will drink.

2 Our Lord God hath sworn by his holy, that Lo the days shall come upon you, and they shall lift you up on poles, and your remnant in pots boiling hot.

3 And by the breaches you shall go out one against another, & you shall be cast forth into * Armon, saith our Lord.

** places of torment.*

(b) After many admonitions given in vain God suffereth the idolaters to do all the wickedness they list.

4 (b) Come ye to Bethel, and do impiously: to Galgal, and multiply prevarication: and offer in the morning your victims, three days your tithes.

5 And sacrifice ye praise of the leavened: and call voluntary oblations, and proclaim it: for so would you o children of Israel, saith our Lord God.

(c) all these afflictions God sent to the children of Israel for their good, but they murmured & were still obstinate.

6 Whereupon I also (c) have given you dullness of the teeth in all your cities, and lack of bread in all your places: and you have not returned to me, saith our Lord.

7 I also have stayed the rain from you, when there remained yet three months unto harvest: and I rained upon one city, and upon another city I rained not: one part was rained upon; and the part whereupon I rained not, withered.

8 And two and three cities came to one city to drink water, & were not filled: & you returned not to me, saith our Lord.

9 I stroke you with a burning wind, & with blasting, the multitude of your gardens, and all your vineyards: your olive groves, & fig groves the eruke hath eaten: and you returned not to me, saith our Lord.

Agge. 2.

10 I sent death upon you in the way of Ægypt, I stroke your young men with the sword, even to the captivity of your horses: and I made the putrefaction of your camp to come up into your nostrils: and you returned not to me, saith our Lord.

(d) After long captivity Christ will offer himself to the Jews, and such as receive him, he will save.

11 I subverted you, as God subverted Sodom and Gomorrah, and you were made as a firebrand hastily caught from the burning: and you returned not to me, saith our Lord.

12 Wherefore these things will I do to thee Israel: but after I shall do these things to thee, (d) be prepared to meet thy God o Israel.

13 Because Lo he that formeth the mountains and createth the wind, and declareth his word to man, maketh the morning mist, and walketh upon the high places of the earth: our Lord the God of host is his name.

Chapter 5

Notwithstanding great miseries threatened against the ten tribes: 4. yet if they will repent they shall escape: 7. otherwise they shall fall into captivity: 14. and therefore they are admonished to return to God: 16. but being obstinate, 21. no sacrifice can appease Gods wrath.

(a) When the people neither feel nor fear evil, God Foreseeing their calamities, lamenteth the same in their behalf, thereby admonishing them to know their own danger, and by repentance to prevent it.

1 **HEAR** ye this word, that I lift upon you (a) a lamentation. The house of Israel is fallen, and it shall not add to rise again.

2 The virgin of Israel is cast forth upon her land, there is none to raise her up.

3 Because thus saith our Lord God: The city, out of which came forth a thousand, there shall be left in it an hundred: and out of which there came an hundred, there shall be left in it ten, in the house of Israel.

4 Because thus saith our Lord to the house of Israel: Seek ye me, and you shall live.

5 And seek not Bethel, and into Galgal enter not, and into Bersabee you shall not pass: because Galgal shall be led captive, and Bethel shall be unprofitable.

6 Seek ye our Lord: and live: lest perhaps the house of Joseph be burnt as fire, and it shall devour, and there shall be none to quench Bethel.

7 You that turn judgment into wormwood, and leave of justice in the land.

8 Him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

9 He that seeketh destruction upon the strong, and bringeth depopulation upon the mighty.

10 They have hated him that rebuketh in the gate: and him that speaketh perfectly they have abhorred.

11 Therefore because you spoiled the poor, and took the chosen prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most amiable vineyards, and shall not drink the wine of them.

Soph. 1.

12 Because I have known many your wickednesses, and your strong sins: enemies of the just, taking bribe, and oppressing the poor in the gate.

13 Therefore shall the wise at that time hold his peace, because it is an evil time.

14 Seek ye good, and not evil, that you may live: and our Lord the God of hosts will be with you, as you have said.

15 Hate ye evil, and love good, and establish judgment in the gate: (b) if perhaps our Lord the God of hosts may have mercy on the remnant of Joseph.

*Rom. 12.
Psal. 96.*

16 Therefore thus saith our Lord the God of hosts the Dominator, in all streets lamentation: and in all places that are without, shall be said woe woe: and they shall call the husbandman to mourning, and to lamentation them that know to lament.

17 And in all vineyards there shall be lamentation: because I will pass through in the midst of thee, saith our Lord.

18 Woe unto them that desire the day of our Lord: to what purpose the same unto you? This day of our Lord, darkness, and not light.

*Isa. 13.
Jere. 30.
Joel. 1.*

(b) *If men seek good & not evil.* God will assist them, as in the former verse, and in innumerable holy scriptures: but it is here said: *perhaps God will have mercy by reason of the difficulty of Mans part who converteth not always perfectly, as he hath freewill to do by Gods grace assisting. him.*

19 As if a man should flee from the face of a lion, & a bear should mete him: & enter into the house, & lean with his hand upon the wall, and a serpent should bite him. *Soph. 1.*

20 Why, is not the day of our Lord darkness, and not light: and mist, and no shining therein?

21 I have hated, and have rejected your festivities: and I will not take the odor of your assemblies. *Isa. 1. Jer. 6. Mat. 2.*

22 And if you shall offer unto me holocausts, and your gifts, I will not receive them: and the vows of your fat things I will not respect.

23 Take away from me the tumult of thy songs: and the canticles of thy harp I will not hear.

(c) In the first year of the 40 and beginning of the second they offered sacrifices to God. *Levit. 8. & 9. Num. 7.* But not afterwards. *St. Aug. q. 47. in Exod.*

24 And judgment shall be revealed as water, and justice, as a mighty torrent.

25 Why, (c) did you offer hosts and sacrifice to me in the desert forty years, o house of Israel? *Act. 7. Psal. 94.*

26 And you carried a tabernacle for your Moloch, and the image of your idols, the star of your God, which you made to yourselves.

27 And I will make you remove beyond Damascus, saith our Lord, the God of hosts is his name.

Chapter 6

For the avarice, and luxury of both kingdoms, 7. they shall be carried into captivity.

(a) It is a foul & odious fault when rich men neglect the poor, but most detestable when the *rich in Sion*, wealthy Clergymen, have not compassion on them that want, either spiritual or temporal help.

1 WOE to you that are rich (a) in Sion, and have confidence in the mountain of Samaria: ye great men, heads of the peoples, going stately into the house of Israel. *Jac 5.*

2 Pass ye into Chalane, and see, & go ye thence into Emath the great: and descend into Geth of the Palestines, and to all the best kingdoms of these: if their border be larger then your border.

3 You that are separated unto the evil day: and approach to the throne of iniquity.

4 You that sleep in beds of ivory, and play the wantons in your couches: that eat the lamb out of the flock, and calves out of the midst of the heard.

5 You that sing to the voice of the psalter: as David they have thought themselves to have the instruments of song.

6 That drink wine in phials, and are anointed with the best ointment: and they suffered nothing upon the contrition of Joseph.

7 Wherefore now they shall go in the head of them, that go in transmigration: and the faction of the wantons shall be taken away.

(b) Whereas Jacob by humility, patience, & many other virtues, became great in Gods favor: now his progeny by pride and delicacy become hateful to God in

8 The Lord God hath sworn by his soul, saith our Lord the God of hosts: I detest the pride (b) of Jacob, and I hate his houses, and I will deliver up the city with the inhabitants thereof. *Jere. 51.*

9 And if there shall be left ten men in one house, they also shall die.

respect of these sins, & are therefore afflicted, and miserably slain, and carried captives.

(c) To turn the works of *judgment* and justice, into sins, which are *bitter* and ungrateful, is as contrary to order, as it is contrary to the course of nature, that horses should run upon craggy rocks or wild buffaloes be brought to draw the plough.

10 And his kinsman shall take him up, and shall burn him, that he may carry the bones out of the house: and he shall say to him, that is in the inner parts of the house: Is there yet with thee?

11 And he shall answer: There is an end. And he shall say to him: Hold thy peace, & remember not the name of our Lord.

12 Because Lo our Lord hath commanded, and he will strike the greater house with ruins, and the lesser house with clefts.

13 Why (c) can horses run upon rocks, or can there be plowing with buffaloes? because you have turned judgment into bitterness, and the fruit of justice into wormwood?

14 Which rejoice in things of naught: which say: Why have not we taken unto us horns in our own strength?

15 For behold I will raise up from you o house of Israel, saith our Lord the God of hosts, a nation: and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

Chapter 7

In three visions many miseries are revealed, which shall come upon both the kingdoms. 10. A false priest of Bethel accusing the prophet of sedition, and endeavoring to chase him away, 14. is by him forewarned of miseries to his family, and death to himself.

(a) Locusts swarming in multitude signified the Assyrian soldiers invading the ten tribes, as is recorded 4. Reg. 18.

(b) Salmanasar king of Assyrians having subdued the ten tribes, invaded the kingdom of Juda, & besieged Jerusalem but his army was miraculously destroyed. 4. Reg. 19.

(c) This second vision of fire signified the captivity of the two tribes carried into Babylon. 4. Reg. 24. & 25.

(d) This third vision signified the calamities which the ten tribes suffered shortly after in the reign of Manahem.

1 **THESE** things hath our Lord God showed to me: and Lo the former (a) of the locust in the beginning of things that spring of the later rain, and behold the later rain after the kings mowing.

2 And it came to pass: after it had finished to eat the grass of the land, I said: O Lord God be propitious I beseech thee: who shall raise up Jacob, because he is a little one?

3 Our Lord hath had pity upon this: (b) It shall not be, saith our Lord.

4 These things hath our Lord God called judgment unto (c) fire, and it devoured the great depth and it did eat a part together.

5 And I said: Lord God be quiet I beseech thee: who shall raise up Jacob, because he is a little one?

6 Our Lord had pity upon this: Yea this also shall not be, saith our Lord God.

7 These things hath our Lord showed to me: and Lo our Lord standing upon a wall plastered, and in his hand (d) a masons trowel.

8 And our Lord said to me: What seest thou Amos? And I said: A masons trowel. And our Lord said: Behold I will lay down the trowel in the midst of my people Israel: I will add no more to plaster it over.

9 And the excelses of the idol shall be thrown down, and the sanctifications of Israel shall be made desolate: and I will rise upon the house of Jeroboam with the sword.

10 And Amasias the priest of Bethel sent to Jeroboam the king of Israel, saying: Amos (e) hath rebelled against thee in the midst of the house of Israel:

4. Reg. 15 v. 20.

(e) False prophets not enduring the Wholesome preaching of true pastors falsely accuse them of rebellion, treason, and sedition.

(f) In this also the false prophet lied, for Amos said not: *Jeroboam shall die by the sword*: but that God would rise upon *the house of Jeroboam with the sword*, v. 9. fulfilled when Zacharias the son of Jeroboam was slain by Sellum. 4. Reg. 15 v 10.

the land will not be able to sustain all his words.

11 For thus saith Amos: (f) Jeroboam shall die by the sword, and Israel shall depart captive out of their land.

12 And Amasias said to Amos: Thou that seest, go, flee into the land of Juda: & eat bread there, and thou shalt prophecy there.

13 And in Bethel thou shalt add no more to prophecy: because it is the sanctification of the king, and it is the house of the kingdom.

14 And Amos answered, and said to Amasias: I am not a prophet *, and I am not the son of a prophet: but an herdsman am I plucking sycamores.

15 And our Lord took me when I followed the flock, and our Lord said to me: go, prophecy to my people Israel.

16 And now hear the word of our Lord: Thou sayest: Thou shalt not prophecy upon Israel, and thou shalt not distil upon the house of the idol.

17 Therefore thus saith our Lord: Thy wife shall fornicate in the city, and thy sons, and thy daughters shall fall by the sword, & thy ground shall be measured with a cord: and thou shalt die in a polluted land, and Israel shall depart captive out of their land.

* by education.

Chapter 8

In a vision of an apple hook the captivity of the ten tribes is again foreshowed, 4. with reprehension of their avarice, and oppression of the poor: 7. for which they shall fall into great miseries.

(a) By this vision of a hook is signified that not only the near parts of the ten tribes should be brought into captivity which is written. 4. Reg 15. v 29. but also the rest which were further off: as fruit of trees, which can not be gathered with the hand, is drawn with a hook: & so all were carried away. 4. Reg. 17. v. 6.

1 **THESE** things hath our Lord showed to me: and (a) behold an apple hook.

2 And he said: What seest thou Amos? And I said: An apple hook. And our Lord said to me: The end cometh upon my people Israel: I will add no more to pass them.

3 And the hinges of the temple shall creak in that day, saith our Lord God: many shall dye: in every place shall silence be cast.

4 Hear this you that tread down the poor, & make the needy of the land to fail, 5 saying: When will the month pass, and we shall sell wares: and the Sabbath, and we open the corn: that we may diminish the measure, and increase the sicle, and convey in deceitful balances,

6 that we may for silver possess the needy, and the poor for shoes, and may sell the refuse of the corn?

7 Our Lord hath sworn against the pride of Jacob: If I shall forget even to the end all their works.

8 Why, shall not the land be moved upon this, and every inhabitant thereof mourn: and rise up as a river altogether, and be cast out, and run down to the river of Ægypt?

9 And it shall be in that day, saith our Lord God: (b) The Sun shall go down at midday, & I will make the earth to be dark in the day of light.

10 And I will turn your festivities into mourning, and all your songs into

Deut. 1. Iere 15.

Tob. 2.

(b) In their great prosperity, when they least suspect, calamities shall fall upon them.

(c) It can not be doubted but in the siege there was want of bread drink and of other victuals: but greater want of spiritual food.

lamentation: and I will bring in upon every back of yours sackcloth, and upon every head baldness: and I will lay it as the mourning of an only begotten son, and the later end thereof as a bitter day.

Mar. 1.

11 Behold the days come, saith our Lord, and I will send forth famine into the land: (c) not the famine of bread, nor thirst of water, but of hearing the word of the Lord.

12 And they shall be moved from the sea even to sea, and from the North even to the East: they shall go about seeking the word of our Lord, and shall not find.

13 In that day the fair virgins shall fail, & the young men in thirst.

14 They that swear by the sin of Samaria, and say: Thy God o Dan liveth: and the way of Bersebee liveth: and they shall fall, and shall rise no more.

Chapter 9

The great destruction of Jerusalem, 8. and dispersion of all the Jews are again prophesied: 11. with the conversion of Gentiles, and the Church of Christ shall greatly prosper.

(a) Destruction of the Altar,
(b) and the Temple, import the abolishing of sacrifice, when the two tribes were carried into Babylon.

1 **I SAW** our Lord standing upon (a) the altar, and he said: Strike (b) the hinges, & let the lintels be moved: for there is avarice in the head of all, and the last of them will I kill by the sword: there shall be no flight for them: they shall flee, and he shall not be saved that shall flee of them.

Psal. 138.

2 If they shall descend even to hell, thence shall my hand bring them out: and if they shall ascend even to heaven, thence will I pluck them down.

3 And if they shall be hid in the top of Carmel, thence searching will I take them away: and if they shall hide themselves from mine eyes in the depth of the sea, there will I command the serpent & he shall bite them.

4 And if they shall go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set mine eyes upon them to evil, and not to good.

Jere. 44.

5 And our Lord the God of hosts, which toucheth the earth, and it shall melt away: and all that dwell therein shall mourn: and it shall all rise as a river, and shall run down as the flood of Ægypt.

(c) God who defendeth his Church as a strong bundle fast bound together, will punish the wicked with just afflictions.

6 He that buildeth in heaven his ascension, and hath founded (c) his bundle upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.

7 Why, are not you as the children of the Æthiopians unto me, o children of Israel, saith our Lord? Did not I make Israel to ascend out of the Land of Ægypt: and the Palestines out of Cappadocia, and the Syrians out of Cyrenia?

(d) Notwithstanding the great ruin of the Jews, slain & led captives, yet God in them conserved the Church that it was not destroyed.

8 Behold the eyes of our Lord God upon the sinning kingdom, & I will destroy it from the face of the earth: but yet destroying I will not destroy (d) the house of Jacob, saith our Lord.

9 For behold I will command, and will shake the house of Israel in all nations, as wheat is shaken in a sieve: and there shall not a little stone fall upon the earth.

(e) St. James conformable to St. Peters doctrine, interpreteth this place of the conversion of the Gentiles to Christ. *Act. 15. v. 15. &c.*

10 all the sinners of my people shall fall by the sword: which say: The evil shall not approach, & shall not come upon us.

11 (e) In that day I will raise up the tabernacle of David, that was fallen: & I will reedify the breaches of the walls thereof, and those things, that were fallen I will repair: and I will reedify him as in the days of old.

Act. 15.

12 That they may possess the remnant of Idumea, and all nations, because that my name is invocated upon them: saith our Lord that doth these things.

13 Behold the days come, saith our Lord: and the plower shall overtake the reaper, & the treader of the grape him that soweth seed: and the mountains shall drop sweetness, and all hills shall be tilled.

Joel. 3.

14 And I will convert the captivity of my people Israel: and they shall build the desert cities, & inhabit: and shall plant vineyards, and drink the wine of them: & shall make gardens, and eat the fruits of them. And I will plant them upon their own ground: & I will no more pluck them out of their land, which I have given them, saith our Lord thy God.

THE PROPHECY OF ABDIAS

ABDIAS born in Sichem, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophecy is not parted into chapters: 1. against the Idumeans; foreshowing their destruction; 10. for their perpetual enmity against the Jews, and confederacy with the Chaldees. 17. The captivity and relaxation of the Jews. 19. And redemption of the whole world by Christ.

S. Epiph.

(a) God directed the cogitations of diverse other Gentiles,

1 **THE** vision of Abdias. Thus saith our Lord God to Edom: We have heard a bruit from our Lord, and he (a) hath sent a legate to the Gentiles: Rise ye, and let us arise against him into battle.

Jere. 40.

(b) to join their forces against the Idumeans.

2 Behold I have given thee a little one in the Gentiles: thou art contemptible exceedingly.

3 The pride of thy heart hath extolled thee, dwelling in the clefts of rocks, exalting thy throne: which sayest in thy heart: Who shall pluck me down to the earth? (b)

4 If thou shalt be exalted as an eagle, and if thou shalt set thy nest among the stars: thence will I pluck thee down, saith our Lord.

5 If thieves had gone in to thee, if robbers by night, how hadst thou held thy peace? would not they have stolen things sufficient for themselves? if the grape gatherers had entered into thee, would they not have left thee at the least a cluster?

6 How have they searched Esau, have they sought out his hidden things?

7 even to the border have they cast thee out: all the men of thy league have mocked thee: the men of thy peace have prevailed against thee: they that eat with thee, shall lay ambushments under thee: there is no Wisdom in him.

8 Why, shall not I in that day, saith our Lord, destroy the wise out of Idumea, and prudence from the mount of Esau,

Isa. 29.

9 And thy valiants of the South shall fear, that man may perish from the mount of Esau

10 For the slaughter, and for the iniquity against thy brother Jacob, confusion shall cover thee, and thou shalt perish forever.

Gen. 27.

11 In the day when thou stoodst against him, when strangers took his army, and foreigners entered his gates, and upon Jerusalem cast lot: thou also wast as one of them.

(c) God admonisheth them what they ought not to do, but withal foreshoweth that they will *despise* the Jews their brethren: & will *rejoice* in their miseries.

12 And (c) thou shalt not despise in the day of thy brother, in the day of his peregrination: and thou shalt not rejoice over the children of Juda, in the day of their perdition: & thou shalt not magnify thy mouth in the day of distress.

13 Neither shalt thou enter the gate of my people in the day of their ruin: neither shalt thou also despise in his evils in the day of his destruction: and thou shalt not be sent out against his army in the day of his destruction.

(d) Historically all this prosperity was promised to the Jews after their

14 Neither shalt thou stand in the outgoings to kill them that flee: and thou shalt not shut up his remnant in the day of tribulation.

15 Because the day of our Lord is at hand upon all nations: as thou hast done,

delivery from
Babylon and so
much thereof
performed as their
new sins hindered
not, the rest is
fulfilled in
Christians. St.
*Jerome. ep. ad
Dardan.*

(e) The rest of this
prophecy is only of
Christ possessing all
nations. To *whom
all the Prophets give
testimony that all
receive remission of
sins by his name
believing in him Act.
10. v. 43. See St.
Augustine li. 18. c.
31. de civit.*

so shall it be done to thee: thy retribution he will return upon thine own head.

16 For as you have drunk upon my holy mount, shall all Gentiles drink continually: & they shall drink, and swallow up, and they shall be as though they were not.

17 And in (d) mount Sion shall be salvation, and it shall be holy: and the house of Jacob shall possess those that had possessed them.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, because our Lord hath spoken.

19 And (e) they that are toward the South, shall inherit the mount of Esau, and they in the champain countries, Philistines: and they shall possess the region of Ephraim, and the region of Samaria: and Benjamin shall possess Galaad.

20 And the transmigration of this host of the children of Israel, all places of the Chanaanites even to Sarepta: and the transmigration of Jerusalem, that is in Bosphorus, shall possess the cities of the South.

21 And Saviours shall ascend into mount Sion to judge the mount of Esau: and the kingdom shall be to our Lord.

*Luc. 1. v.
3.*

THE PROPHECY OF JONAS

Jonas a figure of Christ, prophesied salvation to all nations.

JONAS the son of Amathi in Geth, of the tribe of Zabulon, in the reign of Jeroboam son of Joas king of Israel, not only in words, but also in his person prophesied, and prefigured Christ; as our Saviour himself testifieth. And under the name of Ninive announceth salvation to all Gentiles, that repent, and return to God, as Ninive did.

Mat. 12.
Luc. 11.
S. Jerome.
Epist ad Paulin.

Chapter 1

Jonas being sent to preach in Ninive fleeth by sea, 4. a tempest riseth; 8. whereof he being found by lot, to be the cause; 12. is cast into the sea, 15. and it is calm.

(a) God creator and Lord of all the world, hath also care of all. *Rom. 3. v. 29.* & therefore sent this prophet to the great city Ninive, as likewise others prophesied to the *Babylonians Egyptians, Moabites, Ammonites, Idumeans; &c.*

(b) Jonas showeth the cause why he fled, *ch. 4. v. 2.* fearing to be counted a false-prophet.

(c) The mariners Seeing no natural cause of so sudden & great a tempest, sought to know the reason thereof by lot, whereto the prophet agreed, by Gods inspiration, & so was discovered.

1 **AND** the word of our Lord was made to Jonas the son of Amathi, saying:

2 Arise, and go into (a) Ninive the great city, and preach in it: because the malice thereof is ascended before me.

3 And Jonas arose, (b) to flee into Tharsis from the face of our Lord, and he went down into Joppe, and found a ship going into Tharsis: and he gave the fare thereof, & went down into it, that he might go with them into Tharsis from the face of our Lord.

4 But our Lord sent a great wind into the sea: and a great tempest was made in the sea, & the ship was in danger to be broken.

5 And the mariners were afraid, and the men cried to their god: & they threw the vessels, that were in the ship, into the sea, that it might be lightened of them: and Jonas went down into the inner part of the ship, and slept a deep sleep.

6 And the governor came to him, & said to him: Why art thou oppressed with sleep? Rise, invoke thy God, if perhaps God will think of us, and we perish not.

7 And every one said to his fellow: Come, and (c) let us cast lots, and know why this evil is to us. And they cast lots, and the lot fell upon Jonas.

8 And they said to him: tell us for whose cause this evil is to us, what is thy work? what is thy country? and whither goest thou? or of what people art thou?

9 And he said to them: I am an Hebrew & the Lord God of heaven I fear, which made the sea and the dry land.

10 And the men feared with great fear, and they said to him: Why hast thou done this? (For the men knew that he fled from the face of our Lord: because he had told them.)

11 And they said to him: What shall we do to thee, and the sea shall cease from us? because the sea went, and swelled.

12 And he said to them: Take me up, and cast me into the sea, and the sea shall cease from you: for I know that for me this great tempest is upon you.

13 And the men rowed, to return to the land, and they were not able: because

the sea went and swelled upon them.

14 And they cried to our Lord, and said: We beseech thee o Lord, let us not perish in the life of this man, and give not upon us innocent blood: because thou o Lord, hast done as thou wouldst.

(d) Sacrifice and vows are known to all men by the light of nature to be grateful to God.

15 And they took Jonas, and cast him into the sea: and the sea ceased from his rage.

16 And the men feared our Lord with great fear, & (d) immolated hosts to our Lord, and vowed vows.

Chapter 2

Jonas is swallowed by a great fish; 3. prayeth with confidence in God; 11. and the fish casteth him on the dry land.

(a) That this great fish was a whale, our Saviour plainly expreseth. *Mat. 12. v. 40.*

1 **AND** our Lord prepared (a) a great fish to swallow done Jonas: and Jonas was in the belly of the fish three days and three nights. *Mat. 12. Luc. 11.*

2 And Jonas (b) prayed to our Lord his God out of the belly of the fish.

3 And he said:

(b) The prophet doubtless prayed before & when they cast him out of the ship, and continued the same prayer being in the whales belly, with more confidence, that he should be safely cast on the dry land v. 5. And therefore rendereth thanks, vowing sacrifice of thanks giving. v. 10.

I cried out of my tribulation to our Lord, & he hath heard me: out of the belly of hell cried I, and thou hast heard my voice. *Psal. 119. & 129.*

4 And thou hast cast me forth into the depth in the heart of the sea, and a flood hath compassed me: all thy surges, & thy waves have passed over me.

5 And I said: I am cast away from the sight of thine eyes: but yet I shall see thy holy temple again.

6 The waters have compassed me even to the soul: the depth hath enclosed me, the sea hath covered my head.

7 I am descended to the (c) extreme parts of the mountains: the bars of the earth have shut me up forever: and thou wilt lift up my life from corruption, o Lord my God.

(c) Furthest that can be from mountains, even into the depth of the sea, which is lower then any other valleys.

8 When my soul was in distress within me, I remembered our Lord: that my prayer may come to thee unto thy holy temple.

9 They that keep vanities in vain, forsake their mercy.

(d) Gods will is his word by which all creatures were made, and to which, as well living, as senseless things obey.

10 But I in the voice of praise will immolate to thee: what things soever I have vowed I will render for salvation to our Lord.

11 And our Lord (d) spake to the fish: and it vomited up Jonas upon the dry land.

Chapter 3

Again Jonas is commanded to preach in Ninive, that within forty days it shall be destroyed: 5. They all fast, and repent: 10. and God recalleth his sentence.

1 **AND** the word of our Lord was made to Jonas the second time, saying:

(a) *Diodorus Siculus, li. 3. c. 1.* Writeth that Ninive was in length, 150. *stadia* or furlongs, in breadth. 90. so it was in circuit of the walls. 480. And every furlong having 125. paces of five foot the pace. the compass was 60. Italian miles, about 50. or 48. English miles: a sufficient travail of three days, to pass through the principal streets, and more public places thereof.

(b) As well this, as many other like prophecies, show that Gods threats are conditional, if sinners will repent: for then God changeth his sentence. *St. Chrys. ho. 5. ad popul. St.*

2 Arise, & go into Ninive (a) the great city: and preach in it the preaching which I speak to thee.

3 And Jonas arose, & went into Ninive according to the word of our Lord: & Ninive was a great city of three days journey.

4 And Jonas began to enter into the city on days journey: & he cried, and said: As yet forty days, and Ninive (b) shall be subverted.

5 And the men of Ninive believed in God: and they proclaimed a fast, and were clothed with sackcloths from the greater to the lesser.

6 And the word came to the king of Ninive: and he rose up out of his throne, and cast away his garment from him, and was clothed with sackcloth, and sat in ashes.

7 And he cried, and said in Ninive from the mouth of the king & of his princes, saying: Men, (c) and beasts, and oxen, and cattle let them not taste any thing: nor feed, and let them not drink water.

8 And let men, and beasts be covered with sackcloths, and cry to our Lord in strength, and let every man convert from his evil way, & from the iniquity, that is in their hands.

9 Who knoweth if God will convert, and forgive: and will return from the fury of his wrath, and we shall not perish?

10 And God saw their works, that they were converted from their evil way: and God had mercy on the evil which he had spoken, that he would do to them, and he did it not.

Jere. 18.

Joel. 2.

Jero. in hunc. locum. St. Greg. li. 16. c. 18. Moral. The same is also clear. *Jere. 18. v. 8.* (c) Great remorse & detestation of sin maketh penitents to exceed in austere works, which being well meant is accepted at Gods hands, so it be not indiscrete.

Chapter 4

The prophet lamenteth for that he was commanded to preach otherwise then it came to pass. 5. Going forth he stayeth near the city to see the end; 6. an yuie growing covereth his head from the sun; 7. but withereth the next day; 8. & he lamenting desireth to dye; 10. and God showeth that it is more meet to save Ninive then the yuie.

(a) Jonas conjectured by their penance that God would for this time. spare Ninive, and so was afflicted fearing that both this, and other prophecies should be reputed uncertain. But this doubt is solved, understanding Gods threats to be conditional as before. *ch. 3. v. 4.* and so it proved. For they falling again into former sins

1 **AND** Jonas (a) was afflicted with great affliction, and was * angry:

2 and he prayed to our Lord, and said: I beseech thee o Lord, Why, is not this my word, when I was yet in my country? for this did I prevent to flee into Tharsis. For I know that thou art a clement, and merciful God, patient, and of much compassion, and forgiving upon the evil.

3 And now Lord take I beseech thee my soul from me: because better is death to me then life.

4 And our Lord said: Art thou angry well thinkest thou?

5 And Jonas went out of the city, and sat against the East part of the city: and he made himself a bower there, and he sat under it in the shadow, till he might see what would befall to the city.

6 And our Lord God prepared an yuie tree, & it came up over the head of Jonas, to be a shadow over his head, and to cover him: for he had labored: and

* *Psal. 52.*
Joel. 2

were afterwards
destroyed. *Nahum.*
1. 2. & 3.)

(b) Jonas had just
cause to be grieved;
& so God had just
cause of
compassion, that the
city should not
perish. In this
prophecy, which is
also an history, who
could have thought
that Jonas had been

Jonas rejoiced upon the yuie with great joy.

7 And God prepared a worm in the rising of the morning against the morrow:
and it struck the yuie, and it withered.

8 And when the Sun was risen, our Lord commanded an hot, and burning
wind: and the Sun beat upon the head of Jonas, and he broiled for heat: and he
desired for his soul to die, and said: It is better for me to die then to live.

9 And our Lord said to Jonas: Art thou angry well, thinkest thou, for the yuie?
And he said: (b) I am * angry well even unto death.

10 And our Lord said: Thou art sorry for the yuie, wherein thou hast not
labored, nor made it to grow, which in one night came forth, and in one night
is perished.

11 And shall not I spare Ninive the great city, wherein are more then a hundred
twenty thousand men, that know not what is between their right hand and their
left, and many beasts?

* *grieved.*

a figure of our Saviours death, and resurrection, unless himself had so expounded it? *Mat. 12.*

THE PROPHECY OF MICHEAS

Micheas prophesied the same time with Isai. &c.

MICHEAS a Morasthite of the tribe of Ephraim, prophesied part of the time with Isai, & the former five less Prophets: against both the kingdoms of Israel and Juda: foreshowing their captivities, and relaxation of Juda from Babylon: their conversion to Christ near the end of the world: and that in the mean time all other nations shall believe in Christ.

S. Epiph. de vita prophet.

Chapter 1

Samaria and all the ten tribes shall be brought into captivity by the Assyrians. 9. The two tribes shall also be invaded and spoiled, even near to Jerusalem.

(a) If the prophet should not admonish the people, both he and they should die in their sin; *Jere. 3. v. 18 19:* but he discharging his office (as God is witness) they not repenting shall perish in their iniquity.

1 **THE** word of our Lord that was made to Michæas the Morasthite, in the days of Joathan, Achaz, and Ezechias Kings of Juda: which he saw upon Samaria and Jerusalem.

2 Hear all ye peoples: and let the earth attend, and the fullness thereof: and (a) let our Lord God be unto you for a witness, our Lord out of his holy temple.

Deut. 32. Isa. 1. Isa. 26.

3 Because Lo our Lord will go forth out of his place: and he will descend, & will tread upon the highest of the earth.

4 And the mountains shall be consumed under him: and the valleys shall be cloven, as wax at the presence of fire, & as waters that run down headlong.

5 For the wickedness of Jacob all this, and for the sins of the house of Israel. what is the wickedness of Jacob? is it not Samaria? and what the excelses of Juda? is it not Jerusalem?

(b) Samaria Gathering riches by traffic with idolaters communicated also with them in Idolatry & therefore their riches shall be carried into Ninive, & other places of Assyria.

6 And I will lay Samaria as a heap of stones in the field when a vineyard is planted: and I will pluck down her stones into the valley, & will discover her foundations.

7 And all her sculptures shall be cut in sunder, and all her wages shall be burnt with fire, and I will lay all her idols into perdition: because they are gathered together of the wages of an harlot, & (b) unto the hire of an harlot they shall return.

8 upon this will I lament, and howl: I will go spoiled, and naked: I will make lamentation as of dragons, and mourning as it were of striches.

(c) tell not these calamities which I foreshow amongst your enemies, lest they rejoice thereat.

9 Because her plague is desperate, because it is come even to Juda it hath touched the gate of my people even to Jerusalem.

(d) But lament in your own houses which shall be ruined, & replenished with dust. *St. Jerome here testifieth the hardness of this place praying for the assistance of the*

10 (c) In Geth declare it not, weep not with tears: (d) in the house of dust sprinkle your self with dust.

11 And pass ye to yourselves o fair habitation, confounded with ignominy: she went not out that dwelleth in the going out: the house adjoining shall receive lamentation of you, which stood to her self.

12 Because she is weakened to good which dwelleth in bitternesses: because evil is descended from our Lord into the gate of Jerusalem.

13 Tumult of the chariot of astonishment to the inhabitant of Lachis: it is the beginning of sin to the daughter of Sion, because in thee are found the

holy Ghost to understand it.

(e) Ironically he saith *the Glory*, that is, the misery of Israel shall be extended to Odolla the uttermost city of Juda.

wickednesses of Israel.

14 Therefore shall he give spoilers upon the inheritance of Geth: the houses of lying into deception to the Kings of Israel.

15 As yet will I bring an heir to thee which dwellest in Maresa: even to (e) Odolla shall the Glory of Israel come.

16 Be bald, and be polled for the children of thy delicacies: enlarge thy baldness as an eagle: because they are led captives out of thee.

Chapter 2

By their great injustice, 7. notwithstanding their vain presumption of Gods mercy; whereto he is in deed most prone, 8. the Israelites through their excessive rapine, provoke God to punish them. 12. yet when Christ shall come some Jews will serve him; and many more in the end of the world.

(a) By the figure *Liptote*, that is here called unprofitable, which is indeed extreme hurtful, & hath nothing profitable in it.

1 **WOE** to you which think that is (a) unprofitable, and work evil in your beds: in the morning light they do it, because their hand is against God.

2 And they have coveted fields, and violently taken, and houses forcibly taken away: and oppressed the man and his house, the man and his inheritance.

3 Therefore thus saith our Lord: Behold I purpose evil upon this family: whence you shall not take away your necks, and you shall not walk proud, because it is a very evil time.

4 In that day a parable shall be taken up upon you, and a song shall be sung with sweetness, of them that say: With depopulation we are wasted: part of my people is changed: how shall he depart from me, whereas he returneth, that will divide our regions?

5 For this cause thou shalt have none casting the cord of lot in the assembly of our Lord.

6 Speak ye not (b) speaking: It shall not drop upon these, confusion shall not apprehend them.

7 The house of Jacob saith: Why is the spirit of our Lord abridged, or are his cogitations such? (c) Are not my words good with him that walketh rightly?

8 And on the contrary my people is risen up as an adversary: from above the cote you have taken away the cloak: & them that passed simply, you turned into battle.

9 The women of my people you have cast out of the house of their delicacies: from their little ones you have taken my praise forever.

10 Arise, and go, because you have no rest here. For the uncleanness thereof it shall be corrupted with a sore putrefaction.

11 Would God I were not a man having the spirit, and that I did rather speak a lie: I will distil to thee into wine, and into drunkenness: and it shall be this people upon whom it is distilled.

12 (d) Gathering I will gather thee wholly together o Jacob: I will bring together the remnant of Israel into one, I will put them together as a flock in the fold, as cattle in the midst of sheepcotes, they shall make a tumult by

(b) The princes of the people command the prophets not to speak and inculcate so much of future afflictions.

(c) God answereth, that his threats proceed from his mercy. For he would save all and those that either *wake rightly*, or repent shall feel the effect of his mercy, but except they be admonished, neither the good will persevere in Goodness, nor the evil return into the right way.

(d) In further proof of Gods mercy he

promiseth to gather his Church of all nations by Christ.

reason of the multitude of men.

13 For he shall ascend opening the way before them: they shall divide, and pass through the gate, and shall enter by it: and their king shall pass before them, and our Lord in the head of them.

Chapter 3

For the sins of the rich oppressing the poor, 5. of false prophets flattering for lucre, 9. and of Judges perverting justice, 12. Jerusalem, and the temple shall be destroyed.

(a) The chief of both the kingdoms (the two tribes, & the ten) were great extortioners, and the poor murmuring against the rich also extorted each from other: imitating the greater sort in evil.

1 **AND** I said: Hear ye princes (a) of Jacob, & ye dukes of the house of Israel: Why, is it not your part to know judgment,

2 which hate good, and love evil: which violently take away their skins from them, and their flesh from their bones?

3 Which have eaten the flesh of my people, and have flayed their skin from them: and have broken, and cut their bones as in a kettle & as it were flesh in the midst of a pot. shall they cry to our Lord, and he will not hear them: and he will hide his face from them at that time, as they have done wickedly in their inventions.

(b) False Prophets sought also their private gain.

5 Thus saith our Lord upon (b) the prophets, that seduce my people: that bite with their teeth, and preach peace: and if a man give not something in their mouth, they sanctify battle upon him.

6 Therefore there shall be night to you for vision, and darkness to you for Divination: and the Sun shall go down upon the prophets, & the day shall be darkened over them.

7 And they shall be confounded that see visions, and the Diviners shall be confounded: and all shall cover their faces, because there is no answer of God.

8 But yet I am replenished with the strength of the spirit of our Lord, with judgment, and power: to declare unto Jacob his wickedness, and to Israel his sin.

(c) Likewise the Judges perverted judgment scraping their temporal profit of other mens quarrels.

9 Hear this ye princes of the house of Jacob, and ye (c) judges of the house of Israel: which abhor judgment, & pervert all right things.

10 Which build Sion in blood, and Jerusalem in iniquity.

11 Her princes judged for gifts, and her priests taught for wages, and her prophets Divined for money: & they rested upon our Lord, saying: Why, is not our Lord in the midst of us? evils shall not come upon us.

*Bzec. 22.
Soph. 3.*

(d) And therefore all sorts grievously offending shall all worthily perish.

12 (d) For this, because of you, Sion shall be ploughed as a field, and Jerusalem shall be as an heap of stones, and the mount of the temple as the high places of forests.

Jere. 26.

Chapter 4

Mmany Gentiles shall believe in Christ: 6. and lastly the multitude of Jews. 8. In the mean time the two tribes shall be carried into captivity, and be delivered

again.

(a) The Jews confess this prophecy to be of Christ the promised Messias: but deny it to be of our Saviour **JESUS** of Nazareth, framing for their purpose diverse arguments, which the learned may see very well confuted by Doct. *Franc. Ribera. in this place. The later days* are this whole time from Christ to the end of the world, which is the last time or state, after which shall be no other state of time, but eternity. Though in some places, *the later days, or last days*, signify the time that followeth after the thing then mentioned. as. *Isa. 9. v. 1. 2 Tim. 3. v. 1.*

(b) True and sincere Christians love & keep, peace, yea rather sustain injuries with meekness then contend one against another. *1. Cor. 6.*

(c) all such quiet patient people as walk in the name of God our Lord, will keep this peace, yea even *with them that hate peace. Ps 119.* suffering persecution with alacrity of mind. *Heb. 10. v. 34. St. Iren l. 4. c. 67. aduers hæres. St.*

Justin. Apolog. 2. pro Christian. St. Cyril. in hunc. locu. (d) The Jews shall be at last converted to Christ. (e) Captivity of the two tribes. (f) The relaxation from captivity.

1 **AND** it shall be: In (a) the later end of days there shall be the mount of the house of our Lord prepared in the top of mountains, and high above the hills: and peoples shall flow to it.

Isa. 2.

2 And many nations shall hasten, & shall say: Come, let us go up to the mountain of our Lord, & to the house of the God of Jacob: & he will teach us of his ways, and we shall go in this paths: because out of Sion shall the law go forth, and the word of our Lord out of Jerusalem.

3 And he shall judge between many peoples, and he shall rebuke strong nations unto a far of: and they (b) shall cut their swords into culthers, and their spears into spades: nation shall not take sword against nation: and they shall no more learn to make battle.

4 And every man shall sit under his vine, & under his fig tree, and there shall be none to make them afraid: because the mouth of the Lord of hosts hath spoken it.

5 Because (c) all peoples will walk every one in the name of his God: but we shall walk in the name of the Lord our God forever and Ever.

6 In that day, saith our Lord; (d) I will gather her that halteth: and her that I had cast out, I will gather up, & her whom I had afflicted.

7 And I will make her that halted into a remnant: and her that had labored into a mighty nation: and our Lord will reign over them in mount Sion, from this time now and forever.

*Eph. 3.
Luc. 1.
Deu. 7.*

8 And thou (e) the tower of flock, cloudy of the daughter of Sion shall come to thee: and the first power shall come the kingdom to the daughter of Jerusalem.

9 Now why art thou drawn together with pensiveness? why, is there not a king to thee, or is thy counselor perished, because sorrow hath apprehended thee as a woman in travail?

10 Sorrow thou & labor o daughter of Sion as a woman in travail: because now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there our Lord will redeem thee out of the hand of thine enemies.

11 And now many nations are gathered together upon thee, which say: Let her be stoned: and let our eye look upon Sion.

12 (f) But they have not known the cogitations of our Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor,

13 Arise, and thresh o daughter of Sion: because I will make thy horn of iron, and thy hoofs I will make of brass: & thou shalt break in pieces many peoples, and shalt kill the spoils of them to our Lord, and their strength to the Lord of the whole earth.

Chapter 5

Jerusalem shall be besieged and taken (2. Christ shall be born in Bethlehem) 3. the Jews shall not be wholly rejected, until the Gentiles begin to embrace the true faith. 4. which shall be spread in the whole world, 8. pure from Idolatry, 14. and the incredulous punished.

(a) Jerusalem is called *daughter of the spoiler*, that is, addicted to spoiling & oppressing the poor as *ch. 3.* and therefore shall be spoiled; yet shall be restored, & conserved, till Bethlehem bring forth the Dominator, Christ our Lord.

(b) Bethlehem a small city, of least account amongst many yet by Christ born there, it became not a *little one*, but more excellent then many others. *Mat. 2. v. 6.*

1 **NOW** shalt thou be spoiled (a) daughter of the spoiler: they have laid siege upon us, with a rod shall they strike the cheek of the judge of Israel.

2 **AND THOU BETHLEHEM**, Ephrata, art (b) a little one in the thousands of Juda: out of thee shall come forth unto me he that shall be the dominator in Israel: and his coming forth from the beginning, from the days of eternity.

3 Therefore shall he give them even till the time, wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel.

4 And he shall stand, and feed in the strength of our Lord, in the height of the name of our Lord his God: and they shall be converted, because now shall he be magnified even to the ends of the earth.

5 And this man shall be peace: when the Assyrian shall come into our land, and when he shall tread in our houses: and we will raise upon him seven pastors, and eight principal men.

6 And they shall feed the land of Assur in the sword, and the land of Nemrod in the spears thereof: and he shall deliver from Assur, when he shall come into our Land, and when he shall tread in our coasts.

7 And the remnant of Jacob shall be in the midst of many peoples as dew from our Lord, and as drops upon the grass, which expecteth not man, and tarrieth not for the children of men.

8 And the remnant of Jacob shall be in the Gentiles in the midst of many peoples, as a lion among the beasts of the forests, and as a lions whelp among the flocks of cattle: who when he hath passed, and trodden down, and taken, there is none to deliver.

9 Thy hand shall be exalted over thine enemies, and all thine enemies shall perish.

10 And it shall be in that day, saith our Lord: I will take away thy horses out of the midst of thee, and will destroy thy chariots.

11 And I will destroy the cities of thy land, and will destroy all thy munitions, and I will take away sorceries out of thy hand, & there shall be no Divinations in thee.

12 And I will make thy sculptures to perish, and thy statues out of the midst of thee: and thou shalt no more adore the works of thy hands.

13 And I will pluck up thy groves out of the midst of thee: and will destroy thy cities.

14 And I will do vengeance in fury and in indignation among all the nations, that have not heard.

*Mat. 2.
Joan. 7.*

ANNOTATIONS.

Chapter 5

Christ man and God.

The Church hath always true pastors.

2. *From the beginning, from the days of eternity.*) To signify that Christ taking Mans nature, was Nevertheless eternal God with the Father and holy Ghost, the prophet addeth that he was *from the beginning, and from the days of eternity.* which manner of speech, by iterating the same terms, as also *seculum seculi, secula sæculorum,* & the like, signify absolute eternity. Though the same words put single, in some places do only import long time, or during such a state: as *Exo. 21. v. 6, Psal. 23. v. 7. & 9.*

5. *Seven pastors, eight principal men.*) Christ raiseth up, and always conserveth many, or a great number (signified by the two mystical numbers, *seven* and *eight*) to defend the faithful people of the Church, against *Assur, & Nemrod,* that is, against all persecutors and adversaries. These defenders are the Fathers and Doctors of the Church, especially Bishops, who are here called *Pastors,* to admonish them, that their office is to feed the people with spiritual food, doctrine and Sacraments: and are called also princes, or *principal men,* to admonish the people to obey, and follow their ordinance, As St. Paul also admonisheth: *Obey your Prelates, and be subject to them. For they watch as being to render account for your souls. Heb. 13.*

Chapter 6

God expostulateth with the chief of the Jews, 3. and with the whole people, their ingratitude, for his singular benefits: 6. who is not pacified with sacrifices, 8. but by doing justice. 9. which they not doing, 13. shall be afflicted by their enemies.

(a) Whereas God showed most singular great benefits the ungrateful malignant people required him with most wicked & reproachful cruelty. As is excellently set forth, *in the Churches service on Good Friday.*

(b) Both Moyses & Aaron were figures of our Saviour, and their sister Mary a figure of B. Mary the mother of Christ.

(c) Works of justice, & mercy do far excel external sacrifice of the old law.

1 **Hear** ye what our Lord speaketh: Arise, contend in judgment against the mountains, & let the hills hear thy voice.

2 Let the mountains hear the judgment of our Lord, & the strong foundations of the earth: because the judgment of our Lord is with his people, and with Israel he will be judged.

3 (a) My people what have I done to thee, or what have I molested thee? answer me.

4 Because I brought thee out of the Land of Ægypt, & delivered thee out of the house of them that served: and sent before thy face Moyses, and Aaron, and (b) Mary?

5 My people remember I pray thee, what Balach the king of Moab purposed: and what Balaam the son of Beor answered him: from Setim even to Galgal, that thou mightst know the justices of our Lord.

6 What Worthy thing shall I offer to our Lord? shall I bow the knee to the high God? What shall I offer unto him holocausts, & calves of a year old?

7 Why, can our Lord be pacified with thousands of rams, or with many thousands of fat buck goats? Why, shall I give my first born for my wickedness, the fruit of my womb for the sin of my soul?

8 I will show thee o man what is good, and what our Lord requireth of thee: Verily (c) to do judgment, and to love mercy, and to walk solicitous with thy God.

9 The voice of our Lord crieth to the city, and salvation shall be to them that fear thy name: hear ye o tribes, and who shall approve it?

10 As yet there is fire in the house of the impious, treasures of iniquity, and a lesser measure full of wrath.

*Jere. 2.
Exo. 14.
Num. 22.*

11 Why, shall I justify an impious balance, and the deceitful weights of the bag?

12 By which her rich men were replenished with iniquity, and the inhabitants therein spake lies, and their tongue was fraudulent in their mouth.

13 And I therefore began to strike thee with perdition for thy sins.

14 Thou shalt eat, & shalt not be filled: and thy humiliation in the midst of thee: and thou shalt apprehend, and shalt not save: and whom thou shalt save, I will give unto the sword.

15 Thou shalt sow, and shalt not reap: thou shalt tread the olive, and shalt not be anointed with the oil: and press must, & shalt not drink the wine.

16 And thou hast kept the precepts (d) of Amri, and all the work of the house of Achab: and thou hast walked in their wills, that I might give thee into perdition, and the inhabitants therein into hissing, and the reproach of my people you shall bear.

Levit. 26.

Deus. 28.

Agge. 1.

(d) Thou Jerusalem art so. wicked & foolish, as to imitate the most wicked kings and people of the ten tribes Amri, & Achab. *3. Reg 16. v. 25. & 30.*

Chapter 7

The prophet lamenteth, that for all his preaching few are good, and many corrupt in manners: 5. therefore their miseries approach: 7. from which they shall be again delivered, 14. and prosper, 20. and all mankind shall be redeemed by Christ.

1 WOE is me, because I am become as he that gathereth in autumn the clusters of vintage: there is no cluster to eat, timely ripe figs my soul hath desired.

2 The holy is perished out of the earth, & there is (a) none righteous among men: all lie in wait for blood, every one hunteth his brother to death.

3 The evil of their hands they call good the prince requireth, and the judge is in rendering: and the great man hath spoken the desire of his soul, and they have troubled it.

4 He that is left among them, is as a brier: and he that is righteous, as the thorn of the hedge. The day of thy speculation, thy visitation cometh: now shall be the destruction of them.

5 (b) Believe not a friend, and trust not in prince: from her that sleepeth in thy bosom, keep the closures of thy mouth.

6 Because the son doth contumely to the father, & the daughter riseth against her mother, the daughter in law against her mother in law: & a Mans enemies they of his own household.

7 But I will look towards our Lord, I will expect God my Saviour: my God will hear me.

8 Rejoice not thou mine enemy over me, because I am fallen: I shall arise, when I have sit in darkness, our Lord is my light.

9 I will bear the wrath of our Lord, because I have sinned to him: until he judge my judgment: he will bring me forth into the light, I shall see his justice.

10 And mine enemy shall behold, and (c) she shall be covered with confusion, which saith to me, where is the Lord thy God? Mine eyes shall look on her:

Mat. 10. v.

21. 35.

(a) Such general speech doth not import absolutely all without exception, but that very many or the far greater part of the wicked remained so still notwithstanding the Prophets diligence in preaching, by the which few were converted

(b) In time of great & general distress nearest friends even domestical may not be trusted, because every one in such case hath care of himself, though it be with prejudice of others.

(c) Babylon shall be taken and spoiled by the Medes &

Persians, by them the Jews shall be delivered: whereat the Chaldees will much repine.

(d) Pastors office is to feed and rule,
(e) with meat, and rod, with doctrine and discipline.

(f) God gave *truth* to *Jacob* performing that which was promised,
(g) of his mere mercy to Abraham.

now shall she be into conculcation as the mire of the streets.

11 The day that thy walls may be builded up: in that day shall the law be made far of.

12 In that day and Assur shall come even to thee, & even to the fenced cities, and from the fenced cities even to the river, and to sea from sea, and to mountain from mountain.

13 And the land shall be into desolation for the inhabitants thereof, and for the fruit of their cogitations.

14 (d) Feed thy people with thy (e) rod, the flock of thine inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed upon Basan and Galaad according to the days of old.

15 According to the days of thy coming forth out of the Land of Ægypt I will show him marvels.

16 The nations shall see, and shall be confounded upon all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

17 They shall lick dust as serpents, as the creeping beasts of the earth, they shall be troubled in their houses: the Lord our God they shall dread, and shall fear thee.

18 What God is like to thee, which takest away iniquity, and passest over the sin of the remnant of thine inheritance? he will send his fury in no more, because he is willing mercy.

19 He will return, and will have mercy on us: he will lay away our iniquities: and he will cast all our sins into the bottom of the sea.

20 Thou wilt give (f) truth to Jacob, (g) mercy to Abraham: which thou hast sworn to our fathers from the days of old.

Jere. 10.
Act. 10.
Collos. 2.

Luc. 1. v.
55. 73.
Gen. 22.
v. 17.

THE PROPHECY OF NAHUM

Nahum prophesied about 50 years after Jonas, near 135. before the destruction of Ninive.

NAHUM born in Elcese a town in Galilee; prophesied shortly after the captivity of the ten tribes, against Ninive, about fifty years after Jonas preaching, and their repentance; when they became more wicked then before: foreshowing their utter ruin, and ignominy. In figure of the destruction of Idolatry in all nations, by Christ evangelizing and announcing peace, to all that will believe in him.

S. Jerome.
Epist ad
Paulin.

Chapter 1

Ninive shall be destroyed, not able to escape Gods powerful wrath. 9. The Assyrians shall not prevail against Jerusalem: 13. but themselves shall be slain.

(a) Burden signifieth comminatory & pensive prophecy of ruin and punishment. Allegorically Nahum according to his name, comforteth the just, showing that God will revenge them by destroying Ninive the beautiful great city, that is, the terrestrial world called *cosmos beautiful*, and then reward his Saints in eternal Glory.

1 **THE** (a) burden of Ninive. The book of the vision of Nahum the Elceseite.

2 God is jealous, & our Lord revenging, our Lord revenging, and having fury: our Lord revenging on his adversaries, and he is angry with his enemies.

3 Our Lord is patient, and great of strength and cleansing, he will not make innocent. Our Lords ways in tempest, and whirlwind, and clouds the dust of his feet.

4 Rebuking the sea, and drying it up: and bringing all rivers to a desert. Basan is weakened and Carmel: & the flower of Libanus is faded.

5 The mountains were moved at him, and the hills were desolate: and the earth hath trembled at his presence, and the world, and all that dwell therein.

6 Before the face of his indignation who shall stand? and who shall resist in the wrath of his fury? his indignation is poured out as fire: and the rocks are dissolved by him.

7 Our Lord is good, and strengthening in the day of tribulation: and knowing them that hope in him.

8 And in a flood passing by, he will make a consummation of the place thereof: & darkness shall pursue his enemies.

9 What think ye against our Lord? consummation he will make: there shall not rise double tribulation.

10 Because as Thorns clasp one another: so (b) the feast of them that drink together: they shall be consumed as stubble full of dryness.

11 Out of thee shall come forth one that thinketh malice against our Lord in the mind devising prevarication.

12 Thus saith our Lord: If they shall be perfect: and so a great many, so also shall they be shorn, and he shall pass by: I have afflicted thee, and I will afflict thee no more.

13 And now I will break his rod from of thy back, and I will burst thy bonds in sunder.

(b) The Assyrians accounting themselves assured to take and spoil Jerusalem, and thereupon banqueting and drinking were defeated all in one night.

(c) To Senacherib

succeeded his son Asarhaddon, but presently after the whole lineage was destroyed. *4. Reg 19.*

14 And Our Lord will command upon thee, there (c) shall not be sown of thy name any more: out of the house of thy God I will destroy sculpture, & molten, I will put thy grave, because thou art dishonored.

15 Behold upon the mountains the feet of him that Evangelizeth, and preacheth peace: celebrate o Juda thy festivities, & render thy vows: because Belial shall no more add to pass through thee, he is wholly perished.

*Isa. 52.
Rom. 10.*

Chapter 2

The Chaldees shall mightily invade the Assyrians, 5. take and ransack Ninive.

(a) Nabuchodonosor invading the territory of Ninive wasted all things, and then assaulted and took the city.

(b) The Assyrians became more proud and insolent after they had spoiled the two tribes & carried the ten into captivity and therefore God will now revenge this pride.

(c) The people of Ninive, when the wall of the city shall once be broken by the enemies, will flee away as water runneth out of a pond, or fish pool, when the bank is broken.

(d) Although some of more courage will exhort the fugitives to stay, and sigh for their city, it will not avail, because the most part will seek to escape by running away.

(e) The king of Assyrians like a furious lion gathered prey out of all countries, and brought it into Ninive as into his den, but at last shall be spoiled of all.

1 **HE** is come up that (a) shall scatter before thee, that shall keep the siege: behold the way, fortify the loins, strengthen force exceedingly.

2 Because our Lord hath rendered (b) the pride of Jacob, as the pride of Israel: because the waters have dissipated them, and have marred their branches.

3 The buckler of his valiants fiery, the men of the army in scarlets, the rains of the chariot fiery in the day of his preparation, and the drivers are brought asleep.

4 In the ways they are troubled, the chariots struck one against another in the streets: their appearance are as it were lamps, as it were lightning running to and fro.

5 He will remember his valiants, they shall fall in their ways: they shall quickly scale the walls thereof, and a bowre shall be prepared.

6 The gates of the rivers are opened, and the temple thrown down to the ground.

7 And the soldier is led away captive: and her handmaids were led away mourning as doves, murmuring in their hearts.

8 And Ninive (c) her waters as it were a fish pool of waters: but themselves are fled (d) Stand stand, & there is none that will return.

Isa. 2.

9 Spoil the silver, spoil the gold: and there is no end of the riches of all vessels that are to be desired.

10 She is dissipated, and rent, and torn: and pining heart, and dissolution of the knees, and defect in all reins: and the faces of them all as the blackness of a pot.

11 (e) Where is the habitation of lions, & the pasture of lions whelps, to which the lion went, to go in thither, the lions whelp, and is there none to make them afraid?

12 The lion hath caught sufficiently for his whelps, and hath killed for his lionesses: and he hath filled his dens with prey, and his couch with ravening.

13 Behold I to thee, saith the Lord of hosts, and I will burn thy chariots even to smoke, and the sword shall eat thy little lions: and I will destroy thy prey out of the land, and the voice of thy messengers shall be heard no more.

Chapter 3

A description of Ninives ruin, 5. made ignominious to all nations: 17. foreign soldiers fleeing away, and all their own terrified.

(a) Nemrod began with shedding blood to make himself great. *Gen. 10.* so Ninus who built Ninive, and their successors were still very bloody, and otherwise wicked, but at last after 1200. years, under Sardanapalus their Monarchy decayed much, as most writers both Greek & Latin testify, but yet continued longer & flourished again as Doctor Ribera showeth by the holy Scriptures, & continued in all from Ninus time till it was destroyed by the Chaldees, about 1440. years, yea & was repaired again & was great after the relaxation of the Jews from captivity. As *Eusebius. St. Augustine. St. Beda and others write.*

(b) This city was first called *No*, but being destroyed by the Chaldees, and reedified by K. Alexander was then called by his name. *St. Jerome.*

1 **WOE** to thee o city (a) of bloods, all of lying full of tearing: spoil shall not depart from thee.

*Bzec. 24.
Habac. 2.*

2 The voice of the whip, and the voice of the violence of the wheel, & of the neighing horse, and of the fervent chariot, and of the horseman mounting.

3 And of the glistening sword, and of the glittering spear, and of a multitude slain, and of a grievous ruin: neither is there an end of courses, and they shall fall on their bodies.

4 Because of the multitude of the fornications, of the harlot beautiful & grateful, and having sorceries, which hath sold nations in her fornications, & families in her sorceries.

5 Behold I to thee, saith the Lord of hosts: and I will discover thy privy parts in thy face, and will show to the Gentiles thy nakedness, & to kingdoms thine ignominy.

Isa. 47.

6 And I will throw upon thee abominations, and will use thee contumeliously, and will put thee for an example.

7 And it shall be, every one that shall see thee, shall leap back from thee, and shall say: Ninive is wasted: who shall shake the head upon thee? whence shall I seek a comforter for thee?

8 Why, art thou better then (b) Alexandria full of peoples, which dwelleth in the rivers? waters round about it: whose riches, the sea: waters the walls thereof.

9 Æthiopia the strength of it, and Ægypt, & there is no end: Africa, and the Libyans have been in thine aid.

10 But she also in transmigration was led into captivity: her little ones were dashed in the head of all ways, and upon her noble ones, they have cast lot, and all her great men were made fast in fetters.

11 Thou also therefore shalt be made drunk, and shall be despised: and thou shalt seek help of the enemy.

12 all thy munitions as fig trees with their green figs: if they be shaken, they will fall into the mouth of the eater.

13 Behold thy people women in the midst of thee: to thine enemies the gates of thy land with opening shall be opened, fire shall devour thy bars.

14 Draw thee water for the siege, build thy munitions: enter into the clay, and tread, making mortar hold the brick.

15 There the fire shall eat thee: thou shalt perish by the sword, as a bruke it shall devour thee: be gathered together as the bruke, be multiplied as the locust.

16 Thou hast made thy merchandises more then are the stars of heaven: the bruke was spread, & flew away.

17 Thy keepers as the locusts: & thy little ones as it were the locusts of locusts, which swarm on the hedges in the day of could: the Sun arose, & they flew

away, and their place was not known where they were.

18 Thy pastors slumbered, o King of Assur, thy princes shall be buried thy people lay hid in the mountains, and there is none to gather them together.

19 Thy destruction is not obscure, thy plague is very sore: all that have heard the fame of thee, have clapped the hand upon thee: for upon whom hath not thy malice passed always?

THE PROPHECY OF HABACUC

Habacuc prophesied of the two tribes: of the Chaldees: and of Christ.

HABACUC born in Bezochar prophesied the same time with Nahum foreshowing the victories of the Chaldees subduing many nations, namely the kingdom of Juda, destroying Jerusalem and the temple, and carrying the people captive into Babylon; and afterwards the ruin of the same Chaldees, and relaxation of the Jews: at last the coming of Christ, with diverse particular Mysteries described in a Canticle from his Incarnation to the general Judgment, and eternity of the next world.

Chapter 1

The prophet lamenteth the imminent ruin of the people, by the insolent cruelty of the Chaldees: 12. especially for that the holy city shall be ransacked by idolaters, and most wicked men.

(a) This prophet expresseth not against what kingdom city or person this burden is the reason whereof seemeth to be, because it is against very many and diverse, yea against all persecutors of Gods servants.

(b) St. Paul allegeth this place in the mystical sense *Act 13.* in the literal the coherence is very obscure.

(c) The Chaldees were not yet come to their greatness, and therefore this could not be the same Habacuc mentioned. *Daniel. 14. v. 32.*

(d) After that the Chaldees shall have subdued the Assyrians, they shall also be overthrown by others, to wit, by the Medes and Persians.

1 **THE** (a) burden that Habacuc the prophet saw.

2 How long o Lord shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence, and thou wilt not save?

3 Why hast thou showed me iniquity and labor, to see prey and injustice against me? and judgment is made, & contradiction more mighty.

4 For this cause is the law torn, & judgment came not to the end: because the impious prevaieth against the just, therefore doth there come forth perverse judgment.

5 Behold ye in the nations, and see: marvel, and be astonished: because (b) a work is done in your days, which no man will believe when it shall be told.

6 Because Lo I (c) will raise up the Chaldees, a bitter & swift nation, walking upon the latitude of the earth, to possess tabernacles not their own.

7 It is horrible, and terrible: out of it self shall the judgment, and the burden thereof proceed.

8 His horses lighter then leopards, and swifter then Evening wolves; and his horsemen shall be spread abroad, for his horsemen shall come from a far, they shall fly as an eagle hastening to eat.

9 all shall come to the prey, their faces a burning wind: & he shall gather together as the sand, captivity.

10 And he shall triumph over Kings, & tyrants shall be his laughing flock, and he shall laugh upon every munition, and shall cast up a mount, and shall take it.

11 (d) Then shall the spirit be changed, and he shall pass, & fall: this is his strength of his God.

12 Why wast thou not from the beginning o Lord my God, my holy one, & we shall not dye? Lord thou hast appointed him for judgment: and strong to chastise, thou hast founded him.

13 Thine eyes are clean, from Seeing evil, & thou canst not look toward

Act. 13. v. 41.

(e) The Chaldees and other victorious nations conquering other countries attribute all to their own industry, & forces, honoring themselves, and not God.

(f) Men of all nations.

iniquity. Why lookest thou not upon them that do unjust things, & holdst thy peace when the impious devoureth him that is more just then himself?

14 And thou wilt make men as the fishes of the sea, & as the creeping beast not having a prince.

15 (e) He lifted up all in the hook, he drew it in his train, and gathered it into his net: upon this he will be glad and rejoice.

16 Therefore will he immolate to his train, and he will sacrifice do his net: because by them his portion is fat, and his meat chosen.

17 For this cause therefore spreadeth he his train, and always to kill (f) the nations he will not spare.

Chapter 2

The captivity of the two tribes, their relaxation, Christ will assuredly come though not quickly. 5. Their afflictors (the Chaldees) shall be destroyed; 18. and all other idolaters.

(a) The words of the prophet expecting what God will further Reveal unto him.

1 I (a) will stand upon my watch, and fix my step upon the munition: and I will behold, to see what may be said to me, and what I may answer to him that rebuketh me.

Isa. 21.

2 And our Lord answered me, & said: Write the vision, & make it plain upon tables: that he which runneth may read it over.

(b) He that cometh at the time appointed though it be long, is not slack.

3 Because as yet the vision is far, and it shall appear at the end, and shall not lie: if he shall make tariance, expect him: because coming he will come, & he (b) will not slack.

(c) The principal comfort of the just consisteth in their faith and confidence of the world to come. Whereby they live with consolation, whereas otherwise this miserable life were rather a death. *Heb. 10. v. 38. See also. St. Aug. li. 3. c. 5. cont. duas. epist. Pelag. li. 14. de Trinit. c. 12. & de spiritu & lit. c. 9. & 11. explicating with the Apostle that faith is the beginning of spiritual life by grace, to which works of the law without faith in Christ sufficed not.*

4 Behold he that is incredulous, his soul shall not be right in himself: but (c) the just shall live in his faith.

*Joan. 3.
Rom. 1.
Gal. 3.
Heb. 10.*

5 And as wine deceiveth him that drinketh: so shall the proud man be, and he shall not be beautified: who as it were hell, hath dilated his soul: and himself as death, and he is not filled: and he hath gathered together unto him all nations, and hath heaped together unto him all peoples.

6 Why, shall not all these take up a parable upon him, and a speech of obscure sayings of him: and it be said: Woe to him, that multiplieth things not his own? how long also doth he aggravate against himself thick clay?

7 Why, shall they not rise suddenly, that shall bite thee: and they that tear thee, be raised up, and thou be for a spoil to them?

8 Because thou hast spoiled many nations, all that shall be left of the peoples shall spoil thee: for the blood (d) of man, and the iniquity of the land, of the city, and of all that dwell therein.

9 Woe to him that gathereth together Naughty avarice to his house, that his nest may be on high, and thinketh he is delivered out of the hand of evil.

10 Thou (e) hast thought confusion to thy house, thou hast cut in sunder many peoples, and thy soul hath sinned.

11 Because the stone out of the wall shall cry: and the timber, that is between the junctures of the buildings, shall answer.

Ezec. 24.

Rom. 1. Gal. 3.

(d) For much bloodshed by the Chaldees for avarice, in justice & other wickedness they shall at last be ruined.

(e) Whiles thou thoughtest by rapine & avarice to eternize thy family & kingdom thou hast merited the ruin thereof.

12 Woe to him that buildeth a city in bloods, and prepareth a city in iniquity.

13 Why, are not these things from the Lord of hosts? For the peoples shall labor in much fire: and the nations in vain, and they shall faint.

14 Because the earth shall be replenished, that they may know the Glory of our Lord, as waters covering the sea.

15 Woe to him that giveth drink to his friend, putting in his gall, and making drunk, that he may behold his nakedness.

16 Thou art filled with ignominy for Glory, drink thou also, and be fast a sleep: the cup of the right hand of our Lord shall compass thee, and the vomit of ignominy upon thy Glory.

17 Because the iniquity of Libanus shall cover thee, and the wasting of the beasts shall terrify them for the bloods of men, and the iniquity of the land, and of the city, and of all that dwell therein.

18 What profiteth the thing engraven, that the forger thereof hath graven it, a molten, and a false image? because the forger thereof hath hoped in his forgery, to make dumb idols.

19 Woe unto him that saith to wood: Awake: Arise, to the dumb stone. Why, can it teach? Behold, this same is covered with gold, and silver: and there is no spirit in the bowels thereof.

20 But our Lord is in his holy temple: let all the earth be silent at his presence.

Nahu. 3.

Psal. 10.

Chapter 3

THE PRAYER OF HABACUC THE PROPHET FOR IGNORANCES.

All sins in some sort proceed of ignorance: for remission whereof the prophet prayeth in this Canticle, & that for the same Christs coming may not be deferred: 2. So prophesieth his Incarnation, 3. Nativity, 4. Miracles and Doctrine, 5. Passion, Resurrection, and conversion of Gentiles: 16. The general Judgment, Glory of the blessed, & damnation of the reprobate.

(a) For the great excellent, and admirable mercy of God I was astonished as one afraid, Seeing God himself will take Mans nature, and therein pay ransom & redeem mankind.

(b) *in the time designed for this purpose. The 70. Interpreters read, between two living creatures thou shalt be found* and so the Church hath in the office of Christs Nativity and Circumcision

1 **LORD** I heard thy hearing, and (a) was afraid.

2 Lord thy work in (b) the midst of years, quicken it:

In the midst of years shalt thou make it known: when thou art angry, thou wilt remember mercy.

3 God will come from (c) the South, and the holy one from mount Pharan: *

His Glory shall cover the heavens, and the earth is full of his praise.

4 His brightness shall be as the light, horns in his hands:

There is his strength hid.

5 Before his face shall death Go. and the devil shall go forth before his feet.

6 He stood and measured the earth. he beheld, and dissolved the Gentiles: and the mountains of the world were broken. The hills of the world were bowed, by the ways of his eternity.

7 For iniquity I saw the tents of Æthiopia, (d) the skins of the land of Madian shall be troubled.

* Sela. See Annot. Psal. 9.

between an ox and an ass in the stall.

(c) From Bethlehem which is southward from Jerusalem.

(d) In Madian a part of Æthiopia the people lived most in tents, not in houses so here is signified that in the tumult of wars will be much removing of *skins* that is, of their tents made of skins.

(e) Antichrist the head of the malignant house, or conventicle, shall be destroyed by Christ *Isa. 11. v. 42. Thes 2.*

(f) all afflictions are to be patiently sustained, that we may have rest in the day of judgment.

8 Why, wast thou angry with the rivers o Lord? or was thy fury in the rivers? or thine indignation in the sea?

Who wilt mount upon thy horses, and thy chariots salvation.

9 Raising thou wilt raise up thy bow: the oath to the tribes which thou hast spoken. *

* *Sela.*

Thou wilt cut the rivers of the earth.

10 The mountains saw thee, and were sorry, the gulf of water passed. The depth gave his voice: the height lifted up his hands.

11 The sun, and the Moon stood in their habitation, in the light of thine arrows, they shall go in the brightness of thy glittering spear.

12 In freating thou wilt tread down the earth: in fury thou wilt astonish the Gentiles.

13 Thou wentst forth the salvation of thy people: salvation with thy Christ. Thou strokest (e) the head out of the house of the impious, thou hast discovered the foundation even to the neck. *

* *Sela.*

14 Thou hast cursed his scepters, the head of his warriors, them that come as a whirlwind to disperse me.

Their exultation, as his that devoureth the poor in secret.

15 Thou madest a way in the sea for thy horses, in the midst of many waters.

16 I heard, and my belly was troubled: at the voice my lips trembled. let rottenness enter in my bones, & swarm under me. That I may rest in (f) the day of tribulation: that I may ascend to our girded people.

17 For the fig tree shall not flourish: and there shall be no spring in the vines. The work of the olive tree shall deceive: and the fields shall not yield meat: the cattle shall be cut of from the fold, and there shall be no heard in the stalls.

18 But I will joy in our Lord: and will rejoice in God my **JESUS**.

19 God our Lord is my strength: and he will make my feet as of the hearts. and upon my high places he the conqueror will lead me singing in Psalms.

THE PROPHECY OF SOPHONIAS

Sophonias prophesied the captivity of the two tribes: their relaxation. And Mysteries of Christ.

SOPHONIAS *the son of Chusi born in Sarabatha of the tribe of Simeon, in the reign of Josias king of Juda, somewhat before Jeremie (who began in the 13. year of the same Josias. After whom followed Ezechiel, in the fifth year of the transmigration of king Joachin, and Baruch in the fifth year after the destruction of Jerusalem: then Daniel three years after him) prophesied the captivity of the two tribes, and their relaxation; likewise the ruin of diverse Gentiles; the coming of Christ; conversion of Gentiles, execution of the Jews, with their general conversion towards the end of the world.*

Chapter 1

For certain enormous sins, the captivity of the two tribes, is threatened, with admonition to repent, otherwise it shall be most terrible.

(a) In saying *the word of our Lord*, the prophets signify that they are not the principal authors of that which they preach or write, but the ministers by whom God speaketh.

(b) *Gathering* more commonly signifieth a benefit, but by that which followeth, *from the face of the earth*, it is manifest, that God here threateth to destroy sinners, the kingdom of Juda.

(c) Whosoever joineth false gods with God Almighty, in deed serveth not God.

(d) The day of punishment is commonly called the day of our Lord. *Isa. 2. Joel. 2. 1. Cor. 3. 2. Thess. 2.*

(e) Joachaz was deprived of his kingdom and died in Egypt. *4. Reg. 23* Joakim was continually vexed by the Babylonians & other nations, *4.*

1 **THE** word (a) of our Lord that was made to Sophoney the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias the son of Amon king of Juda.

2 (b) Gathering I will gather together all things from the face of the earth, saith our Lord:

3 Gathering man, and beast, Gathering the fowls of the heaven, and fishes of the sea: and there shall be ruins of the impious: and I will destroy men from the face of the earth, saith our Lord.

4 And I will stretch forth my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the temple wardens with the priests:

5 and them that adore upon the tops of houses the host of heaven, and adore, and swear (c) by our Lord, and swear by Melchom.

6 And them that turn away from after the back of our Lord, and that have not sought our Lord, nor searched after him.

7 Be silent before the face of our Lord God: because (d) the day of our Lord is near, because our Lord hath prepared an host, he hath sanctified his called.

8 And it shall be: in the day of the host of our Lord I will visit upon the princes, and upon (e) the Kings sons, and upon all that are clothed with strange clothing:

9 and I will visit upon every one, that arrogantly entereth upon the threshold in that day, them that fill the house of our Lord their God with iniquity, & guile.

10 And it shall be in that day, saith our Lord, the voice of clamor from the gate of fishes, and howling from the second, and great destruction from the hills.

11 Howl ye inhabitants of the * Mortar. all the people of Chanaan is hush, all are perished that were wrapped in silver.

12 & it shall be in that time: I will search Jerusalem with lamps, and will visit upon the men that are fixed in their dregs: that say in their hearts: The Lord

*Amos. 5.
Jere. 30.
Joel. 2.
Amos. 3.
Ezech. 7.*

** the valley
near
Jerusalem.*

Reg. 24. at last slain and his body cast out of the city Jere. 22. Sedecias taken, his eyes put out, so carried into Babylon, and all his sons slain, Jechonias otherwise called Joachin was kept long prisoner in Babylon, & all the issue of Josias afflicted.

(f) all these afflictions are near.

(g) Repeating and inculcating the same terms, doth elegantly describe the greatness of the future calamities.

will not do good, and he will not do evil.

13 And their strength shall be into spoil, and their houses as a desert: and they shall build houses, and shall not inhabit them: and shall plant vineyards, & shall not drink the wine of them.

14 (f) The great day of our Lord is near, it is near and exceeding swift: the voice of the day of our Lord is bitter, the strong shall there have tribulation.

15 That day (g) a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and mist, a day of cloud & whirlwind:

16 a day of the trumpet and sound upon the fenced cities, & upon the high corners.

17 And I will afflict men, and they shall walk as blind men, because they have sinned to our Lord: and their blood shall be poured out as dust, and their bodies as dung.

18 Yea and their silver, and their gold shall not be able to deliver them in the day of the wrath of our Lord: in the fire of his jealousy shall all the earth be devoured, because he will make consummation with speed to all that inhabit the earth.

Chapter 2

An exhortation to repent: 4 with prophecy of the destruction of the Philistines: 8. Moabites and Ammonites; 12. Æthiopians: 13. Assyrians: 15. with their chief city Ninive.

(a) Ye that deserve not Gods love but rather to be rejected, yet by repentance return to him and he will receive you.

1 **COME** together, be (a) ye gathered together o nation not to be beloved:

2 before that the commandment bring forth the day as dust passing away, before the wrath of the fury of our Lord come upon you, before the day of the indignation of our Lord come upon you.

3 Seek our Lord all ye meek of the earth, which have wrought his judgment: seek the just, seek the meek: if by any means you may be hid in the day of the fury of our Lord.

(b) It is very frequent in the Prophets to speak of things to come as if they were done already for the certainty thereof.

4 Because Gaza (b) is destroyed, and Ascalon as a desert, Azotus at noon they shall cast out, and Accaron shall be rooted out.

5 Woe to you that inhabit the cord of the sea, o nation of castaways: the word of our Lord upon you o Chanaan land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant.

And these prophecies of the destructions of other nations by the Chaldees, do confirm that which is threatened to the Jews, for all sinning, all must be punished. And God who is Lord of all will Sooner or later give to all as they

6 And the cord of the sea shall be the rest of pastors, and folds of cattle.

7 and it shall be the cord of him, that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon at even they shall rest: because our Lord their God will visit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they have upbraided my people, and were magnified upon their borders.

9 Therefore live I, saith the Lord of hosts the God of Israel, that Moab shall be as Sodom, and the children of Ammon as Gomorrah, dryness of Thorns, and

deserve.

heaps of salt, and a desert even forever: the remnant of my people shall spoil them, and the residue of my nation shall possess them.

10 This shall befall them for their pride: because they have blasphemed, and have been magnified upon the people of the Lord of hosts.

11 Our Lord shall be dreadful upon them, and shall attenuate all the gods of the earth: and they shall adore him every man out of his own place, all the islands of the Gentiles.

12 Yea and you Æthiopians shall be slain with my sword.

13 And he will stretch forth his hand upon the North, and will destroy Assur: and he will lay the Beautiful as a wilderness, and as a place not passable, and as a desert.

(c) Ninive exceeding glorious for Antiquity, greatness, riches, warlike prowess, & most large dominion was at last destroyed.

14 And flocks shall lie in the midst thereof, all the beasts of the Gentiles: and onocratulus, and the Irchin shall abide in the thresholds thereof: the voice of one singing in the window, the raven on the upper post, because I will attenuate her strength.

Isa. 34.

15 This is (c) the glorious city dwelling in confidence: that said in her heart: I am, and beside me there is none other else: how is she become as a desert the couch for beasts? every one that passeth by her, shall hiss, and wag his hand.

Chapter 3

Jerusalem for rejecting Gods admonitions shall be destroyed, 7. Christ being risen from death; the Jews persecuting the faithful shall be rejected, miserably destroyed, 9. and the Gentiles called. 11. So his Church shall flourish. 13. and at last the Jews shall be converted.

(a) Jerusalem without proper merits preferred by Gods special grace before all other places sanctified, adorned, protected most singularly, yet still provoked him to wrath contemning his admonitions, and Persisting and multiplying sins, can not but at last be severely punished.

1 **WOE** to thee thou (a) provoking, and redeemed city, the dove,

2 She hath not heard the voice, and she hath not received discipline: she hath not trusted in our Lord, to her God she hath not approached.

3 Her princes in the midst of her as lions roaring: her judges wolves in the Evening, left nothing for the morning.

Ezec 22.
Mich. 3.

4 Her prophets mad, men unfaithful: her priests have polluted the holy, they have done unjustly against the law.

5 Our just Lord in the midst thereof will not do iniquity: in the morning in the morning he will * give his judgment into light, and it shall not be hid: but the wicked man hath not known the confusion.

* bring.

6 I have destroyed the Gentiles, & their corners are dissipated: I have made their ways desert, whiles there is none that passeth by: their cities are desolate, not a man remaining, nor any inhabitior.

7 I said: Nevertheless thou shalt fear me, thou shalt receive discipline: and her habitation shall not perish for all things, wherein I have visited her: but yet rising early they corrupted all their cogitations.

(b) About 40. years after Christs resurrection the most part of the Jews Persisting obstinate were

8 Wherefore (b) expect me, saith our Lord, in the day of my resurrection till hereafter, because my judgment to assemble the Gentiles, and to gather kingdoms: & to power upon them mine indignation, all the wrath of my fury:

brought to marvelous distress and miseries when Titus took & destroyed Jerusalem which is also a figure of the destruction of this world, and of eternal punishment of the wicked.

(c) all nations shall invoke one Cod in a *chosen lip* or tongue, in unity of faith, and with *one shoulder* of fortitude bear the yoke and burden of Christian life, made *sweet and light* by *Christs grace*.

(e) Men of light conversation, & contemners of Christ shall also be converted, become grave & greatly honor him.

for in the fire of my jealousy shall all the earth be devoured.

9 Because (c) then will I restore to the peoples, a chosen lip, that all may invoke in the name of the Lord, & may serve him with one shoulder.

10 Beyond the rivers of Æthiopia, thence shall my suppliants the children of my dispersed bring me a gift.

11 In that day thou shalt not be confounded upon all thine inventions, wherein thou hast prevaricated against me: because then will I take away out of the midst of thee the lofty speakers of thy pride, & thou shalt add no more to be exalted in my holy mount.

12 And I will leave in the midst of thee a people poor and needy: & they shall hope in the name of our Lord.

13 The remnant of Israel shall not do iniquity, neither shall they speak leasing, and deceitful tongue shall not be found in their mouth: because they shall feed, and shall lie down, and there shall be none to make them afraid.

14 Praise o daughter of Sion: make jubilation Israel: be glad, & rejoice in all thy heart o daughter of Jerusalem.

15 Our Lord hath taken away thy judgment, he hath turned away thine enemies: the king of Israel our Lord in the midst of thee, thou shalt fear evil no more.

16 In that day it shall be said to Jerusalem: Fear not: to Sion, let not thy hands be dissolved.

17 Our Lord thy God in the midst of thee strong, he will save: he will rejoice upon thee in gladness, he will be silent in his love he will be joyful upon thee in praise.

18 The (e) triflers that were departed from thee, I will gather together, because they were of thee: that thou mayest no more have reproach for them.

19 Behold I will kill all that have afflicted thee at that time: and I will save the halt, & her that was cast out I will gather: and I will make them into praise, and into name, in all the land of their confusion.

20 In that time, when I will bring you: and in the time, that I will gather you: for I will give you into a name, and into praise to all the people of the earth, when I shall convert your captivity before your eyes, saith our Lord.

THE PROPHECY OF AGGEUS

AGGEUS prophesying in the second year of Darius Histaspis king of Persians, that is, in the 18. year after the relaxation from captivity of Babylon, exhorteth to reedify the Temple, which had been begun and intermitted; promising much prosperity after the building thereof, and finally the coming of Christ desired of all nations; who by his presence will glorify this new temple, more then the former built by Salomon; and especially prophesieth the Glory of his Catholic Church, which shall much excel the Church of the old Testament.

*S. Jerome.
Epist ad
Paulin.*

Chapter 1

The Jews building to themselves excellent houses, are justly reprehended for not building the Temple of God. 10. Which is the cause of the barrenness, sickness, and other evils. 12. Whereupon they undertake the holy work.

(a) Zorobabel descending directly from the Kings of Juda was now duke, & chief temporal governor of the Jews, by permission of Darius king of Persians.

(b) In like sort Jesus succeeded in the office of high priest to Josedec, who was carried with others captive into Babylon *1. Par. 6. v. 15.*

(c) It behooveth without delay to set forward restoration of Gods service, reduction of souls from sin, & amending of ill manners: because by foreslowing thereof Gods honor is hindered, and many souls, do eternally perish.

1 **IN** the second year of Darius the king, the sixth month, in the first day of the month: the word of our Lord was made in the hand of Aggeus the prophet, to (a) Zorobabel the son of Salathiel, duke of Juda, & to (b) Jesus the son of Josedec the grand priest saying

*(6) Deut.
28. Mich.
6*

2 Thus saith the Lord of hosts, saying: This people saith: (c) The time is not yet come of building the house of our Lord.

3 And the word of our Lord was made in the hand of Aggeus the prophet, saying:

4 Why is it time for you to dwell in embowed houses, and this house desert?

5 And now thus saith the Lord of hosts? Set your hearts upon your ways.

6 You have sowed much, and brought in little: you have eaten, and have not been filled: you have drunk, and have not been inebriated: you have covered yourselves, & have not been warmed: and he that hath gathered the wages, put them into a broken bag.

7 Thus saith the Lord of hosts: Set your hearts upon your ways:

8 go up into the mountain, carry timber, and build the house: and it shall be acceptable to me, and I shall be glorified, saith our Lord.

9 You have looked for more, and behold it became less, and you brought it into the house, and I puffed at it: for what cause saith the Lord of hosts? because my house is desert, and you hasten every man into his own house.

10 For this cause were the heavens stayed over you that they gave no dew, and the earth was prohibited that it yielded not her spring:

11 and I called a drought upon the earth, & upon the mountains, and upon the wheat, and upon the wine, and upon the oil, and what things soever the ground brought forth, & upon men, & upon beasts, & upon all the labor of the hands.

12 And Zorobabel the son of Salathiel, and Jesus the son of Josedec the high priest, & all the remnant of the people heard the voice of their God, & the words of Aggeus the prophet as our Lord their God sent him to them: & the

(d) To incite the people to just estimation of his preaching, the prophet avoucheth that he is *a messenger*, not coming of himself but sent by God.

people feared at the face of our Lord.

13 And Aggeus the messenger of our Lord, (d) of the messengers of our Lord spake, saying to the people: I am with you, saith our Lord.

14 And our Lord raised up the spirit of Zorobabel the son of Salathiel duke of Juda, and the spirit of Jesus the son of Josedec the grand priest, and the spirit of the rest of all the people: and they went in, and did the work in the house of the Lord of hosts their God.

Chapter 2

They are encouraged to proceed in building the temple: 6. with promise that Christ by his personal presence will bring more Glory to this, then was in the former temple. 11. Their former slackness in this work was the cause of their wants: 19. and now they shall have abundance.

(a) They began the new work the 24. day of the sixth month:

1 **IN** the four and twentieth day of the month, in (a) the sixth month, in the second year of Darius the king.

(b) and the 21. of the 7. month the prophet had another revelation.

2 In the (b) seventh month, the one and twentieth of the month, the word of our Lord was made in the hand of Aggeus the prophet, saying:

3 Speak to Zorobabel the son of Salathiel the duke of Juda, & to Jesus the son of Josedec the grand priest, and to the rest of the people, saying:

4 Who among you is left, that saw this house in the first Glory thereof? & what do you see this same now? Why, is it not so, as if it were not in your eyes?

5 And now take courage Zorobabel, saith our Lord, and take courage Jesus the son of Josedec grand priest, and take courage all ye people of the land, saith the Lord of hosts: and do (because I am with you, saith the Lord of hosts)

6 the word that I did covenant with you when you came out of the Land of Ægypt: and my spirit shall be in the midst of you: fear not.

7 Because thus saith the Lord of hosts: As yet there is one little while, and I will move the heaven, & the earth, and the sea, and the dry land.

Heb. 12.

(c) Jacob the Patriarch. *Gen. 49.* prophesied that Christ should be the expectation of the Gentiles. Who is called the desired of all Nations, because he was heretofore wanting and always necessary to all nations.

8 And I will move all nations: **AND (c) THE DESIRED OF ALL NATIONS SHALL COME:** and I will fill this house with Glory, saith the Lord of hosts.

9 Mine is the silver, and mine is the gold, saith the Lord of hosts.

10 Great shall be the Glory of this last house more then of the first, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

11 In the four and twentieth of the ninth month, in the second year of Darius the king, the word of our Lord was made to Aggeus the prophet, saying:

12 Thus saith the Lord of hosts: Ask the priests the law, saying:

(d) That which touched a holy thing was sanctified. *Levi. 6. v. 18.* but the thing so touched did not sanctify other things: so the people by touching the sacrifices were legally sanctified but

13 If a man take sanctified flesh in the skirt of his garment, and touch with the skirt thereof bread, or broth, or wine, or oil, or any meat: (d) shall it be sanctified? And the priests answering, said: No.

14 And Aggeus said: If one polluted on a soul touch any of all these, shall he be contaminated? And the priests answered, and said, he shall be contaminated.

not really: and therefore their sacrifices were not grateful to God, so long as they did not endeavor to build the temple, as they ought to have done.

15 And Aggeus answered, and said: So this people, and so this nation before my face, saith our Lord, and so all the work of their hands: & all that they have offered there, shall be contaminated.

16 And now set your hearts, from this day and upward, before there was stone laid upon stone in the temple of our Lord.

17 When you went to an heap of twenty bushels, & they became ten: and entered into the press, to press out fifty flagons, & they became twenty.

Amos. 4.

18 I stroke you with the burning wind, and with the blast, and with hail, all the works of your hands: and there was none among you, that returned to me, saith our Lord.

19 Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of our Lord were laid, lay it upon your hearts.

** sprung up.*

20 Is there the seed now * abreward? and as yet the wine, and the fig tree, and the pomegranate, and the olive tree hath not flourished? from this day I will bless.

21 And the word of our Lord was made the second time to Aggeus in the four and twentieth of the month, saying:

22 Speak to Zorobabel the duke of Juda, saying: I will move the heaven and also the earth.

23 And I (e) will overthrow the throne of kingdoms, & will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and the rider thereof: and the horses shall come down, and the riders of them, every one by the sword of his brother.

Eccli. 49.

24 In that day, saith the Lord of hosts, I will take thee o Zorobabel son of Salathiel my servant, saith our Lord, and will put thee as a signet, because thee have I chosen, saith the Lord of hosts.

(e) All other kingdoms perishing the kingdom of Christ, which is his Church, is never destroyed.

ANNOTATIONS

Chapter 2

The temple restored after the captivity was not so glorious as that which Salomon built.

But Christs Church of the new Testament in which he dwelleth spiritually far excelleth the material temple.

10. *Great shall be the Glory*) When according to the prophets exhortation the temple was built again, Esdras *ch. 3. v 12.* writeth, that *such ancient men as had seen the former, lamented*, because this new one was not so excellent as the former had been, which is also clear by other places of holy scripture. For amongst other differences, Salomons temple had in height, and in breadth, an hundred and twenty cubits. *2. Paral. 3. v. 4.* this new temple had but sixty cubits. *1 Esd. 6. v 3.* Likewise Salomons temple was built of stones hewed and perfectly polished, *3. Reg. 6. v. 7.* which were also covered on the inner side with ceiling work of cedar wood. *v. 18.* This new temple was built of rough and *unpolished stones. 1. Esd. 5. v. 8.* As for the same temple long after enlarged and adorned by Herod, it continued not long in that state, & the chiefest Glory thereof was by our Saviours presence therein, when he was presented by his mother, and joyfully received into the arms of Simeon, and often preached there. And therefore St. Augustine proveth *li 18. c. 45 civit.* that the prophet here foreshoweth the Glory of Christs mystical temple, faithful Christian souls of all nations, in whom God dwelleth by grace of the *new Testament, far more glorious in living stones*, then that temple which king Salomon built, or that which was restored after the captivity.

THE PROPHECY OF ZACHARIAS.

Zachary began to prophecy but two months after Aggeus.

ZACHARIAS the son of Barachias, and nephew of Addo, beginning two months after Aggeus, exhorteth also to reedify the Temple: and showeth by diverse visions, that the Church shall flourish, partly in that time of the old Synagogue, but much more after Christs coming: whose first and chief promulgators of his Gospel, shall be of the Jewish nation: but the far greater number shall be of the Gentiles, the Jews for their obstinacy rejected. Yet they also in the end shall return to Christ.

S. Jerome. Epist ad Paulin.

Chapter 1

The prophet exhorteth the people to convert to God, and not to imitate the evil examples of their fathers. 7. by a vision of an horseman, and diverse colored horses, he prophesieth bitter times: 18. confirming the same by another vision of four horns.

1 **IN** the eight month in the second year of king Darius the word of our Lord was made to Zachary the son of Barachias, the son of Addo, the prophet, saying:

(a) When God in the holy Scriptures saith: *Convert to me, and I will convert to you.* We are admonished that we have freewill. And when we answer: *Convert us o Lord to thee, and we shall be converted,* we confess that Gods grace preventeth us. *Conc. Trid. sess. 6. c. 5.*

2 Our Lord hath been wrath upon your fathers with wrath.

3 And thou shalt say to them: Thus saith the Lord of hosts: (a) Convert to me, saith the Lord of hosts: and I will convert to you, saith the Lord of hosts.

Mal. 3. Isa. 21. Jere. 3. Ezec. 18. & 20. Ose. 14. Joel. 2.

4 Be not as your fathers, to whom the former prophets cried, saying: Thus saith the Lord of hosts: Convert from your evil ways, & from your most wicked thoughts: and they heard not, neither attended to me, saith our Lord.

5 Your fathers where are they? and the prophets shall they live forever?

6 But yet my words, & mine ordinances, which I gave in commandment to my servants the prophets, did they not take hold of your fathers, and they converted, & said: As the Lord of hosts thought to do to us according to our ways, & according to our inventions, he hath done to us.

7 In the four & twentieth day of the eleventh month Sabbath: in the second year of Darius, the word of our Lord was made to Zachary the son of Barachias, the son of Addo, the prophet, saying:

(b) That this was an Angel in the shape of a man is manifest. v 11.

8 I saw by night, and behold (b) a man mounting upon a red horse, & he stood among the myrtle trees, that were in the bottom: and after him horses red, speckled, and white.

9 And I said: What are these, my Lord? and the Angel that spake in me, said to me: I will show thee what these things are.

10 And the man, that stood among the myrtle trees answered, & said: These are they, whom our Lord sent to walk through the earth.

(c) Seventy years from the transmigration of Joachin were complete in the first

11 And they answered to the Angel of our Lord, which stood among the myrtle trees, & said: We have walked through the earth, and Lo all the earth is inhabited, and at rest.

12 And the Angel of our Lord answered, and said: o Lord of hosts, how long

of Cyrus. *Dan 9.*
Seventy years were also complete from the destruction of the temple in the second of Darius Histaspis and therefore the prophet now prayeth God to inspire such as were able, that they would build the temple again.

(d) From four parts of the world, to wit, the Moabites & Ammonites on the east of Jewry; The Idumeans and Ægyptians on the south; the Philistines on the west: & the Assyrians & Chaldees on the North side had much molested the Jews; all which were therefore plagued & punished for the same.

(a) According to S Augustines rule in *Psal. 71.* when greater things are said then can be verified as the letter soundeth, *the same is literally to be understood of the thing prefigured.* And so this prophecy pertaineth to the Church of Christ rather then to the city of Jerusalem.

(b) O ye Gentiles that remain in confused Babylon of this world, flee from it into the Church.

wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this now is (c) the seventieth year.

13 And our Lord answered the Angel, that spake in me, good words, comfortable words.

14 And the Angel that spake in me, said to me: cry, saying: Thus saith the Lord of hosts: I have been zealous for Jerusalem, and Sion with great zeal.

15 And with great anger am I angry upon the wealthy nations: because I was angry a little, but they helped toward the evil.

16 Therefore thus saith our Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: & the plum line shall be stretched forth upon Jerusalem.

17 As yet cry thou saying: Thus saith the Lord of hosts: As yet shall my cities flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

18 And I lifted up mine eyes, and saw: and behold (d) four horns.

19 And I said to the Angel, that spake in me: What are these: And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

20 And our Lord showed me four * artificers.

21 And I said: What come these to doe? Who spake saying: These are the horns, that scattered Juda every man a part, & none of them lifted his head: and these are come to fray them, to cast down the horns of the nations, that have lifted the horn upon the land of Juda to scatter it.

Zach. 8.

* *fabret.*

Chapter 2

Under the name of Jerusalem, he prophesieth the progress of the Church of Christ: 6. by the conversion of some Jews, 8. and many Gentiles.

1 **AND** I lifted up mine eyes, and saw: and Lo a man, and in his hand a cord of measurers.

2 And I said: Whither goest thou? And he said to me: To measure (a) Jerusalem, and to see how great the breadth thereof is, and how great the length thereof.

3 And behold the Angel that spake in me, came forth, and another Angel went out to meet him.

4 And he said to him: run, speak to this young man saying: Without wall shall Jerusalem be inhabited for the multitude of men, and of beasts in the midst thereof.

5 And I will be to it, saith our Lord, a wall of fire round about: and I will be in Glory in the midst thereof.

6 O (b) flee ye out of the land of the North, saith our Lord, because into the four winds of heaven have I dispersed you, saith our Lord.

7 O (c) Sion, flee thou that dwellest with the daughter of Babylon:

8 because thus saith the Lord of hosts: After Glory he sent me to the nations,

(c) And ye Jews that have fellowship with Babylon, leave it, and serve God sincerely.

that have spoiled you: for he that shall touch you, toucheth the apple of Mine eye:

9 because Lo I lift up my hand upon them, and they shall be a prey to those that served them: and you shall know that the Lord of hosts sent me.

10 Praise, and rejoice o daughter of Sion: because Lo I come, and will dwell in the midst of thee, saith our Lord.

11 And many nations shall be joined to our Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shall know that the Lord of hosts hath sent me to thee.

12 And our Lord will possess Juda his portion in the sanctified land: and he will yet choose Jerusalem.

13 Let all flesh be silent at the presence of our Lord: because he is risen up out of his holy habitation.

Chapter 3

In a vision the Devil appeareth accusing the high Priest. 4. He is cleansed from his sins. 8. Christ is promised, and great fruit of his passion.

(a) Literally this vision pertained to the high priest of that time:

1 **AND** our Lord showed me (a) Jesus the grand priest standing before the Angel of our Lord: and Satan stood on his right hand, to be his adversary.

2 And our Lord said to Satan: The Lord give rebuke on thee Satan: and the Lord that chose Jerusalem give rebuke on thee: Why, is not this a firebrand, taken out of the fire?

(b) Whose fault is here taxed, for that he admonished not the people to build the temple; and to abstain from marrying women of strange nations, as. *1. Esd. 8 9. 10.*

3 And Jesus was clothed (b) with filthy garments: and he stood before the face of the Angel.

4 Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thine iniquity, and have clothed thee with change of garments.

5 And he said: Put a clean miter upon his head: & they put a clean miter upon his head, and clothed him with garments: and the Angel of our Lord stood.

6 And the Angel of our Lord contested Jesus, saying:

(c) Angels are promised to assist the Prelates of the Church.

7 Thus saith the Lord of hosts: If you will walk in my ways, and keep my watch, thou also shalt judge my house, and shalt keep my courts, and I (c) will give thee walkers of them that now assist here.

(d) Christ according to his manhood is the servant of God. Of who St. Luke expoundeth this prophecy.

8 Hear o Jesus thou grand priest, thou and thy friends that dwell before thee, because they are portending men: for behold **I WILL BRING (d) MY SERVANT THE ORIENT.**

9 Because Lo the stone that I laid before Jesus: upon one stone there be seven eyes, behold I will grave the graving thereof, saith the Lord of hosts: & I will take away the iniquity of that land in one day.

Luc. 1. v. 78.

10 In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig tree.

Chapter 4

In a vision of a candlestick and candles, 3. and of two olive trees is prophesied the vocation of the Gentiles, 11. and lastly of the Jews.

(a) Most Hebrew Doctors & some Christian expound this vision of the temple, & the old Synagogue, but most others understand it literally of Christ & his Church.

(b) *The candlestick* Metaphorically signifieth Christs Church.

(c) The lamp or light Christ.

(d) *seven lights* all the pastors of the Church.

(e) *Two olives* Enoch and Elias. *Apoc. 11.*

(f) Which vision was to be declared to Zorobabel, for his consolation that he might know, that God would protest his Church.

(g) *Two branches* the Divine and human natures of Christ.

1 **AND** the Angel returned that spake in me: and he raised me up, as a man that is raised out of his sleep.

2 And he said to me: What seest thou? And I said: I saw, and (a) Lo (b) a candlestick all of gold, and (c) the lamp thereof upon the head of it: and the (d) seven lights thereof upon it: and seven funnels for the lights, that were upon the head thereof.

3 And (e) two olive trees upon it: one on the right hand of the lamp, and one on the left hand thereof.

4 And I answered, and I said to the Angel that spake in me, saying: What are these things, my Lord?

5 And the Angel that spake in me answered, and said to me: Why, knowest thou not what these things are? And I said: No, my Lord

6 And he answered, and said to me, saying: This is the word of our Lord (f) to Zorobabel, saying: Not in an host, nor in strength: but in my spirit, saith the Lord of hosts.

7 Who art thou o great mountain before Zorobabel? into a plain: and he will bring forth the principal stone, and will make grace equal to the grace thereof.

8 And the word of our Lord was made to me, saying:

9 The hands of Zorobabel have founded this house, and his hands shall perfect it: and you shall know that the Lord of hosts hath sent me to you.

10 For who hath despised little days? and they shall rejoice, and shall see the stone of tin in the hand of Zorobabel. These are the seven eyes of our Lord, that run through out the whole earth.

11 And I answered, and said to him: What are these two olive trees on the right hand of the candlestick, and on the left hand thereof?

12 And I answered the second time, and said to him: What are the (g) two branches of olive trees, that are beside the two beaks of gold, in which are the funnels of gold?

13 And he said to me, saying: Why, knowest thou not what these are? And I said: No, my Lord.

14 And he said: These are two sons of oil which assist the dominator of the whole earth.

Chapter 5

In a vision of a flying book thieves, and swears are threatened: 5. in another vision is foreshowed that the Jews shall be blind, and obdurate.

(a) In this book or roll of papers were written the sins of the people, and

1 **AND** I turned and lifted up Mine eyes: and I saw, and (a) behold a volume (b) flying.

2 And he said to me: What seest thou? And I said: I see a volume flying: the

designed
punishment.

(b) It appeared
flying to signify that
this decree of
punishment came
from heaven. St.
*Chrysost. ho. 27. ad
popul.*

(c) Execration &
obdurance fell upon
the Jews for their
avarice, and perjury.

(d) Antichrist shall
begin his reign
where Babylon was
first built. *Gen. 11.*

length thereof of twenty cubits, and the breadth thereof of ten cubits.

3 And he said to me: This is the malediction, that goeth forth upon the face of the earth: because every thief, as is there written, shall be judged: and every swearer, by it in like manner shall be judged.

4 I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth by my name falsely: & it shall abide in the midst of his house, and shall consume it, and the timber thereof, and the stones thereof.

5 And the Angel went out that spake in me: and he said to me: Lift up thine eyes, and see what is this, that goeth forth.

6 And I said: What is it? And he said: This is an amphora going forth. And he said: This is their eye in all the earth.

7 And behold a talent of lead was carried, and Lo one woman sitting in the midst of the amphora.

8 And he said: This is impiety. And he threw her in the midst of the amphora, and cast a lump of lead upon the mouth thereof.

9 And I lifted up mine eyes, and saw: and behold (c) two women coming forth, and spirit in the wings of them, and they had wings as the wings of a kite: and they lifted up the amphora between the earth and the heaven.

10 And I said to the Angel that spake in me: Whither do these carry the amphora?

11 And he said to me: That a house may be built for it in the land (d) of Sennaar, and it may be established, and set there upon the foundation thereof.

Chapter 6

In a vision of chariots is foreshowed the succession of four monarchies. 11. In crowns set on the high priests head, the Kingdom, and Priesthood of Christ: 15. and the rewards of them that receive him. (12) *Luc. 1. v. 78.*

(a) Four Monarchies
of the Chaldees, the
Medes and Persians,
the Grecians, and
the Romans. *Dan. 2.*

1 **AND** I turned, and lifted up mine eyes, and saw: and behold (a) four chariots coming forth from the midst of two mountains: & the mountains, mountains of brass.

2 In the first chariot-red horses, & in the second chariot black horses,

3 and in the third chariot white horses, and in the fourth chariot speckled horses, & strong.

4 And I answered, and said to the Angel, that spake in me: What are these things, my Lord?

5 And the Angel answered, and said to me: These are the four winds of heaven, which go forth to stand before the Dominator of all the earth.

6 That, in which were the black horses went forth into the land of the North, and the white went forth after them: and the speckled went forth to the land of the South.

7 But they that were strongest, went out, and sought to go, and to run about through out all the earth. And he said: go walk through out the earth: and they

walked through out the earth.

8 And he called me, and spake to me, saying: Behold, they that go forth into the land of the North, have made my spirit to rest in the land of the North.

9 And the word of our Lord was made to me, saying:

10 Take of the transmigration of Holdai, and of Tobias, and of Idaias: and thou shalt come in that day, and shalt enter into the house of Josias, the son of Sophonias, who came out of Babylon.

(b) When the prophet set the crown on the high priests head, that he might withal signify that it pertained not him, but as in figure of Christ, he explicateth, that God revealed this mystery, saying: *Behold a man*, who is also God, called *Orient*, that is, Raising up & establishing the kingdom which was promised to David. St. Jero. *in hunc locum*.

11 And thou shalt take gold and silver: & shalt make crowns, and thou shalt set on the head of Jesus the son of Josedec the grand priest,

12 and thou shalt speak to him, saying: Thus saith the Lord of hosts, (b) saying: **BEHOLD A MAN ORIENT IS HIS NAME**: and under him shall spring up, and shall build a temple to our Lord.

13 And he shall build a temple to our Lord: and shall bear Glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them two.

14 And the crowns shall be to Helem, and Tobias, and Idaias, and Hem, the son of Sophonias, a memorial in the temple of our Lord.

15 And they that are far, shall come, and shall build in the temple of our Lord: and you shall know that the Lord of hosts sent me to you. But this shall be, if hearing you will hear the voice of our Lord your God.

Chapter 7

The fast of the fifth and seventh month observed in the captivity, being good, 5. was unperfect, 8. fasting from sin is always more necessary.

(a) Because the temple was burned in the fifth month & Codolias slain in the seventh, 4. *Reg. 25. v. 8. 25.* the Jews fasted in those two months all the time of *their captivity*.

1 **AND** it came to pass in the fourth year of Darius the king, the word of our Lord was made to Zachary, in the fourth of the ninth month, which is Casleu.

2 And Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord:

3 that they should say to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in (a) the fifth month, or must I sanctify myself as now I have done many years?

4 And the word of the Lord of hosts was made to me, saying:

5 Speak to all the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seventh for these seventy years: (b) did you fast a fast unto me?

(b) Which fast was good, but unperfect, wanting works of mercy, most especially required in fasts. *Isa. 58. St. Greg. p. 3 past. curæ admonit. 20. & ho. 16. in Evang.*

6 and when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

7 Why, are they not the words, which our Lord spake in the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, it self and the cities round about it, and toward the South, and in the champain there was dwelling?

Isa. 58.

(c) And therefore

8 And the word of our Lord was made to Zachary, saying:

the prophet
admonisheth to fast
from all sins.

9 Thus saith the Lord of hosts, saying: (c) Judge ye true Judgment, and do ye mercy, & miserations every man with his brother.

10 And the widow, and the pupil, and the stranger, and the poor do not calumniate: and let not a man think in his heart evil to his brother.

11 And they would not attend, and they turned away the shoulder departing: and they aggravated their ears, not to hear.

12 And they made their heart as the adamant, lest they should hear the law, & the words which the Lord sent in his spirit by the hand of the former Prophets: and there was great indignation made from the Lord of hosts.

13 And it came to pass as he spake, and they heard not: so shall they cry, & I will not hear, saith the Lord of hosts.

14 And I dispersed them through out all kingdoms, which they know not: and the land was left desolate of them, for that there was none passing & returning: and the land to be desired they laid into a desert.

*Exo. 22.
Isa. 1.
Jere. 5.*

Chapter 8

God will give abundance of spiritual benefits to all nations by Christ: 7. to whom shall be converted 13. many Jews, 20. but many more Gentiles.

1 **AND** the word of the Lord of hosts was made, saying:

2 Thus saith the Lord of hosts: I have been jealous for Sion with great zeal, and with great indignation have I been jealous for it.

3 Thus saith the Lord of hosts: (a) I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the City of truth, & the Mount of the Lord of hosts, the sanctified mount.

4 Thus saith the Lord of hosts: As yet shall old men dwell, and old women in the streets of Jerusalem: and every Mans staff in his hand for multitude of years.

5 And the streets of the city shall be filled with infants, and girls playing in the streets thereof.

6 Thus saith the Lord of hosts: If it shall seem hard in the eyes of the remnant of this people in those days: Why, shall it be hard in mine eyes, saith the Lord of hosts?

7 Thus saith the Lord of hosts: Behold I will save my people from the land of (b) the East, and from the land of the Going down of the sun.

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in justice.

9 Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the prophets in the day, that the house of the Lord of hosts was founded, that the temple might be built.

10 For before those days there was no hire for men, neither was there hire for beasts, neither was there peace to the comer in, nor goer out for tribulation: and I did let go all men, every one against his neighbor.

11 But now not according to the former days will I do to the remnant of this

*(3) Zach.
1. v. 14.
(16)
Ephes 4.
v. 25.*

(a) These benefits here prophesied are greater then ever were bestowed upon the Jews before Christ came, & therefore are rather to be understood of the graces of the new testament.

(b) The ten tribes were carried captive into Assyria, & the two tribes into Babylon: both which are northward: not into the east nor west. And therefore this prophecy is of all nations Jews & Gentiles to be called to Christ from all parts.

people, saith the Lord of hosts,

12 but the seed of peace shall be: the vine shall give his fruit, and the earth shall give her spring, and the heavens shall give their dew: and I will make the remnant of this people to possess all these things.

13 And it shall be: as you were a malediction among the Gentiles, o house of Juda, & house of Israel: so will I save you, and you shall be a benediction: fear not, let your hands be strengthened.

14 Because thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith our Lord,

15 and I had no mercy: so converting I have meant in these days to do good to the house of Juda, and Jerusalem: fear not.

16 These then are the words, which you shall doe: Speak ye truth, every one with his neighbor: truth and judgment of peace judge ye in your gates.

17 And think ye not every man in your heart evil against his friend: & lying oath love ye not: for all these things are such as I hate, saith our Lord.

18 And the word of our Lord of hosts was made to me, saying:

19 Thus saith the Lord of hosts: The fast (c) of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda into joy, and gladness, & into goodly solenmities: truth only, and peace love ye.

20 Thus saith the Lord of hosts, until peoples come, & dwell in many cities,

21 and the inhabitants go, one to another, saying: Let us go, and beseech the face of our Lord, and let us seek the Lord of hosts: I also will Go.

22 And many peoples shall come, and strong nations to seek the Lord of hosts in Jerusalem, & to beseech the face of our Lord.

23 Thus saith the Lord of hosts: In those days, wherein ten men of all the tongue of the Gentiles shall take hold, and they shall take hold of the skirt of a man that is a Jew, saying: We will go with you: for we have heard that God is with you.

(c) Not only the fast of the fifth, and seventh months (whereof the question was proposed *ch. 7. v. 3.*) but also of the fourth & tenth, were to be left of in the times of joy and festivity.

Chapter 9

The bordering enemies of the Jews shall believe in Christ. 9. who will first come to the Jews in meekness, yet in solemnity riding on an ass: 11. deliver the godly from the lake, 12. give great things to the faithful, 17. and one most excellent thing above the rest.

(a) Preaching of true doctrine is at first ungrateful to some hearers, and still to the incredulous, but this burden becometh light to the faithful.

1 **THE** (a) burden of the word of our Lord in the land of * Hadrach, & Damascus his rest: because our Lord is the eye of man, and of all the tribes of Israel.

* a city of Syria.

2 Emath also in the borders thereof, and Tyre, and Sidon: for they have taken to themselves Wisdom exceedingly.

3 And Tyre hath built her munition, and heaped together silver as earth, and gold as the mire of the streets.

4 Behold our Lord shall possess her, and shall strike her strength in the sea,

and she shall be devoured with fire.

5 Ascalon shall see, and shall fear, and Gaza, and shall be sorry exceedingly: & Accaron, because her hope is confounded: and the king shall perish out of Gaza, & Ascalon shall not be inhabited.

6 And the separator shall sit in Azotus, and I will destroy the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations out of the midst of his teeth: and he also shall be left to our God, and he shall be as a duke in Juda, and Accaron as a Jebusite.

8 And I will environ my house of them, that serve me in warfare going and returning, and the exactor shall no more pass over them: because now I have seen with Mine eyes.

(b) Christ came often into Jerusalem, but this last coming excelled all the rest, when he came to die for redemption of mankind.

9 Rejoice greatly o daughter of Sion, make jubilation o daughter of Jerusalem: **BEHOLD THY KING** (b) will come to thee, the just and Saviour: himself poor, and riding upon an ass, and upon a colt the foal of an ass.

*Isa. 62.
Mat. 21. v.
5. Joan. 1.
v. 15.*

10 And I will destroy chariot out of Ephraim, and horse out of Jerusalem, and the bow of war shall be dissipated: and he shall speak peace to the Gentiles, and his power from sea even to sea, and from the rivers even to the end of the earth.

(c) St. Jerome, St. Cyril & other fathers understand this lake to be *Limbus patrum* from whence Christ delivered the Saints of the old testaments.

11 Thou also in the blood of thy testament hast let forth thy prisoners out of (c) the lake, wherein is no water.

12 Convert to the munition ye prisoners of hope, to day also declaring I will render thee double.

13 Because I have bent Juda for me as a bow, I have filled Ephraim: and I will raise up thy sons o Sion upon thy sons o Greece, & I will make thee as the sword of the strong.

14 And our Lord God shall be seen over them, and his dart shall go forth as lightning: & our Lord God will sound with trumpet, and will go in the whirlwind of the South.

(d) Christ is the grain of wheat which dying bringeth much fruit *Joan. 12. And of this wheat that bread is made that came from heaven. Joan. 6. St. Jerome in hunc locum.*

15 The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and drinking they shall be drunk as it were of wine, & they shall be filled as phials, and as the horns of the altar.

16 And our Lord their God will save them in that day, as the flock of his people: because holy stones shall be elevated over his land.

17 For what is his good thing, and what is his beautiful thing, but (d) the corn of the elect, and wine springing virgins?

Chapter 10

The Jews are exhorted to ask good things of God: 4. of their nation cometh the Redeemer of all men, 5. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shall at last be converted.

(a) Lateward time is when fruit waxeth ripe, and so is here

1 **ASK** of our Lord rain in (a) the lateward time, and our Lord will make snows, and will give them rain of showers, to every one grass in the field.

(10) Isa. 11.

taken for the time of grace which St. Paul calleth the acceptable time: & therefore this prophet exhorteth to ask this grace; and all spiritual benefits of God.

(b) Not only the two tribes,

(c) but also the ten shall be converted at last to Christ.

(d) Christians are sweetly drawn by internal inspiration without clamorous, and violent persuasion of words. St. *Cyril*.

(e) When the faithful are multiplied & confirmed in religion, their enemies can not hurt them.

2 Because the idols spake that which was unprofitable, and the diviners saw a lie, & the dreamers spake in vain: they comforted vainly: therefore are they led away as a flock: they shall be afflicted, because they have no pastor.

3 upon the pastors my fury is wrath, and upon the buck goats I will visit: because the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his Glory in the battle.

4 Of him the corner, of him the pin, of him the bow of battle, of him shall come forth every exactor together.

5 And they shall be as valiants, treading the mire of the ways in battle: and they shall fight, because our Lord is with them: and the riders of horses shall be confounded.

6 And I will strengthen the house of (b) Juda, and the house (c) of Joseph I will save: and I will convert them, because I will have mercy on them: and they shall be as they were when I had not cast them of, for I am the Lord their God, and will hear them.

7 And they shall be as the valiants of Ephraim, & their heart shall rejoice as it were of wine: and their children shall see, and shall rejoice, & their heart shall be joyful in our Lord.

8 I (d) will hiss to them, and will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before.

9 And I will saw them among peoples, and from a far they shall remember me: and they shall live with their children, and shall return.

10 And I will bring them back out of the Land of Ægypt, and out of the Assyrians I will gather them: and to the Land of Galaad, & Libanus I will bring them, and there shall not be found place for them.

11 And he shall pass over in the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, and (e) the pride of Assur shall be humbled, and the scepter of Ægypt shall depart.

12 I will strengthen them in the Lord, and in his name they shall walk: saith our Lord.

Chapter 11

Jerusalem shall be again most miserably destroyed, 4. the Jewish nation rejected and dispersed, 12. because Christ was sold by them to the Gentiles for thirty pence. 16. They will receive Antichrist, who shall be finally destroyed.

(a) Jerusalem is called Libanus, *Isa. 10. v. 34.* & in other places, for the great beauty thereof: likewise the temple, & because it was built of the trees of Libanus, as St. Jerome here, & *Ezech. 17.* expoundeth. And so

1 **OPEN** thy gates (a) o Libanus, and let fire devour thy cedars.

2 Howl thou fir tree, because the cedar is fallen, because the magnifical are wasted: howl ye oaks of Basan, because the fenced forest is cut down.

3 The voice of the howling of pastors, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Jordan is wasted.

4 Thus saith our Lord my God: Feed thou the cattle of slaughter,

5 which they that possessed, slew, and were not sorry, and they sold them, saying: Blessed be our Lord, we are become rich: and their pastors spared

by this metaphor the destruction of the city and temple by Titus is here prophesied. The cedars also signify the principal men of the Jews.

(b) God the creator and governor of all men, calleth his general government *beauty*: because it is most seemly that all be under his rod. And his peculiar government of the Jews he calleth a *Cord*, because it is limited to one people.

(d) Christ bought and sold for 30. *pence*.

(e) The Jews are rejected:

(f) Antichrist a destroyer,

(g) shall be destroyed.

them not.

6 And I will spare no more upon the inhabitants of the earth, saith our Lord: behold I will deliver men, every one in his neighbors hand, and in the hand of his king: and they shall cut the land in pieces, and I will not deliver it out of their hand.

7 And I will feed the cattle of slaughter for this, o ye poor of the flock: and I took unto me two rods, one I called (b) Beauty, and the other I called Cord: and I fed the flock.

8 And I cut of three pastors in one month, and my soul shrunk together at them: for their soul also varied on me.

9 And I said: I will not feed you: that which dieth, let it dye: and that which is cut of, be it cut of: and let the rest devour every one his neighbors flesh.

10 & I took my rod that was called beauty, and I cut it of to make void my covenant, which I made with all peoples.

11 And it was made void in that day: and so the poor of the flock that keep for me, understood, that it is the word of the Lord

12 And I said to them: If it be good in your eyes, bring hither my hire: and if not, be quiet. And they weighed my hire thirty pieces of silver.

13 And our Lord said to me, cast it forth to the statuary, a goodly price, that I was priced at by them. And I took (d) the thirty pieces of silver: & I threw them into the house of our Lord to the statuary.

14 And I (e) cut of my second rod, that was called Cord, that I might dissolve the brotherhood between Juda and Israel.

15 And our Lord said to me: As yet take to thee the * vessels of a foolish pastor.

16 Because Lo (f) I will raise up a pastor in the land, which shall not visit things forsaken, the thing dispersed he shall not seek, and the broken he shall not heal, & that which standeth he shall not nourish, and he shall eat the flesh of the fat ones, and their hoofs he shall dissolve.

17 O pastor, and idol, leaving the flock: (g) the sword upon his arm, & upon his right eye: his arm shall be dried with withering, and his right eye waxing dark shall be obscured.

Jere. 15. v. 2.

Mat. 26.

** unapt instruments*

Chapter 12

The Jews persecuting Christ and his Church, shall be sore afflicted. 6. The Church still prospering: 11. the incredulous shall be condemned.

(a) When the Church of Christ began in Jerusalem, proceeding to all Jewry, and Samaria, and to other nations, the other Jews most earnestly persecuted Christians. *Act. 4. 5.*

1 **THE** burden of the word of our Lord upon (a) Israel. saith our Lord extending the heaven, & founding the earth, & forming the spirit of man in him:

(10) *Joan. 19. v. 3.*

2 Behold I will make Jerusalem a lintel of surfeit to all peoples round about: yea & (b) Juda shall be in the siege against Jerusalem.

(11) *I. Par. 35.*

3 And it shall be: In that day I will make Jerusalem a stone of burden to all peoples: all that shall lift it, shall be torn with tearing: and all the kingdoms of the earth shall be gathered against her.

& c.

(b) *Juda besieged Jerusalem* when Jews remaining in Judaism persecuted other Jews believing in Christ, for then *brother delivered brother to death, the father the son & c. Mat. 10. v 21.*

4 In that day, saith our Lord, I will strike every horse into astonishment, and his rider into madness: and upon the house of Juda I will open mine eyes, and every horse of the peoples I will strike with blindness.

5 And the dukes of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts their God.

6 In that day I will make the dukes of Juda as a furnace of fire amongst sticks, and as a brand of fire in hay: and they shall devour to the right hand, & to the left all people round about: and Jerusalem shall be inhabited again in her place in Jerusalem.

7 And our Lord shall save the tabernacles of Juda, as in the beginning: that the house of David Glory not magnifically, and the Glory of them that inhabit Jerusalem against Juda.

8 In that day shall our Lord protect the inhabitants of Jerusalem, and he that offended of them in that day shall be as David: and the house of David, as of God, as an Angel of our Lord in their sight.

9 And it shall be in that day: I will seek to destroy all Nations, that come against Jerusalem.

10 And I will power out upon the house of David, & upon the inhabitants of Jerusalem the spirit of grace, and of prayers: and they shall look toward me, whom they pierced: and they shall lament him with lamentation as it were upon an only begotten, and they shall sorrow upon him, as the manner is to be sorrowful in the death of the first begotten.

11 In that day shall be great lamentation in Jerusalem, as the lamentation of (c) Adadremmon in the field of Mageddon.

12 And the land shall lament: families and families apart: the families of the house of David apart, and their women apart:

13 the families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their women apart: the families of Semei apart, and their women apart.

14 all the rest of the families, families and families apart, and their women apart.

(c) A town near to Jezrahel in the country of Mageddon, where Josias was slain. 2. *Baral. 35.* and great lamentation was made for him, which was a figure of the miserable calamity of the obstinate in the day of judgment, St. *Jerome.*

Chapter 13

In the Church of Christ all Idolatry shall be abolished. 6. In his passion his Apostles shall be dispersed, and they and others shall be proved by tribulations.

(a) In the time of the new testament Christ is made an open fountain of grace by his Incarnation. Joa. 4. v. 13. *St. Greg ho. 20. in Ezec. & li. 6. epist. 186.*

1 **IN** (a) that day shall be a fountain lying open to the house of David, and to the inhabitants of Jerusalem: for the ablution of the sinner, and of the menstruous woman.

(2) *Ezec. 30.*

2 And it shall be in that day, saith the Lord of hosts: I will destroy the names of idols out of the earth, & they shall be remembered no more: and the false Prophets, and the unclean spirit I will take away out of the earth.

(7) *Mat. 26. Mar. 14.*

3 And it shall be when any man shall prophecy any more, his father & his mother that begot him, shall say to him: Thou (b) shalt not live: because thou

(b) False doctrine as

Idolatry and heresy, are punishable by death in the law of Christ.

(c) By *sword* is understood all sorts of persecution that fell upon our Saviour.

(d) The Apostles fleeing God recalled them, and strengthened them with fortitude.

(e) Neither Jews nor Gentiles, remaining in their proper professions can be saved, but Christian Catholics living justly, which are Gods proper people distinct from the rest by his grace.

hast spoken a lie in the name of our Lord. And his father, & his mother his parents shall strike him, when he shall prophecy.

4 And it shall be: in that day, the prophets shall be confounded every one by his own vision, when he shall prophecy, neither shall they be covered with cloak of sackcloth, to lie:

5 But he shall say: I am no prophet, an husband man am I: because Adam my example from my youth.

6 And it shall be said to him: What are these wounds in the midst of thy hands? And he shall say: With these was I wounded in the house of them, that loved me.

7 (c) Sword be thou raised up upon my pastor, and upon the man that cleaveth to me, saith the Lord of hosts: Strike the pastor, and the sheep shall be dispersed: and I (d) will turn my hand to the little ones.

8 And there shall be in all the earth, saith our Lord: two parts in it shall be destroyed, and shall fail: and (e) the third part shall be left in it.

9 And I will bring the third part through fire, and will burn them as silver is burnt: and I will try them as gold is tried. They shall call my name, and I will hear them. I will say: Thou art my people; and they shall say: Our Lord my God.

Chapter 14

Jerusalem shall be destroyed, many Jews slain, the rest made captives: 3. Christs Church shall flourish, 8. especially in the Gentiles. 12. Persecutors shall be finally punished: 20. and the godly proceed in grace.

1 **BEHOLD** the days of our Lord shall come, and thy spoils shall be divided in the midst of thee.

(3) *Exo.*
14.

(a) In the army of the Romans were soldiers of many nations at the last destruction of Jerusalem.

2 And I (a) will gather together all nations to Jerusalem into battle, and the city shall be taken, and the houses shall be wasted, and the women shall be defiled: and the half part of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

(5) *Amos.*
1. v. 1.

3 And our Lord will go forth, and will fight against those nations, as he fought in the day of conflict.

4 And his feet shall stand in that day upon the mount of olives, which is against Jerusalem toward the East: and the mount of olives shall be cloven by the half part thereof to the East, & to the West with a steep rupture exceeding great, and half of the mountain shall be separated to the North, & half thereof to the South.

(b) Amos. ch. 1. maketh also mention of this earthquake, and Josephus *li. 9. c. 11 Antiq.* though it be not in the Books of the Kings nor Paralipomenon.

5 And you shall fly to the valley of those mountains, because the valley of the mountains shall be joined even to the next, and you shall flee as you fled from the face (b) of the earthquake in the days of Ozias king of Juda: and our Lord my God shall come, and all the saints with him.

6 And it shall be in that day: there shall be no light, but cold and frost.

(c) Christian doctrine of the

7 And there shall be one day, which is known to our Lord, not day nor night: & in the time of the Evening there shall be light.

Catholic Church
universal in all
(d) places and
(e) all times.

(f) It partly appeared
already (as St.
Jerome noteth) in
the persecuting
Emperors, & since
in other examples,
but specially these
calamities will fall
upon the wicked
near the day of
Judgment. as *Luc.*
21 v. 26.

(g) In the mean time
such as before
persecuted the
Church shall be
converted, & with
great devotion will
celebrate the
festivities, and
exercise religious
rites to Gods honor:
and shall merit great
rewards.

(h) And the
obstinate
incredulous shall
remain barren
without grace, and
void of eternal
Glory.

8 And it shall be in that day: (c) living waters shall issue forth out of Jerusalem: half of them to (d) the East sea, and half of them to the last sea: in (e) summer & in winter shall they be.

9 And our Lord shall be king over all the earth: in that day there shall be one Lord, & his name shall be one.

10 And all the land shall return even to the desert, from the hill of Remmon to the South of Jerusalem: and it shall be exalted, and shall dwell in her place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: & from the tower of Hananeel even to the kings presses.

11 And they shall dwell in it, and there shall be anathema no more: but Jerusalem shall sit secure.

12 And this shall be the plague, Wherewith our Lord shall strike all nations, that have fought against Jerusalem: (f) the flesh shall pine away of every one standing upon his feet, and his eyes shall wear away in their holes, & their tongue shall consume away in their mouth.

13 In that day there shall be a great tumult of our Lord among them: and a man shall take the hand of his neighbor, and his hand shall be clasped upon his neighbors hand

14 Yea and Judas shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments exceeding many.

15 And so shall there be ruin of horse, and mule, and camel, and ass, and of all the beasts, that shall be in those tents, as is this ruin.

16 And all (g) that shall be left of all Nations, that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to celebrate the festivity of tabernacles.

17 And it shall be: he (h) that shall not ascend of the families of the land to Jerusalem, to adore the King, the Lord of hosts, there shall be no shower upon them.

18 Yea and if the family of Ægypt shall not ascend, and shall not come: neither upon them shall it be, but ruin shall be, Wherewith our Lord will strike all Nations that will not ascend to celebrate the festivity of tabernacles.

19 This shall be the sin of Ægypt, and this the sin of all Nations, that will not ascend to celebrate the festivity of tabernacles.

20 In that day shall that which is upon the bridle of the horse be holy to our Lord: and the cauldrons in the house of our Lord shall be as the phials before the altar.

21 And every cauldron in Jerusalem, and Juda shall be sanctified to the Lord of hosts: and all that immolate, shall come, and take of them, and shall seeth in them: & there shall be merchant no more in the house of the Lord of hosts in that day.

THE PROPHECY OF MALACHIE

Much is contained in this brief Prophecy.

MALACHIE (*whom St. Jerome, and some others think to be Esdras*) prophesied last of the twelve, after that the Temple was reedified. He reprehendeth both Priests, and people, for that they did not offer their sacrifices with sincerity; foreshoweth the rejection of the Jews, and calling of the Gentiles by Christ. Before whose first coming shall be one Precursor: and another before his last coming to judge.

In ca. 2. v. 7. & c. 3. v. 7.

Chapter 1

God showed his especial love towards the Jews, in that he chose their progenitor Jacob, rather than Esau. 7. Priests are reprehended, for not offering the best things in sacrifice. 10. The old sacrifices shall be rejected, and new far more excellent shall be offered in all nations.

(a) Gods peculiar love was first showed to the Israelites in preferring their progenitor Jacob and them his issue before Esau & his offspring, though in them there was no difference at all, the one neither deserving more, nor less then the other, but of his mere mercy electing the one and justly rejecting the other, whereof see the *Annot. Rom. 9.*

(b) Again lastly the same special undeserved love was showed, in that the Idumeans subdued by the Chaldees remained in captivity, but the Israelites were now reduced into their country.

(c) Those that offer base and contemptible things to God show that they esteem little of God, and so by their fact despise and contemn him.

1 **THE** burden of the word of our Lord to Israel in the hand of Malachie.

2 I have loved you, saith our Lord: & you have said: Wherein hast thou loved us? (a) Was not Esau brother to Jacob, saith our Lord, and I loved Jacob,

3 but hated Esau? and I laid his mountains into a wilderness, & his inheritance unto the dragons of the desert.

4 But if Idumea shall say: We are destroyed, but returning we will build the things that are destroyed: thus saith the Lord of hosts: These shall build, and I will destroy: and they shall be called the borders of impiety, and the people with whom our Lord is angry (b) forever.

5 And your eyes shall see: and you shall say: Our Lord be magnified upon the border of Israel.

6 The son honoreth the father, and the servant his lord: if then I be the father, where is my honor? and if I be the Lord, where is my fear: saith the Lord of hosts?

7 To you o priests, that despise my name, & have said: Wherein have we despised thy name? (c) You offer upon Mine altar polluted bread: and you say: Wherein have we polluted thee? In that you say: The table of our Lord is contemptible.

8 If you offer the blind to be immolated, is it not evil? and if you offer the lame and the feeble is it not evil? offer it (d) to thy prince if it shall please him, or if he will receive thy face, saith the Lord of hosts.

9 And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done) if by any means he will receive your faces, saith the Lord of hosts.

10 Who is there among you, that will shut the doors, & will kindle fire on my altar for naught? I have no will in you, saith the Lord of hosts: and gift I will not receive of your hand.

11 For from the rising of the Sun even to the going down, great is my name among the Gentiles, & in every place there is sacrificing, and there is offered

Rom. 9. v. 13.

(d) If you dare not offer your worse things to your temporal prince, how dare you offer them to God?

(e) Two defects were in their sacrifices: they offered that which they got by robbery, or extortion:

(f) and not the best, but worse part thereof.

to my name a clean oblation: because my name is great among the Gentiles, saith the Lord of hosts.

12 And you have polluted it in that you say: The table of our Lord is contaminated: and that which is laid thereupon, is contemptible with the fire, that devoureth it.

13 And you have said: Lo of labor, and you puffed at it, saith the Lord of hosts, and you brought in (e) of robberies (f) the lame, & the sick, and brought in a gift: Why, shall I receive it of your hand, saith our Lord?

14 Cursed is the deceitful, that hath in his flock a male, and making a vow immolateth the feeble to our Lord: because I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

Psal. 112

ANNOTATIONS

Chapter 1

Rejection of the Jews and vocation of the Gentiles.

10. *I have no will in you.*) many Prophets (as we have often noted) did foreshow the rejection of the Jews, and vocation of the Gentiles: but none more plainly then this here; by whom God expressly saith: *I have no will in you:* and I will *not receive gift of your hand.* The reason is also explicated in this chapter, because God most peculiarly loving them, they were still ungrateful, and despised him, committing sins upon sins. And therefore in their place, he would bring in the Gentiles: and that not any one, or few nations, but all from the rising of the sun, to the going down thereof, should Sooner or later come into his Church.

all old sacrifices abolished, and the sacrifice of Christs body & blood prophesied.

11. *In every place there is sacrificing*) God not only changed, and multiplied his people, but also changed, and bettered his Sacrifice. For in place of sacrificing cattle, birds, and other weak and poor creatures, which were not able to purge sins, and were also polluted oftentimes by the sins of them that offered the same, God here promiseth a most effectual, pure, & excellent daily Sacrifice, to continue perpetually in all places of his Church, that can not be polluted. Which accordingly our Blessed Redeemer and Saviour instituted, of his own body and blood, in the forms of bread and wine. As all ancient Fathers prove, by this place amongst others. So St. Justinus Martyr teacheth, *in dialogo cum Triphone.* St. Cyprian *li. 1, c. 18. aduersus Iudeos:* St. Damascen. *li 4. c. 14 de fide Orthodoxa.* St. Jerome, St. Theodoret, and St. Cyril in their *commentaries upon this place.* St. Augustine *li. 18 c. 35. de civit.* St. Chrysostom *in Ps. 95. and Orat. 2. contra Iudeos.* showing plainly, and urging the Jews, and all oppugners of this Catholic belief and doctrine, that this prophecy is no otherwise fulfilled, but in the daily Sacrifice of the Church. For that here is prophesied another Sacrifice, distinct and different from the Jews sacrifices: neither were sacrifices offered in all the world, neither could be ordinarily offered out of Jerusalem. But of this most sacred Mystery, and particularly that it is here prophesied, there is so much published by ancient and late writers, that more needeth not to be here added.

Gal. 4. v. 9.

Deut. 16.

Proved by the fathers.

And reasons deduced from the scriptures.

Chapter 2

Priests are further reprehended because they discharged not well their great office. 10. *Both they and others offended in marrying strangers.* 14. *They ought to love, and not lightly dismiss their wives.*

(a) Priests coveting & scraping riches do greatly dishonor God: diminish the estimation of holy Sacraments & other rites, as though they

1 **AND** now to you this commandment (a) o ye priests.

2 If you will not hear, and if you will not set it upon the heart, to give Glory to my name, saith the Lord of hosts: I (b) will send upon you poverty, & will curse your blessings, and I will curse them: because you have not set it upon the heart.

Levi. 26.

Deut. 28.

were temporal to be bought & sold for money, & so do scandalize the weak

(b) Such are happy if God by suffering them to be spoiled, recall them to repentance. For otherwise they will be deprived of eternal reward as being paid their wages already in this world. These our Saviour calleth. *Hirelings, not true pastors.* Joa. 10.

(c) The proper office of Priests besides the administration of Sacraments is also to teach the people true doctrine:

(d) as being the *Angel*, that is to say, *the messenger*, from God.

(e) Which holy functions priests not performing are made contemptible in this world and miserable in eternal torments. *Ep. Iud. v. 11.*

3 Behold I will cast forth to you the arm, and will sprinkle upon your face the dung of your solenmities, and it shall take you with it.

4 And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace: & I gave him fear: and he feared me, and at the face of my name he was afraid.

6 The law of truth was in his mouth, and iniquity was not found in his lips in peace, and in equity he walked with me, and turned away many from iniquity.

7 For (c) the lips of the priest shall keep knowledge, and the law they shall require of his mouth: because he is (d) the angel of the Lord of hosts.

8 But you have departed out of the way, and have scandalized many in the law: you have made void the covenant of Levi, saith the Lord of hosts.

9 (e) For which cause I also have made you contemptible, and base to all peoples, as you have not kept my ways, and have accepted face in the law.

10 Why, is there not one father of us al? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers?

11 Juda hath transgressed, and abomination was done in Israel, and in Jerusalem: because Judas hath contaminated the sanctification of our Lord, which he loved, and hath had the daughter of a strange god.

12 Our Lord will destroy the man, that hath done this, the master, & the scholar out of the tabernacles of Jacob, & him that offereth gift to the Lord of hosts.

13 And this again have you done, you covered the altar of the Lord with tears, with weeping, and howling, so that I have respect no more to sacrifice, neither do I accept any placable thing at your hand.

14 And you have said: For what cause? because the Lord hath testified between thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy covenant.

15 Did not one make, and the residue of the spirit is his? And what doth one seek, but the seed of God? keep ye then your spirit, and the wife of thy youth despise thou not.

16 When thou shalt hate, dismiss, saith our Lord the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts, keep ye your spirit, and do not despise.

17 You have in your words made our Lord to labor: and you said: Wherein have we made him to labor? In that you say: every one that doth evil, is good in the sight of our Lord, and such please him: or certes where is the God of judgment?

Mat. 23. v. 9. Eph. 4. v. 5.

Amos 5. v. 22.

Ephes. 4. v. 39.

Chapter 3

A precursor shall come before Christ. 3. The Priesthood, and Sacrifice of the new law are pure, 5. God who seeth all sinners will punish them: 10. but if they amend, they shall receive Gods benefits. 13. Not evil men, but the good

please God.

(a) St. John Baptist is called *an Angel*, or messenger because he was to be sent with special commission from God: and for his purity in Angelical life.

(b) St. John was first conceived likewise first born, and he first preached, and shortly after him our Saviour came.

(c) Christ is the *Angel of the testament*, because he made the Pact of peace between God and man.

(d) In the mean time God threateneth to punish all even secret sins:

(e) known to him though not to other witnesses.

(f) Paying of tithes is most strictly commanded.

(g) Sin of murmuring against God, is great blasphemy and not tolerable: For when they were punished by famine, for defrauding the Levites of tithes, they blasphemously imputed it to God: as though he had not such care of his own people, as he had of other nations, which had abundance of temporal goods.

1 **BEHOLD** I send (a) Mine Angel, and he shall prepare the way before my face. And (b) forthwith shall come to his temple the Dominator, whom you seek, and (c) the Angel of the testament, whom you desire. Behold he cometh, saith the Lord of hosts:

2 and who shall be able to think the day of his advent? and who shall stand to see him? For he as it were purging fire, & as the herb of fullers:

3 and he shall sit purging, and cleansing the silver, and he shall purge the sons of Levi, and will strain them as gold, and as silver, and they shall be offering sacrifices to our Lord in justice.

4 And the sacrifice of Juda and Jerusalem shall please our Lord, as the days of the world, and as the years of old.

5 And (d) I will come to you in judgment, and (e) will be a swift witness to sorcerers, and adulterers, and to the perjured, and them that calumniate the hire of the hired man, the widows, and pupils, and oppress the stranger, nor have feared me, saith the Lord of hosts.

6 For I the Lord, and I am not changed: and ye sons of Jacob are not consumed.

7 For from the days of your fathers you have departed from mine ordinances, and have not kept them. Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

8 Shall man fasten God, because you do fasten me? And you have said: Wherein do we fasten thee? In tithes, and in first fruits.

9 And in penury you are accursed, and you your whole nation fasten me.

10 Bring in (f) all the tithe into the barn: and let there be meat in my house, and prove me upon this, saith our Lord: if I open not unto you the floodgates of heaven, and power you out blessing even to abundance,

11 and I will rebuke for you the devourer, and he shall not corrupt the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

12 And all Nations shall call you blessed: for you shall be a land Worthy to be desired, saith the Lord of hosts.

13 Your words have been forcible upon me, saith the Lord.

14 And you said: What have we spoken against thee? You have said: (g) He is vain that serveth God, and what profit is it that we have kept his precepts, and that we have walked sorrowful before the Lord of host?

15 Therefore now we call the arrogant blessed, for they that do impiety are builded, and they have tempted God and are made safe.

16 Then spake they that feared our Lord, every one with his neighbor: and our Lord attended, and heard: and a book of monument was written before him for them that fear our Lord, and think on his name.

17 And they shall be to me, saith the Lord of hosts, in the day that I do to my peculiar and I will spare them, as a man spareth his son serving him.

18 And you shall convert, and shall see what is between the just, and the

*Mat. 11. v.
20. Mar.
1. Luc. 1.
& 7. Psal.
131. v. 17.*

*Zach. 1. v.
3.*

*Job 21. v.
14. Isa.
58. v. 2.*

impious: and between him that serveth God, and serveth him not.

Chapter 4

In the terrible day of judgment, the wicked shall be condemned, and the just eternally rewarded. 5. Before which time Elias shall return, and convert the Jews to Christ.

(a) In the day of judgment it shall plainly appear, what difference is between the just and the wicked.

(b) The Septuagint for explication add *Thesbites*. And St. Jerome. in *17. Mat* teacheth that *Elias shall in deed come and restore all things*.

(c) Christs first coming was in all meekness not in terror, but his

1 **FOR** behold (a) the day shall come kindled as a furnace: and all the proud, and all that do impiety shall be stubble: and the day coming shall inflame them, saith the Lord of hosts, which shall not leave them root, and spring.

2 And there shall rise to you that fear my name the Sun of justice, and health in his wings: and you shall go forth, and shall leap as calves of the heard.

3 And you shall tread the impious, when they shall be ashes under the sole of your feet in the day, that I do, saith the Lord of hosts.

4 Remember ye the law of Moyses my servant, which I commanded him in Horeb to all Israel precepts, & judgments.

5 Behold I will send you (b) Elias the prophet, before the day of our Lord come great, and (c) dreadful.

6 And he shall convert the heart of the fathers to the children & the heart of the children to their fathers: lest perhaps I come, and strike the earth with * anathema.

Zach. 3. v. 8. & 6. v. 11. Luc. 1. v. 78.

Exo. 20. Deut 4. 5. & 6. Mat 11. & 17. v 11.

** utter destruction.*

coming to judge will be *dreadful*. And therefore the prophet here meaneth not St. John Baptist, but that Elias himself shall come before the great and *dreadful* day of our Lord.

The end of the Prophetical Books.

THE BOOK OF MACHABEES PERTAINING TO THE HISTORICAL PART OF THE OLD TESTAMENT

THE ARGUMENT OF THE BOOKS OF MACHABEES, WITH OTHER PROOEMIAL ANNOTATIONS.

| | | |
|---|--|--|
| <p>Prooemial questions touching these Books.</p> | <p>BEFORE we declare the contents, the reader perhaps will require to know, why they are called the Books of MACHABEES: how many they be; who writ them; in what language; & especially whether all, or any, or which of them are Canonical Scripture? For satisfaction of all which demands, distinguishing between certain and uncertain, we shall briefly show that which seemeth more probable in the doubtful points; and the assured certainty of that which is decided by the Catholic Church of Christ. Concerning therefore the name and inscription. St. Jerome, very probably supposeth that these Books have their title of Judas MACHABEES; the narration of whose heroical virtues, and noble Acts occupieth the greatest part of this whole history. And this surname Machabeus signifying valiant of strength (or by an usual hebrew contraction, <i>Mobi</i>, more explicated, <i>Milchamach Coach bihuda</i>, that is, Force of battle, or Strength in Juda) was given him by his father <i>Mathathias</i>, when before his death disposing of his sons & exhorting them, he said to them all: You my sons take courage, and do manfully in the law, because in it you shall be glorious. And behold Simon your brother I know that he is a man of counsel: hear ye him always, and he shall be father to you. Next he addeth: And Judas Machabeus, valiant of strength from his youth, let him be to you the prince of warfare, and he shall manage the battle of the people. And from him this name was also ascribed to his brethren, and to all the rest that joined with them either in the holy wars, or otherwise showed their valor, professing Gods law in spiritual combat even to death. As <i>Nicetas</i> writeth in <i>Orat. 22. St. Greg. Nazian.</i> Whereupon old <i>Eleazarus</i> and the seven young brethren, with their mother are also called Machabees.</p> | <p>li. 1. c. 2. v. 64. 65. & 66. li. 2. c. 6. & 7.</p> |
| <p>They are called Machabees of Judas Machabeus. Judas had this surname for his strength and valor.</p> | | |
| <p>Others also called Machabees.</p> | | |
| <p>There be four Books.</p> | <p>There be in all, four Books called Machabees. The first St. Jerome found in Hebrew, the second in Greek, as he testifieth <i>Epist. 106.</i> The third is also extant in Greek, and Latin in <i>Biblijs Complutensibus.</i> The fourth seemeth to be that which is mentioned in the end of the first book. And either the same, or another under that title, is also extant in Greek, as testifieth <i>Sixtus senensis, li. 1. Bibliotheca.</i> Who wrote them is more uncertain: but most probable every one had a diverse author. Neither are the two last approved for Canonical by any authentic authority.</p> | <p>v. 24. li. 2. c. 2, v. 24.</p> |
| <p>Written by uncertain authors. The two last are not Canonical.</p> | | |
| <p>Jews & Protestants deny also these two</p> | <p>It resteth therefore to speak of the two first, which the Jews and Protestants deny, because they are not in the Hebrew Canon. The Protestants further</p> | |

first. Their arguments.

li. 1. c. 1. v. 1. 7. 11. & 57. ch. 4. v. 52. ch. 6. v. 16. ch. 8. v. 16. li. 2. ch. 1. v. 19. ch. 2. v. 25. ch. 12. v. 43. ch. 14. v. 41. ch. 15. v. 39. Euseb. li. 3. c. 25. hist. St. Jerome de viris illustrib.

Answers.

Approved by Councils.

And by Ancient Fathers.

The same contents of both the Books.

Four principal parts.

The occasion of so extraordinary disposition.

alleging that they are not in the former Canon of the Church, before St. Jerome's time. Moreover objecting certain places of these Books, which they say, are contrary to sound doctrine, & to the truth of other authentic histories, or contradictory in themselves. None of which things can proceed from the holy Ghost, the principal author of all Divine Scriptures. all which texts we shall more conveniently explicate, according to their true sense, in their proper places. As for the exception, that these Books are not in the Canon of the Jews, it is answered already (Præf. Tobiaë.) that the Canon of the Christian Catholic Church is of sovereign authority, though the Jews Canon have them not. Finally whereas these Books were not canonized in the former General Councils, it sufficeth that they are since declared to be Canonical, & Divine Scripture, as some other parts have likewise been, which English Protestants do not deny. As the Epistle of St. James, the second of St. Peter, the second and third of St. John, and St. Judes epistle: of all which Eusebius, and St. Jerome testify, that some learned Fathers doubted sometimes, whether they were Apostolical or no. But afterwards the same, with these two Books of Machabees, and others were expressly declared to be Divine Scripture, by the third Council of Carthage, can. 47. By the Council of seventy Bishops under Gelasius, though by the name of one book, as also Esdras and Nehemias as but one book. Lastly by the Councils of Florence, and Trent.

If any further require the judgment of more ancient Fathers, diverse do allege these Books as Divine Scriptures. St. Dyonise, c. 2. celest. Hierar. St. Clemens Alexan. li. 1. Stromat. St. Cyprian li. 1. Epist. ep. 3. ad Cornlium. li. 4. ep. 1. & de exhort. ad Martyrium. c. 11. Isidorus li. 16. c. 1. Etym. St. Gregory Nazianzen hath a whole Oration of the seven Machabees Martyrs, and their mother. St. Ambrose li. 1. c. 41. Offic. But to omit others, albeit St. Jerome urged not these Books against the Jews, yet he much esteemed them, as appeareth in his commentaries upon Daniel. c. 1. 11. & 12. St. Augustine most clearly avoucheth li. 2. c. 8. de doct. christ. & li. 18. c. 36. de civit. that notwithstanding the Jews deny these Books, the Church holdeth them Canonical. And whereas one Gaudentius an heretic alleged for defense of his heresy the example of Razias, who slew himself. 2. Mao. 14. St. Augustine denieth not the authority of the book, but discusseth the fact, and admonisheth that it is not unprofitably received by the Church; si sobrie legatur, vel audiat: if it be read, or heard soberly. Which was a necessary admonition to those Donatists: who not understanding the holy Scriptures, depraved them (as St. Peter speaketh of like heretics, ep. 2. c. 3.) to their own perdition.

Now touching the contents, a great part of the same history, which is written in the former book, is repeated in the second, with such Variety of some things added, some omitted, as in the Books of Kings and Paralipomenon: and as the Gospel is written by the four Evangelists. Joining therefore these two Books together, the Concordance thereof containeth four principal parts. The Preface; the History: an Appendix, & the Conclusion. But the three former parts are very extraordinarily disposed. For the writer of the second book (who doubtless was a distinct person from him that wrote the former) first of all added an Appendix to the history (written before) making mention of two Epistles, and reciting the sum of one of them, in the first chapter and part of the second, as though he meant to have wrote no more of the same matter. But then, as it may seem upon new resolution, intending to abridge the historical Books of Jason, maketh a preface to his work, in the rest of that second

The history containeth two parts.

chapter. And so prosecuteth his purpose: and finally maketh a brief conclusion in the three last verses of the same second book. The main history containeth two special parts. The first showeth the state of Gods peculiar people, the Jewish nation, from the beginning of the Grecian Monarchy, parted after the death of Alexander amongst his followers: of which some did exceedingly persecute the Jews, by diverse both subtle and cruel means, to the ruin of many, and even to death and martyrdom of some most constant observers of Gods laws, and true Religion, till the wars of the Machabees, in the first chapter of the first book, and in the 3. 4 5. 6. and 7. chapters of the second book. In the other fifteen chapters of the former book, and other eight of the second, are described the battles, victories, & triumphs of the valiant Machabees. Of which holy wars Mathathias was the beginner and first captain: Judas the second: the third Jonathas: and Simon the fourth: after whose death his son John Hyrcanus succeeded Duke and High priest.

An order how to read these Books.

But because these Books are intermixed the one with the other, whosoever please to read them in order of the history, may follow the direction of the Alphabet letters, set in the inner margin, beginning with A. at the twentieth verse of the second chapter of the second book, to the end of the same chapter. Thence proceed as the sign of a star directeth to the next letter B. which is at the beginning of the first book, the first chapter first verse. And so in the rest. And when the capital letters are ended, the smaller will direct you.

THE FIRST BOOK OF MACABEES.

Chapter 1

Read first the preface. li 2. ch. 2, v, 20.

The first part of the history. The persecution of the Church by Antiochus.

(a) Other kings reigned before Alexander in Greece but he was the first that reigned in that great Monarchy erected by himself.

King Alexander conquering many countries, erecteth a new Monarchy. 6. who dying, his chief followers succeed in several kingdoms of the same Monarchy. 11. King Antiochus approveth that a profane school be set up in Jerusalem, 17. subdueth Ægypt; 21. invadeth Judea; entereth by force into Jerusalem; spoileth the temple, 25. and killeth many. 30. Two years after sendeth another spoiler; who killing many, robbeth and burneth Jerusalem: 35. fortieth the tower of David; 38. profaneth all holy things: 43. commandeth all to commit Idolatry; 47. and to forsake the rites of Gods law, 52. upon pain of death. 57. He setteth up an abominable idol in the Temple, 60. persecuteth, and murdereth those that conform not themselves to these innovations.

1 **AND** it came to pass, after that Alexander Philips son the Macedonian, that (a) first reigned in Greece, being gone out of the land of Cethim, stroke Darius king of the Persians and the Medes:

2 he made many battles, and obtained the munition of all, and slew the Kings of the earth:

3 and he passed through even to the ends of the earth: and took the spoils of the multitude of the Gentiles: and the earth was silent in his fight.

4 And he gathered power, and an army exceeding strong: and his heart was exalted and elevated:

5 and he obtained the regions of the Gentiles, and the tyrants: and they were

made tributaries to him.

(b) By delivering his ring to Perdicca, he gave him authority to distribute his kingdoms. *Justinus. li. 12. Q. Curtius. li. 10.*

(c) *Epiphanes,*
Noble in renown.

(d) This Antiochus began his reign in the year 137. from Seleuchus the first king of Syria after Alexander:
otherwise this was the 156 year of the Grecian Monarchy, *Euseb. in chronico.*

(e) Being established in the kingdom of Syria, he coveted also the kingdom of Ægypt.

(f) *Josephus. li. 12. c. 6.* writeth that Antiochus first killed such as would have hindered his entrance into Jerusalem and afterwards those that opened the gates unto him, but would have hindered him from spoiling the temple.

6 And after these things, he fell down in his bed, and he knew that he should die.

7 And he called his servants the Nobles, that were brought up with him from his youth: & he (b) divided his kingdom to them, when he yet lived.

8 And Alexander reigned twelve years, and he died.

9 And his servants possessed the kingdom, every one in his place:

10 and they did all put crowns on them after his death, & their sons after them many years, & evils were multiplied in the earth *.

* *li. 2. c. 3. v. 1.*

11 And there came forth of them a sinful root Antiochus (c) Illustre, the son of king Antiochus, that had been at Rome an hostage: and he reigned in (d) the hundredth and seven and thirtieth year of the kingdom of the Greeks. *

D

12 In those days there went forth of Israel wicked children, & persuaded many, saying: Let us go, and make a covenant with the Gentiles, that are about us: because since we departed from them, many evils have found us.

13 And the talk seemed good in their eyes.

14 And some of the people determined, and went to the king: and he gave them leave to do the justice of the Gentiles.

15 And they built a school in Jerusalem, according to the laws of the Nations:

16 and they made to them selves prepuces, and revolted from the holy testament, and were joined to the Nations, and were sold to do evil. *

* *li. 2. c. 4. v. 7.*

17 And the kingdom was prepared in the sight of Antiochus, & he began to reign in the land of Ægypt, (e) that he might reign over two kingdoms. *

F

18 And he entered into Ægypt with great multitude, with chariots and elephants, and horsemen, and a copious multitude of ships:

19 And he made war against Ptolemy the king of Ægypt, and Ptolemy was afraid at his presence, and fled, and many fell wounded.

20 And he took the fenced cities in the land of Ægypt: and he took the spoils of the land of Ægypt. *

* *li. 2. c. 4. v. 21.*

21 And Antiochus turned, after he struck Ægypt in the hundredth and three and fortieth year: and he went up to Israel, *

H

22 and went up to Jerusalem with a great multitude.

23 And he entered into (f) the sanctification with pride, & took the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the libatories, and the phials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament, that was in the face of the temple: and he brake all into pieces.

24 And he took the silver and gold, and the desirable vessels: and he took the hidden treasures which he found: and carrying away he departed into his own land.

25 And he made a slaughter of men, and spake in great pride.

26 And great lamentation was made in Israel, and in every place of theirs:

27 and the princes, and the ancients mourned, and the young men, and the virgins were weakened, and the beautifulness of the women was changed.

28 every husband took lamentation: and the women that sat in the marriage bed, mourned:

(g) This was Apollonius, as appeareth *li. 2 c. 5. v. 24.*

29 and the land was moved upon the inhabitants therein, & all the house of Jacob did put on confusion.

30 And after two years of days the king sent a prince of tributes into the cities of Juda, & (g) he came to Jerusalem with a great multitude.

31 And he spake unto them peaceable words in guile: and they believed him.

32 And he fell upon the city suddenly, and stroke it with a great plague, and destroyed much people in Israel.

33 And he took the spoils of the city, and burnt it with fire, and destroyed the houses thereof, and the walls thereof round about:

(h) The tower of Sion fortified and kept,

34 and they led the women captive, and the children, and the cattle they possessed.

(i) by a garrison of Macedonians.

35 And they built (h) the city of David with a great wall, and a strong, and with firm towers, and it was made a castle for them:

36 and they placed there a (i) sinful nation, wicked men, and they waxed strong therein: And they laid armor, and victuals, and gathered together the spoils of Jerusalem:

37 and laid them up there: and they became a great snare.

38 And this was made for an ambushment of the sanctification, and to be an ill devil in Israel.

39 And they shed innocent blood round about the sanctification, and contaminated the sanctification.

40 And the inhabitants of Jerusalem fled by reason of them, and it became the habitation of strangers, and she became stranger to her own seed, and her children forsook her.

41 Her sanctification was desolate as a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honors into naught.

(k) It sufficed not this cruel tyrant to spoil Gods people of their goods, and many of their lives, but he also perverted many in religion: because his master the Devil seeketh to destroy mens souls.

42 According to her Glory was her ignominy multiplied, and her highness was turned into mourning.

43 And king Antiochus (k) wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

44 And all Nations consented according to the word of king Antiochus.

45 and many of Israel consented to his service, and they sacrificed to idols, and defiled the sabbath.

46 And the king sent Books by the hands of messengers into Jerusalem, & into all the cities of Juda: that they should follow the law of the Nations of the earth,

47 and should prohibit holocausts and sacrifices, & placations to be made in the temple of God,

48 and should prohibit the sabbath to be celebrated, and the solemn days.

49 And he commanded the holy places to be defiled, and the holy people of Israel.

50 And he commanded altars to be built, and temples, and idols, and swines flesh to be immolated, and common beasts,

51 and to leave their children uncircumcised, and their souls to be contaminated in all uncleannesses, and abominations, so that they should forget the law, and should change all the justifications of God.

52 And whosoever had not done according to the word of king Antiochus, they should die.

53 According to all these words wrote he to all his kingdom: and he appointed princes over the people, that should force these things to be done.

54 And they commanded the cities of Juda to sacrifice.

55 And many of the people were gathered to them, they that had forsaken the law of our Lord: and they did evils upon the land:

56 and they chased forth the people of Israel in hidden corners, and in the secret places of fugitives.

57 The fifteenth day of the month Casleu, the hundredth five and fortieth year king Antiochus (l) built the abominable idol of desolation upon the altar of God, and through out all the cities of Juda round about they builded altars:

58 and before the gates of houses, and in the streets they burnt frankincense, & sacrificed.

59 and the Books of the law of God they burnt with fire, cutting them:

60 and with whomsoever were found the Books of the testament of our Lord, and whosoever observed the law of our Lord, they murdered him, according to the edict of the king.

61 In their power did they these things to the people of Israel, that was found in every month and month in the cities:

62 And the five and twentieth day of the month they sacrificed upon the altar that was against the altar.

63 And the women that circumcised their children, were murdered according to the commandment of king Antiochus,

64 and they hang up the children by the necks through out all their houses, and those that had circumcised them, they murdered.

65 And many of the people of Israel determined with themselves, that they would not eat the unclean things: & they chose rather to die, then to be defiled with unclean meats:

66 & they would not break the holy law of God, & they were murdered,

67 and there was made great wrath upon the people exceedingly . *

(l) Daniels prophecy, *ch. 9.* was here in part fulfilled, as in a figure. and our Saviour confirmeth it. *Mat. 24* of Antichrist setting up *abomination of desolation in the holy place.*

* *li. 2. c. v. 11.*

Chapter 2

Mathathias with his five sons, lamenteth the calamities of the people, 8. and profanation of holy things, 15. resisteth the kings wicked decrees, 23. killeth an idolater, and the kings commissioner, so flieth into the mountains with others. 31. many are slain not resisting in battle on the sabbath days. 40. upon further consideration the rest defend themselves in the sabbath; 45. kill their enemies, and destroy Idolatry. 49. Mathathias dying exhorteth his sons to be zealous in the law: 65. appointing Simon their counselor, and Judas their captain.

The 2. part. The wars of the Machabees, begun by this Mathathias, and prosecuted by his sons, especially by Judas as in the seven chapters following and more largely in the second book from 8. chapter to the end of the last.

(a) This small help of great importance, is that aid whereof Daniel prophesied *ch. 11. v. 34.*

1 **IN** those days arose Mathathias the son of John, the son of Simeon, priest of the sons of Joarib from Jerusalem, and he sat in the mountain of Modin:

2 and he had five sons, John who was surnamed Gaddis:

3 and Simon, who was surnamed Thasi:

4 and Judas, who was called Machabeus:

5 and Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus.

6 These saw the evils, that were done in the people of Juda, and in Jerusalem.

7 And Mathathias said: Woe is me, wherefore was I born to see the affliction of my people, and the affliction of the holy city, and to sit there, when it is given in the hands of the enemies?

8 The holy places are come into the hand of strangers: the temple thereof as an ignoble man.

9 The vessels of her Glory are carried away captive: her old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

10 What nation hath not inherited her kingdom, and hath not obtained her spoils? (a)

11 all her beauty is taken away. She that was free, is made a servant.

12 And Lo our holies, and our beauty, and our Glory is desolate, and the Nations have defiled them.

13 Whereto then is it for us yet to live?

14 And Mathathias rent his garments, & his sons: and they covered themselves with hairclothes, and lamented exceedingly.

15 And there came thither they that were sent from king Antiochus, to compel them, that were fled into the city of Modin, to immolate, and to burn frankincense, and to depart from the law of God.

16 And many of the people of Israel consenting came to them: but Mathathias, and his sons stood constantly.

17 And they that were sent from Antiochus answering said to Mathathias: Thou art the prince, and most honorable, and great in this city, and adorned with sons, and brethren.

18 Therefore come thou first, and do the kings commandment, as all Nations have done, and the men of Juda, and they that are remaining in Jerusalem: & thou shalt be, and thy sons among the kings friends, & amplified with gold, and silver, and many gifts.

19 And Mathathias answered, & said with a loud voice: Although all Nations

obey king Antiochus, that every man revolt from the service of the law of his fathers, and consent to his commandments:

20 I and my sons, and my brethren will obey the law of our fathers.

21 God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God:

22 we will not hear the words of king Antiochus, neither will we sacrifice, transgressing the commandments of our law, to go another way.

23 And as he ceased to speak these words, there came a certain Jew in the eyes of all to sacrifice to the idols upon the altar in the city of Modin, according to the kings commandment.

24 And Mathathias saw, and was sorry, and his reins trembled, and his fury was kindled (b) according to the judgment of the law, and flying upon him he slew him upon the altar:

25 yea and the man, whom king Antiochus had sent, which compelled them to immolate, he slew in that very time, and destroyed the altar,

26 and zealed the law, as did Phinees to Zamri the son of Salomi.

27 And Mathathias cried out with a loud voice in the city, saying: every one that hath zeal of the law, establishing his testament, let him come forth after me.

28 And he fled himself, and his sons into the mountains, and left all things whatsoever they had in the city.

29 Then came down many seeking judgment, and justice, into the desert:

30 and they sat there them selves, and their children, and their wives, and their cattle: because the evils overflowed upon them.

31 And it was reported to the kings men, and to the army that was in Jerusalem in the city of David, that certain men which dissipated the kings commandment, were departed into secret places in the desert, and many were gone after them.

32 And forthwith they went forwards towards them, and set battle against them in the day of the Sabbaths,

33 and they said to them: do you resist now also as yet? come forth, and do according to the word of king Antiochus, and you shall live.

34 And they said: We will not come forth, neither will we do the kings word, to pollute the day of the Sabbaths.

35 And they hastened battle against them.

36 And they answered them not, neither did they cast a stone at them, nor stopped the secret places,

37 saying: (c) Let us die all in our simplicity: and heaven and earth shall be witnesses, upon us that you unjustly destroy us.

38 And they gave them battle on the Sabbaths: and there died they, & their wives, & their children, and their cattle even to a thousand souls of men.

39 And Mathathias understood it and his friends, and they had lamentation

(b) Mathathias not of private spirit, but being general captain of the people, did this justice according to the law, where it is commanded to kill the authors of false pretended religion. *Deut. 13. St. Cyprian. Exhort. ad Martyrium. c. 5. St. Beruar. Epist. 158. ad Innocent.*

(c) These are commended by St. Ambrose *li. 1. Offic. c. 40.* and other fathers, dying in *the simplicity of doves*, though they had not *the prudence of serpents*, which others observing are more commended, especially in respect of the whole Church so dangerously

Num. 25.

impugned, which God in deed will ever defend, and conserve from utter ruin: Yet he useth also Ordinary means, by lawful wars and the like.

(d) Assideans otherwise called *Esseni* not hypocritically as the Pharisees, nor erroneously as the Sadducees, but sincerely professed a peculiar holy rule of life. *Josephus li. 2, c. 12. de bello Judaico.*

upon them exceedingly.

40 And every man said to his neighbor: If we shall all do as our brethren have done, and shall not fight against the heathen for our lives, and our justifications: now will they quickly destroy us from the earth.

41 And they thought in that day, saying: every man whosoever shall come unto us in battle on the day of the Sabbaths, let us fight against him: and we will not all die, as our brethren died in secret places.

42 Then was there gathered to them the synagogue of (d) the Assideans strong of force out of Israel, every voluntary in the law:

43 and all that fled from the evils, were added to them, & were made a strength to them.

44 And they gathered an army, and stroke the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations to escape.

45 And Mathathias went round about, and his friends, and they destroyed the altars:

46 and they circumcised the uncircumcised children, as many as they found in the costs of Israel: and in strength.

47 And they persecuted the children of pride, and the work prospered in their hands:

48 and they obtained the law out of the hands of the nations, and out of the hands of the Kings: & they gave not the horn to the sinner.

49 And the days of Mathathias approached to die, & he said to his sons: Now is pride strengthened, and chastisement, and the time of subversion, & the wrath of indignation:

50 Now therefore o my sons, be ye emulators of the law, & give your lives for the testament of your fathers.

51 And remember the works of the fathers, which they have done in their generations: & you shall receive great Glory, and an eternal name.

Gen. 24

52 Abraham was he not in tentation found faithful, and it was reputed to him unto justice?

*Gen. 41.
Num. 25.*

53 Joseph in the time of his distress kept the commandment, and he was made lord of Ægypt.

54 Phinees our father, fervent in the zeal of God, received the testament of an Everlasting priesthood.

*Josue. 1.
Num. 14.
2. Reg 2.*

55 Jesus whiles he accomplished the word, was made the duke in Israel.

56 Caleb whiles he testifieth in the church, received an inheritance.

57 David in his mercy obtained the seat of the kingdom forever.

*4. Reg 2.
Dan. 3.
Dan. 6.*

58 Elias whiles he zealeth the zeal of the law, was received into heaven.

59 Ananias and Azarias and Misael believing, were delivered out of the flame.

60 Daniel in his simplicity was delivered out of the lions mouth.

61 And so think ye through generation & generation: that all that hope in him, are not weakened.

(e) In all affairs order is of singular importance that every office be designed to fittest persons. As here Mathathias appointed Simon the chief for determining matters in counsel, & Judas the first for execution, and that the rest should obey these two, and each of these the other in his office.

62 And of the words of the sinful man be not afraid: because his Glory is dung, & worm:

63 to day he is extolled, & tomorrow he shall not be found: because he is turned into his earth, & his cogitation is perished.

64 You therefore my sons take courage, & do manfully in the law: because in it you shall be glorious.

65 (e) And behold Simon your brother, I know that he is a man of counsel: hear ye him always, & he shall be a father to you.

66 And Judas Machabeus valiant of strength from his youth, let him be to you the prince of warfare, & he shall manage the battle of the people.

67 And you shall bring to you all the doers of the law: and revenge ye the revenge of your people.

68 Repay retribution to the Gentiles, and attend to the precept of the law.

69 And he blessed them, and was laid to his fathers.

70 And he died the hundredth and six and fortieth year and he was buried by his sons in the sepulchers of his fathers in Modin, and all Israel lamented him with great lamentation.

Chapter 3

Judas Machabeus punisheth the wicked: 10. killeth Apollonius in battle. 13. Seron braggeth, but is also overthrown. 25. Antiochus furiously incensed, 29. gathereth money in Perses, 32. leaving Lysias viceroy; 38. who sending a great army against the Israelites, 42. Judas and his brethren commending the cause to God, by prayer and penance, 54. resolve to fight against their enemies.

(a) He did not arrogate to himself to be chief, but being designed by his father, was so accepted by his brethren, & the good people joined with them in defense of the law of God.

1 **AND** Judas, that was called Machabeus his son (a) arose in his steed:

2 and all his brethren helped him, and all that had joined themselves to his father, and they fought the battle of Israel with joy.

3 And he dilated Glory to his people, and put on him a brigantine as a giant, and girded about him his warlike armor in battles, and protected the camp with his sword.

4 He became like a lion in his acts, and as a lions whelp roaring in hunting.

5 And he persecuted the wicked enquiring them out, and such as troubled his people, them he burnt with fire:

6 and his enemies were repelled for fear of him, all the workers of iniquity were troubled: and salvation was directed in his hand.

7 And he exasperated many Kings, and rejoiced Jacob in his works, and forever his memory is in benediction. (b)

8 And he walked through the cities of Juda, and destroyed the impious out of them, and turned away wrath from Israel.

9 And he was renowned even to the uttermost part of the earth, & he gathered the that perished. *

(b) Judas had four battles, and victories, against four general captains sent by king Antiochus Epiphanes. The first against this Apollonius.

* *li. 2 c. 8. v. 1.*

10 And Apollonius gathered together the Gentiles, and from Samaria a power much and great, to make battle against Israel. *

M

11 And Judas understood it, and went forth to meet him: and he stroke, and killed him: and there fell many wounded, and the rest fled away.

12 And he took the spoils of them, and the sword of Apollonius Judas took away, and he fought with it all his days.

(c) The second against Seron.

13 And (c) Seron captain of the army of Syria heard that Judas gathered a congregation of the faithful, and an assembly with him,

14 and he said: I will make me a name, & will be glorified in kingdom, & will overthrow Judas, and those that are with him, that despised the word of the king.

15 And he prepared himself: and there went up with him a camp of the impious strong helpers, to do vengeance upon the children of Israel.

16 And they approached even as far as Bethoron: & Judas went forth to meet him with few.

17 But as they saw the army coming to meet them, they said to Judas: How shall we a few be able to fight against so great a multitude and so strong, and we are wearied with fasting to day?

(d) The natural frailty of man feareth to encounter with a strong enemy, but true confidence in Gods help, which is ever assured in a good cause, giveth courage and getteth the victory.

18 And Judas said: It is an easy matter for many to be enclosed in the hand of few: & (d) there is no difference in the sight of the God of heaven to deliver in many, and in few.

19 Because not in the multitude of the army is the victory of battle, but from heaven is the strength.

20 They come to us in an obstinate multitude, and in pride, to destroy us, and our wives, and our children, and to spoil us.

21 But we will fight for our lives, and our laws:

22 and our Lord himself will destroy them before our face, but you fear them not.

23 And as he ceased to speak, he flew upon them suddenly: and Seron was destroyed, and his host in his sight:

24 and he pursued him in the descent of Bethoron even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

25 And the fear of Judas and of his brethren, and the dread fell upon all the nations round about them.

26 And his name came to the king, and all nations told of the battles of Judas.

27 And as king Antiochus heard these words he was wrath in his mind: and he sent, and gathered the army of all his kingdom, a camp exceeding strong:

28 and he opened his treasury, and gave wages to the army for a year: and he commanded them, that they should be ready at all assays.

(e) Not only the Jews resisted Antiochus innovations in religion, but also diverse other nations

29 And he saw that money failed out of his treasures, and the tributes of the region small because of (e) the dissension, and (f) the plague, that he had made in the land, to take away the ordinances, that were from the first days:

revolted and rebelled because he commanded all to leave their former rites and gods, and to accept of his gods only. *ch. 1. v. 43.*

(f) persecuting all that did not thereto conform themselves.

30 and he feared lest he should not have as once and twice, for costs and gifts, which he had given before with a large hand: and he had abounded above the Kings, that had been before him.

31 And he was exceedingly astonished in mind, & purposed to go into Perses, and to take the tributes of the regions, and to gather together much silver.

32 And he left Lysias a noble man of the blood royal, over the kings affairs, from the river Euphrates even to the river of Ægypt:

33 and that he should bring up Antiochus his son, till he returned.

34 And he delivered to him half the army, and Elephants: and he gave him in commandment concerning all things that he would, & concerning the inhabitants of Jewry, and Jerusalem:

35 and that he should send an army to them, to destroy and root out the power of Israel, and the remnant of Jerusalem, and to take away the memory of them out of the place:

36 and that he should appoint inhabitants in all their costs, children strangers, & should by lot distribute their land.

37 And the king took the part of the army that remained, and went forth from Antioch the city of his kingdom in the year an hundredth and seven and forty: and he passed over the river Euphrates, & walked through the higher countries.

38 And Lysias chose Ptolemy the son of Doryminus, and Nicanor, and Gorgias, mighty men of the kings friends.

39 And he sent with them forty thousand men, and seven thousand horsemen: that they should come into the land of Juda, and should destroy it according to the word of the king.

40 And they went forth with all their power, and came, and joined near to Enimaum in the champain country.

41 And the merchants of the countries heard the name of them: and they took silver and gold exceeding much, and servants: and they came into the camp, to take the children of Israel for slaves, and there were added to them the army of Syria, and of the land of the strangers.

42 And Judas saw, and his brethren, that the evils were multiplied, and the armies approached to their borders: and they knew the kings words, which he commanded to do to the people unto destruction and consummation:

(g) Praying fasting & other works of penance are the best armor in holy wars for religion.

43 and they said every one to his neighbor: Let us set up the abasing of our people, and let us fight for our people, and our holies.

44 And an assembly was gathered, that they should be ready unto battle: and that they should (g) pray and desire mercy and miserations.

(h) Public place of prayer was, first in Silo. *Josue. 18.* after in Maspha, *1. Reg. 7.* lastly in Jerusalem.

45 And Jerusalem was not inhabited, but was as a desert: there was none that came in and went out of her children: and the holy place was conculcated: and the children of strangers were in the castle, there was the inhabitation of the Gentiles, and pleasure was taken away from Jacob, and there failed their pipe, and harp.

46 And they gathered together, and came into Maspha against Jerusalem: because the place of prayer in Israel was in Maspha (h) before.

47 And they fasted that day, and clothed themselves with hairclothes, and put ashes on their head: and they rent their garments:

48 and they laid open the Books of the law, out of which the Gentiles searched the similitude of their idols:

49 and they brought the ornaments of priests, and first fruits, and tithes, and raised up Nazarites, that had fulfilled their days:

50 and they cried with a loud voice to heaven, saying: What shall we do with these, & whither shall we carry them?

51 And thy holies are conculcated, and they are contaminated, and thy priests are brought into mourning, and into humiliation.

52 And behold the Nations are come together against us, to destroy us: thou knowest what things they intend against us.

53 How shall we be able to stand before their face, unless thou o God do help us?

54 And with trumpets they cried out with a loud voice.

55 And after these things Judas appointed captains of the people, tribunes, and centurions, and * sergeants, and decurions.

56 And he said to them, that built houses, and despoused wives, and planted vineyards, and to the fearful, that every one should return into his house according to the law.

57 And they removed the camp, and pitched at the South of Emmaum.

58 And Judas said: Gird up yourselves, and be mighty sons, and be ready against the morning, that you may fight against these nations, which are assembled against us to destroy us, and our holies:

59 because it is better for us to die in battle, then to see the evils of our nation, and of the holies:

60 but (h) as it shall be the will in heaven, so be it done.

* *penta*
contarchos.
Deu. 20.

(h) This most godly resolution encouraged themselves, & procured Gods merciful protection.

Chapter 4

Gorgias with six thousand soldiers well appointed, intending suddenly to destroy the Israelites army of three thousand not well armed, 8. is defeated; half of his men slain, the rest running away. 16. Judas staying his men from spoiling, till the enemies were out of sight, then they take rich preys; and render thanks to God. 28. The next year, Lysias with three score thousand foot, and six thousand horsemen invading Jewry, Judas with ten thousand (making his prayer to God) killeth five thousand: 35. the rest flying, Lysias gathereth more soldiers. 36. Judas with his brethren, and others cleanse the temple, and renew holy things. 55. Offer Sacrifice, 58. and institute a feast of the dedication of a new Altar.

(a) The third battle made by Judas was against this Gorgias another captain of Antiochus

1 **AND** (a) Gorgias took five thousand men, and a thousand chosen horsemen: & they removed the camp by night,

2 that they might approach to the camp of the Jews, and might strike them suddenly: and the children that were of the castle, were their guides.

Epiphanes.
(b) Vigilancy in
rulers and pastors
preserveth from all
the Devils
stratagem.

3 And Judas (b) heard, and arose, he and the mightys to strike the power of the kings army, that were in Emmaum.

4 For as yet the army was dispersed from the camp.

5 And Gorgias came into the camp of Judas by night, and found no man, and he sought them in the mountains: because he said: These flee from us.

6 And when the day was come, Judas appeared in the field with three thousand men only, which had not harness, and swords as they would:

7 and they saw the camp of the Gentiles strong, and the men in brigantines, and horsemen round about them, and these were skillful to battle.

(c) Confidence in
God procureth his
assistance.

8 And Judas said to the men that were with him: (c) Fear not the multitude of them, & of their assault be not afraid.

9 Remember in what sort our fathers were saved in the red sea, when Pharao with a great army followed them.

10 And now let us cry towards heaven: and our Lord will have mercy on us, and will be mindful of the testament of our fathers, & will destroy this army, before our face this day:

11 and all Nations shall know that there is one that redeemeth and delivereth Israel.

12 And the aliens lifted up their eyes, and saw them coming against them.

13 And they went out of the camp into battle, and these that were with Judas, sounded with the trumpet.

14 And they met together: and the Gentiles were discomfited, and fled into the plain.

15 but all the hindmost fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them even to three thousand men.

16 And Judas returned, and his army following him.

17 And he said to the people: covet not the spoils: because there is battle against us,

18 and Gorgias and his army are near us in the mount: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards secure.

19 And as Judas was speaking these words, Lo a certain part appeared looking forth from the mountain.

20 And Gorgias saw that his men were turned to flight, & that they burnt the camp: for the smoke that was seen declared what was done.

21 Which things seen they feared exceedingly, beholding withal both Judas, & the army in the plain ready to battle.

22 And they did all flee into the plain of the aliens:

23 and Judas returned to the spoils of the camp, & they took much gold, and silver, and hyacinth, and purple of the sea, and great riches.

24 And turning they sung an hymn, and blessed God towards heaven, because

he is good, because his mercy is forever.

Psa. 106.

25 And great salvation was made in Israel in that day.

26 And whosoever escaped of the aliens, they came and told Lysias all things that had chanced.

(d) The fourth great battle of Judas was against Lysias sent by Antiochus into Jewry.

27 Which when he heard being amazed he fainted in mind: that such things chanced not in Israel, as he would, and such as the king commanded. *

* li. 2. c. 8.
v. 8.

28 And the year following (d) Lysias gathered of chosen men three score thousand, and of horsemen five thousand, to overthrow them.

29 And they came into Jewry, and pitched the camp in Bethoron, and Judas met them with ten thousand men.

30 And they saw the army strong, and he prayed, and said: Blessed art thou O Saviour of Israel, which breakest the assault of the mighty by the hand of thy servant David, and didst deliver the camp of the aliens into the hand of Jonathas Sauls son, and of his esquire.

1. Reg. 17.
1. Reg. 14.

31 shut up this army in the hand of thy people Israel, and let them be confounded in their army and horsemen.

32 give them fear, and consume the boldness of their strength, and let them be shaken with their contrition,

33 cast them down with the sword of them, that love thee: & let all that know thy name, praise thee in hymns.

34 And they joined battle: and there fell of the army of Lysias five thousand men.

(e) As it was the first and chief intention of Judas to defend religion & holy things so having expugned their enemies, his chief care is to purge the temple, and to restore all holy rites of Gods true service.

35 And Lysias Seeing the flight of his men, and the boldness of the Jews, and that they are ready either to live or to die manfully, he went to Antioch, and chose soldiers, that being multiplied they might come again into Jewry.

36 But Judas, and his brethren said: Behold our enemies are discomfited: (e) let us go up now to cleanse the holy places, and to renew them.

37 And all the army assembled together, and they went up into mount Sion.

38 And they saw the sanctification desert, and the altar profaned, and the gates burnt, and in the courts shrubs grown up as in a forest, or on the mountains, & the chambers thrown down.

39 And they rent their garments, and lamented with a great lamentation, and laid ashes upon their head:

40 and they fell on their face upon the earth, and cried out with trumpets of significations, and cried towards heaven.

41 Then Judas ordained men, to fight against them that were in the castle, till they cleansed the holy places.

(f) Altars, temples, & statues of false gods made of stone, and set up in the temple. *ch. 1. v. 50.* were now destroyed.

42 And he chose priests without spot, having their will in the law of God:

43 and they cleansed the holy places, and took away (f) the stones of contamination into an unclean place.

44 And he considered of the altar of holocausts, that was profaned, what he should do with it.

45 And good counsel came to their minds, to destroy it: lest perhaps it might be a reproach to them, because the Gentiles contaminated it, and they threw it down.

46 And they laid up the stones in the mount of the house in a place convenient, till there should come a prophet, and give answer concerning them.

47 And they took whole stones according to the law, and builded a new altar according to that which was before:

48 and they built the holy places, and the things that were within the temple inward: and the temple, and the courts they sanctified.

49 And they made the holy vessels new, and brought in the candlestick, and the altar of incenses, and the table into the temple.

50 And they put incense upon the altar, and lighted the lamps, that were upon the candlestick, and they gave light in the temple.

(g) The temple was purged two years & some thing more after the profanation which was in the year 145. *ch. 1. v. 57.*

51 And they set loaves upon the table, and hung up the veils, and finished all the works, that they had made.

52 And before the morning they arose the five and twentieth day of the ninth month (this is the month of Casleu) of (g) the hundredth and eight and fortieth year:

53 and they offered sacrifice according to the law upon the new altar of holocausts, which they made.

54 According to the time and according to the day, wherein the heathen contaminated it, in the same was it renewed in canticles, and harps, and lutes, and in cymbals.

(h) Our Saviour observed this feast being instituted long after the Law of Moyses. *Joan. 10. v. 22.*

55 And all the people fell on their face, and they adored toward heaven, and blessed him that prospered them.

Joan. 10.

56 And (h) they made the dedication of the altar eight days, and they offered holocausts with joy, and sacrifice of salvation, and of praise.

57 And they adorned the face of the temple with golden crowns, & little shields: and they dedicated the gates, and the chambers, and hanged doors upon them.

58 And there was made exceeding great joy in the people, and the reproach of the Gentiles was turned away.

59 And Judas decreed, and his brethren, and all the church of Israel, that the day of the dedication of the altar be kept in the times thereof from year to year for eight days, from the five and twentieth day of the month Casleu, with joy and gladness.

60 And they builded at that time mount Sion, & round about high walls, and strong towers, lest sometime the Gentiles should come, & conculcate it as they did before.

** li. 2. c. 10. v. 1.*

61 And he placed an army there, to keep it, and he fenced it to keep Bethsura, that the people might have a munition against the face of Idumea. *

Chapter 5

Judas and his brethren expugn their bordering enemies, 9. deliver them that were distressed. 17. Simon prospereth in Galilee, 24. Judas in Galaad, 45. taketh Ephron, and all return safe into Jerusalem. 55. Josephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 63. And Judas hath more victories.

(a) In this chapter is mention of ten battles in which Judas or his brethren Jonathas and Simon were victors.

1 **AND** it came to pass, as (a) the Gentiles round about heard that the altar was builded up, & the Sanctuary as before, they were exceeding angry: *

2 and they thought to take away the stock of Jacob, that were among them, & they began to kill of the people, and to persecute.

Q

(b) The first against the Idumeans in Acrabathane.

3 And Judas fought against (b) the children of Esau in Idumea, and them that were in Acrabathane: because they beset the Israelites round about, and he stroke them with a great plague.

(c) The second against the Beanites.

4 And he remembered the malice of the children (c) of Bean, which were to the people a snare and a scandal, lying in wait for them in the way.

5 And they were shut up by him in towers, & he came near to them, & * anathematized them, & burnt their towers with fire, with all that were in them.

* utterly destroyed.

(d) The third against the Ammonites.

6 and he passed to the children (d) of Ammon, and found a strong band, and a copious people, and Timothy their captain:

7 & he made many battles with them, and they were discomfited in their sight, and he stroke them:

8 and he took Gazer the city, & her * daughters, and returned into Jewry.

* villages.

(e) The fourth against the Galadites.

9 And the Gentiles that are (e) in Galaad, gathered together against the Israelites, that were in their costs to dispatch them: and they fled into the fortress of Batheman.

10 And they sent letters to Judas, & his brethren, saying: The heathen round about are gathered together against us, to dispatch us:

11 and they prepare to come, and to occupy the fortress into which we are fled: and Timothy is the captain of their host.

12 Now therefore come, & deliver us, out of their hands, because a multitude of us is fallen.

13 And all our brethren, that were in the places of Tubin, are slain: & they led away their wives captives, and the children, and the spoils, and they have slain there almost a thousand men.

14 And the epistles were yet in reading, and Lo other messengers came our of Galilee their coats rent reporting according to these words:

15 saying that there were assembled against them from Ptolemais, and Tyre, and Sidon, and all Galilee is replenished with aliens, to consume us.

(f) The fifth against the Galileans of the Gentiles.

16 And as Judas and the people heard these words, a great assembly assembled together to consider what they should do for their brethren, that were in tribulation, and were expugned of them.

17 And Judas said to Simon his brother: Choose thee men, and go, and deliver thy brethren in (f) Galilee: and I, and my brother Jonathas will go into the country of Galaad.

18 And he left Joseph the son of Zachary, and Azarias captains of the people

with the residue of the army in Jewry to keep it:

19 and he commanded them, saying: Be ye over this people: & make no battle against the heathen, till we return.

20 And there were parted to Simon three thousand men, to go into Galilee: but to Judas eight thousand to go into the country of Galaad.

21 And Simon went into Galilee, and made many battles with the heathen: & the heathen were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathen almost three thousand men, & he took the spoils of them,

23 and he toke them that were in Galilee & in Arbatis with their wives, and children, & all things that they had, and he brought them into Jewry with great joy.

24 And Judas Machabeus, and Jonathas his brother passed over Jordan, and went three days journey through the desert.

25 And the Nabutheians met them, and received them peaceably, and told them all things, that had happened to their brethren in the country of Galaad,

26 and that many of them were comprehended in Barasa, and Bosor, and in Alimis, and in Casphor, and Mageth, and Carnaim, all these cities fenced, and great.

27 Yea and in the rest of the cities of Galaad they are held captive, & on the morrow they appointed to remove the army near to these cities, and to take them, & to dispatch them in one day.

28 And Judas turned, and his army the way into Bosor suddenly, and took the city: and he slew every male in the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they arose thence by night, and went even to the fortress.

30 And it came to pass early in the morning, when they had lifted up their eyes, and behold much people, whereof there was no number, carrying ladders, and engines, to take the fortress, and they expugned them.

31 And Judas saw that the battle began, and the cry of the battle ascended to heaven as a trumpet, and a great cry out of the city:

32 and he said to his host: Fight ye to day for your brethren.

33 And he came with three ranks behind them, and they cried out with trumpets, and cried in prayer.

34 And the camp of Timothy understood that it was Machabeus, and they fled back from his presence: and they stroke them with a great plague: and there fell of them in that day almost eight thousand men.

35 And Judas turned aside into Maspha, and expugned, and took it, and he slew every male thereof, and he took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after these words Timothy gathered another army, & camped against

Raphon beyond the torrent.

38 And Judas sent to view the army: and they reported unto him, saying: That all the nations, that are round about us, are assembled against us, an army exceeding great:

39 and they have hired the Arabians to help them, and they have camped beyond the torrent, being ready to come unto thee into battle. And Judas went to meet them.

(g) The sixth against the Carnaimites.

40 And Timothy said to the princes of his army: When Judas shall approach, and his army to the torrent of water: if he pass over unto us first, we shall not be able to sustain him: because prevailing he will prevail against us.

41 but if he be afraid to pass over, and camp without the river, let us pass over to them, and we shall prevail against him.

42 But as Judas approached to the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Leave not a man: but let all come into the battle.

43 And he passed over to them first, and all the people after him, and all the heathen were discomfited at their presence, and they threw away their weapons, and fled to the temple, that was in Carnaim.

(h) The seventh against the Ephronites.

44 And he took (g) the city itself, and the temple he burnt with fire, with all things that were therein: & Carnaim was subdued, and could not stand against the face of Judas.

45 And Judas gathered together all the Israelites, that were in the country of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as (h) Ephron, and this city was great situate in the entrance, fenced exceedingly, and there was no means to decline from it on the right hand or on the left, but the way was through the midst.

47 And they that were in the city, shut in themselves, and stopped the gates with stones: and Judas sent to them in peaceable words,

48 saying: Let us pass through your land, and go into our country: and no man shall hurt you, only on foot we will pass. And they would not open unto them.

Num. 20.

49 And Judas commanded proclamation to be made in the camp, that they should approach every man in the place wherein he was.

(i) A good and pious captain cherisheth and comforteth the weak soldiers:

50 and the men of strength approached, and he assaulted that city all the day, and all the night, and the city was delivered into his hand:

(k) and encouraged all to show their fortitude.

51 and they slew every male in the edge of the sword, and he rooted it up, and took the spoils thereof, and passed through all the city upon the slain.

(l) Men that presume of their own strength without commission from lawful authority, have not Gods assistance, and

52 And they passed over Jordan in the great plain, against the face of Bethsan.

53 And Judas gathered together (i) the hindmost, and he (k) exhorted the people throughout all the way, till they came into the land of Juda:

54 and they went up into mount Sion with joy, and gladness, & offered holocausts because none of them was fallen till they returned in peace.

55 And in the days, that Judas and Jonathas were in the land of Galaad, and

so fail in their attempts, as not called of God amongst those men, by whom salvation is made in Israel. v. 62.

Simon his brother in Galilee against the face of Ptolomais,

56 (l) Joseph the son of Zachary heard, and Azarias, the princes of the band, the things well achieved, and the battles that were made,

57 and he said: Let us also make us a name, and let us go fight against the heathen, that are round about us.

58 And he commanded them that were in his army, and they went to Jamnia.

59 And Gorgias went forth out of the city, and his men to meet them into battle.

60 And Joseph and Azarias were chased in flight even unto the borders of Jewry: and there fell that day of the people of Israel about two thousand men, and there was made a great tumult in the people:

61 because they heard not Judas, and his brethren, thinking that they should do manfully.

(m) The eight against the Idumeans, in Chebron.

62 But they were not of the seed of those men by whom salvation was made in Israel.

(n) The ninth against the Samaritans.

63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all nations where their name was heard.

64 And they came together unto them, with acclamations for their good success.

(o) The tenth against the Philistines in Azotus.

65 And Judas went out, and his brethren, and they expugned the children of (m) Esau in the land, that is toward the South, and they stroke Chebron, and her daughters: and the walls thereof and the towers he burnt with fire round about.

66 And he removed the camp to go into the land of the aliens, and he walked through (n) Samaria.

67 In that day fell the priests in battle, whiles they will do manfully, whiles they go forth without counsel into battle.

68 And Judas declined (o) to Azotus into the land of the aliens, and he threw down their altars, and the sculptures of their gods he burnt with fire: and he took the spoils of the cities, and returned into the land of Juda.

Chapter 6

Antiochus repulsed from Elimais, 5. and hearing of the overthrow of his army in Jewry, falleth vehemently sick: 11. and acknowledging his calamities to have happened, for the evils he hath done against the Jews, dieth. 17. His young son Antiochus Eupator succeedeth. 18. Judas besiegeth the Macedonians fortress. 21. Relapsed Jews solicit the king, 28. and he cometh with a terrible huge army. 32. Judas therefore leaving the siege meeteth the enemy. 43. Eleazar going under an elephant killeth him and so himself is also slain. 47. The king taketh Bethsura by composition. 51. and bendeth his forces against Jerusalem. 55. By Lysias advice the king maketh peace with the Jews; 62. but breaking his oath destroyeth the wall of Sion; 63. and returning recovereth Antioch from Philippe.

1 **AND** king Antiochus walked through the higher countries, and he heard that

The full history of Antiochus Epiphanes his death is written in this chapter to the 16. v. and in all the 9. of the second book.

Finally he returned into the country of Babylon: but before he arrived there he heard the bad news of his army in Jewry, & fell into intolerable and desperate diseases, v. 8. and *li. 2. ch. 9. v. 5.*

(a) All this was but feigned repentance. *li. 2. ch. 9. v. 13.*

(b) Antiochus began to persecute the Jews in the year. 143. ch 1. v. 21. and dying this year, 149 it appeareth that his persecution dured about six years, or some what more agreeable to the answer of the Angel. *Dan. 8. v. 14.* that it should endure. 2300. days, which make

there was a city Elymais in Perses most noble, and plentiful in silver, and gold, 2 and a temple therein exceeding rich: and coverings thereof gold, and brigantines, and shields, which Alexander Philips son the king of Macedonia that reigned first in Greece left there.

3 And he came, and sought to take the city, and to spoil it, and he could not, because the word was known to them that were in the city.

4 And they rose up into battle, and he fled from thence, and departed with great sorrow, and returned into Babylonia.

5 And there came one that told him in Perses, that the camps that were in the land of Juda, were put to flight:

6 and that Lysias went with great power with the first, and was put to flight before the face of the Jews, and they grew strong with armor, and force, and many spoils, which they took out of the camps, which they destroyed:

7 and that they threw down the abomination which they had builded upon the altar that was in Jerusalem, and the sanctification they compassed about as before with high walls, yea and Bethsura his city.

8 And it came to pass as the king heard these words, he was sore afraid, and was moved exceedingly: and he lay down upon his bed, and fell into sickness for sorrow, because it was not chanced to him as he thought.

9 And he was there for many days: because there was renewed in him great sorrowfulness, and he made account to die.

10 And he called all his friends, and said to them: Sleep is departed from mine eyes, and I am fallen away, & my heart is gone for pensiveness:

11 and I said in my heart: Into how great tribulation am I come, & into what waves of sorrow, wherein now I am: who was pleasant, and beloved in my power!

12 But (a) now I remember the evils, that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to take away the inhabitants of Jewry, without cause.

13 I know therefore that for this cause have these evils found me: and Lo I perish with great sorrow in a strange country.

14 And he called Philip, one of his friends, and he made him chief over all his kingdom.

15 And he gave him the crown, and his robe, and ring, that he should bring Antiochus his son, & should bring him up to reign.

16 And Antiochus the king died there in the year (b) an hundredth forty nine. *

17 And Lysias understood that the king was dead, and he appointed Antiochus his son to reign, whom he brought up a young man: and he called his name Eupator. *

18 And they that were in the castle, had enclosed Israel round about the holy places: and they sought them evils always, and the strengthening of the Gentiles, *

19 And Judas thought to destroy them: and he called together all the people, to

* *li. 2. c. v. 1.*

* *li. 2 c. v. 10.*

V

six years, & almost four months: within which time Judas by his valor obtained & purged the holy places, in the year 148. *ch. 6. v. 52.* some months before Antiochus death.

besiege them.

20 And they came together, and besieged them in the year an hundredth fifty, and they made ballasts and engines.

21 And certain of them that were besieged, went forth: & some impious men of Israel joined them selves unto them,

22 and they went to the king, and said: How long doest thou not judgments, and revengest our brethren?

23 We decreed to serve thy father, and to walk in his precepts, and obey his edicts:

24 and the children of our people for this alienated them selves from us, and whosoever were found of us, they were slain, and our inheritances were spoiled.

25 And not to us only have they extended the hand, but also into all our coasts.

26 and behold they have approached this day to the castle in Jerusalem to take it, and they have fortified a fortress in Bethsura:

27 and unless thou prevent them more speedily, they will do greater things then these, and thou shalt not be able to win them.

28 And the king was angry, as he heard these things: and he called together all his friends, and the princes of his army, and them that were over the horsemen.

29 Yea and of other realms, and of the islands by the sea there came unto him hired armies.

30 And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and elephants thirty two, taught to battle.

31 And they came through Idumea, and approached to Bethsura, and fought many days, and they made engines and came forth, and burnt them with fire, and fought manfully.

32 And Judas departed from the castle, and removed the camp to Bethzacaram against the kings camp.

33 And the king arose before it was light, and stirred the bands into fierceness against the way to Bethzacaram: and the armies made them selves ready to the battle, and they sounded with trumpets:

34 and to the elephants they showed (c) the blood of the grape, and of the mulberry, to provoke them to the battle.

35 And they divided the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, & helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

36 These before the time wheresoever the beast was, there were they: and whither so ever it went, they went, and they departed not from it.

37 Yea & upon them were strong wooden towers protecting every beast: & upon them engines, and upon every one thirty two men of strength, which fought from above: & within the master of the beast.

38 And the residue of the horsemen he placed on this side and on that side into two parts, with trumpets to stir up the army, & to urge them that stood thick

(c) *Blood of the grape* (wine *Deut. 32. v. 14.*) and juice of mulberries do incite elephants to fight. As some kind thereof doth incite hounds to hunt. *Vallisius c. 82 sacrae Philosophiæ.*

together in the legions thereof.

39 And as the Sun did shine upon the bucklers of gold, and of brass, the mountains glistered therewith, and they glistered as lamps of fire.

40 And part of the kings army was severed by the high mountains, and another part by the low places: and they marched warily and orderly.

41 And all the inhabitants of the land were moved at the voice of the multitude of them, and the marching of the troop, & the rattling of the armor, for it was an army exceeding great and strong.

42 And Judas approached, and his army into battle: & there fell of the kings army six hundred men.

43 And Eleazar the son of Saura saw one of the beasts harnessed with the kings harness: and it was eminent above the other beasts; and it seemed to him that the king was on it:

44 and he gave himself to deliver his people, and to get himself an Everlasting name.

45 And he ran to it boldly in the midst of the legion, killing on the right hand, & on the left, and they were slain of him on this side and that side.

46 And (d) he went under the feet of the elephant, and put himself under him, and slew him: and it fell to the ground upon him, and he died there

47 And they Seeing the Kings power, and the fierceness of his army, turned them selves aside from them.

48 But the kings camp went up against them unto Jerusalem: and the kings camp approached to Jewry and mount Sion.

49 And he made peace with them that were in Bethsura: and they came forth out of the city, because there were no victuals for them there being shut up, because it was the sabbaths of the land.

50 And the king took Bethsura: and he placed there a garrison to keep it.

51 And he turned the place of the sanctification many days: & he placed there arbalists and engines, and instruments to cast fire, and pieces to cast stones, and arrows, & scorpions to shoot arrows, and slings.

52 And they also made engines against their engines, and they fought many days.

53 But there were no victuals in the city, for that it was the seventh year: and they that had remained in Jewry of the Gentiles, had consumed their remains, that had been laid up.

54 And there remained in the holies few men, because famine had prevailed over them: and they were dispersed every man into his place.

55 And Lysias heard that Philip, whom king Antiochus when he lived, had appointed to bring up his son to reign,

56 was returned from Perses, and Media, and the army that went with him, and that he sought to take upon him the affairs of the kingdom:

57 and he hastened to go, and to say to the king, and to the princes of the army: We decay daily, and there is little victual for us, and the place that we besiege,

(d) St. Ambrose *li.*
l. c. 40. Offic.
highly commendeth
the fortitude of this
soldier putting
himself in so present
danger of death
fighting for religion.

is fenced, & it lieth upon us to take order for the kingdom.

58 Now therefore let us give the right hands to these men, and make peace with them, and with all their nation.

59 And let us decree for them, that they walk in their own ordinances as before. For, because of their ordinances which we despised, they have been wrath, and have done all these things.

60 And the word was liked in the sight of the king, and of the princes: and he sent unto them to make peace: and they received it.

61 And the king and the princes sware to them: and they came out of the fortress.

* li. 2. c.
13. v. 1.

62 And the king entered mount Sion, and saw the munition of the place: and he brake quickly the oath which he sware, and commanded to destroy the wall round about.

63 And he departed in haste, and returned to Antioch, and found Philip ruling over the city: and he fought against him and won the city. *

Chapter 7

Demetrius commandeth to kill Antiochus and Lysias being captives. 5. Alcimus and other wicked Jews solicit the king, 8. and he sendeth a great army into Jewry: appointeth Bacchides general, and Alcimus high priest. 10. who falsely pretending peace, Judas doth not credit them, but the Assidians are deceived: 16. and many are slain. 23. Judas resisting, the persecutors depart. 26. Whereupon Nicanor is sent with another army, fighteth, and loseth many men; 33. parteth in great rage, 39. assaulteth Bethoron, 42. is slain; and his army flying is all destroyed. 48. They celebrate that day with joy, and have peace for a while.

(a) This Seleucus was brother to Antiochus Epiphanes: & so Antiochus Eupator was Demetrius his cousin germane.

1 **IN** the year an hundredth fifty first went forth Demetrius the son (a) of Seleucus from the city of Rome, and he ascended with few men into a city by the sea side, and reigned there. *

X

2 And it came to pass, as he entered into the house of the kingdom of his fathers, the army took Antiochus, and Lysias, to bring them unto him.

3 And the king was known to him: and he said: Show me not their face.

4 And the army slew them. And Demetrius sat upon the seat of his kingdom:

5 and there came to him the wicked and impious men of Israel: & Alcimus the captain of them, who (b) would be made the priest.

6 And (c) they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and us he hath destroyed out of our land.

7 Now therefore send a man, whom thou doest credit, that he may go, and see all the destruction, that he hath done to us, and to the kings countries: and let him punish all his friends, and their aiders.

8 And the king chose of his friends Bacchides, that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 to see the destruction that Judas hath made: and Alcimus the impious man be

(b) Alcimus was now in place of the high priest, as Menelaus had been before him, set up by Antiochus: & therefore is rightly here said: *he would have been the chief priest*, but in deed was not. For the true high priesthood was amongst the Machabees

(c) This usurper with his accomplices

devised false accusations against Judas, and the rest to incense the king against them. And by great gifts gained the kings favor. *li. 2. c. 14. v. 4.*

(d) Among the Scribes the Assideans were first consulted being as learned as the Pharisees, or any other, and in deed more sincere, as we noted, *ch. 2. v. 42.*

(e) And so Alcimus deceiving them in a matter of fact, to wit, that himself meant truly (as he did not) cruelly murdered three score of them.

(f) This Nicanor was the most terrible enemy against Judas, but was at last slain by him. *v. 43. & li. 2. c. 15. v. 28.*

appointed to the priesthood, and gave him in commandment to make revenge upon the children of Israel.

10 And they arose, and came with a great army into the land of Juda: and they sent messengers, and spake to Judas, & his brethren with peaceable words in guile.

11 And they attended not to their words: for they saw that they came with a great army.

12 And there assembled to Alcimus & Bacchides a congregation of the scribes to require the things that are just:

13 and (d) first, the Assideans that were in the children of Israel, and they sought peace of them.

14 for (e) they said: A man that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spake with them peaceable words: and he sware to them, saying: We will do you no harm, nor your friends.

16 And they believed him. And he took of them threescore men, and slew them in one day according to the word, that is written:

17 The flesh of thy Saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

18 And there fell fear, and trembling upon all the people, because they said: There is no truth, & judgment in them: for they have transgressed the appointment, and the oath which they sware.

19 And Bacchides removed the camp from Jerusalem, and approached to Bethzecha: and he sent, & took many of them that were fled from him, and certain of the people he killed, and threw them into a great pit.

20 And he committed the country to Alcimus, and left with him aid to help him. And Bacchides went away to the king:

21 and Alcimus did what he could for the principality of his priesthood:

22 and there gathered together unto him all that disturbed their people, and they obtained the land of Juda, & made a great plague in Israel.

23 And Judas saw all the evils that Alcimus did, and they that were with him, to the children of Israel, much more then the Gentiles.

24 And he went out into all the coasts of Jewry round about, and did vengeance upon the men that revolted, and they ceased to go forth any more into the country.

25 But Alcimus saw that Judas prevailed, and they that were with him: and he knew that he could not stand with them, and he went back to the king, and accused them of many crimes. *

26 And the king sent (f) Nicanor, one of his nobler princes: that practiced enmities against Israel: and he commanded him to destroy the people. *

27 And Nicanor came into Jerusalem with a great army, and he sent to Judas and to his brethren in peaceable words with guile,

28 saying: Let there be no fighting between me and you: I will come with few

Psal. 78.

** li. 2. c. 4. v. 1.*

Z

men, to see your faces with peace.

29 And he came to Judas, and they saluted one another peaceably: and the enemies were ready to catch Judas.

30 And the thing was known to Judas that he was come with guile: and he was sore afraid of him, & would not see his face any more.

31 And Nicanor knew that his counsel was disclosed: and he went forth to Judas into battle beside Capharsalama.

32 And there fell of Nicanors army almost five thousand men, and they fled into the city of David.

33 And after these words Nicanor went up into mount Sion: & there went forth of the priests of the people to salute him in peace, and to show him the holocausts, that were offered for the king.

34 And scorning he contemned them, and polluted them: and he spake proudly,

35 and sware with anger, saying: Unless Judas be delivered, and his army into my hands, incontinent when I shall return in peace, I will burn this house. And he went out with great anger:

36 and the priests entered in, and stood before the face of the altar and the temple: and weeping they said:

37 Thou o Lord hast chosen this house for thy name to be invocated therein, that it might be a house of prayer, and obsecration for thy people.

38 Take vengeance upon this man, and his army, and let them fall by the sword: remember their blasphemies, and grant not unto them to be permanent.

*

39 And (g) Nicanor went out from Jerusalem, and moved the camp near to Bethhoron: and the army of Syria met him.

40 And Judas approached in Adarsa with three thousand men: and Judas prayed, and said:

41 They that were sent by king Sennacherib, o Lord, because they blasphemed thee, an angel came forth, and stroke of them an hundred eighty five thousand:

42 so destroy this army in our sight to day, and let the rest know that he hath spoken ill upon the holy places: and judge thou him according to his malice.

43 And the armies joined battle the thirteenth day of the month Adar: and the camp of Nicanor was discomfited, and himself was slain first in the battle.

44 And as his army saw that Nicanor was slain, they threw away their weapons, & fled:

45 and they pursued them one days journey from Adazer, even till ye come into Gazara, and with trumpets they sounded after them with significations.

46 And they went forth out of all the towns of Jewry round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

47 And they took the spoils of them for a prey: and Nicanors head they cut of, and his right hand, which he had proudly stretched forth, and they brought it, and hung it up against Jerusalem.

(g) This was the last conflict between Judas and Nicanor written more largely in the last chapter of the second book.

(h) Whiles Judas disposed things pertaining to religion, and the commonwealth: Demetrius prepared

**li. 2 c. 14.
v. 12.*

B

Reg. 19.

for wars *ch. 9. v. 3.*

48 And the people rejoiced exceedingly, and they spent that day in great gladness.

49 And he ordained that this day should be kept every year the thirteenth of the month Adar.

50 And the land of Juda was quiet for (h) a few days. *

* *li. 2. c.*
25. v. 1.

Chapter 8

Judas knowing the Romans to be a most renowned nation, reciting their Worthy acts, 17. sendeth Ambassadors to enter league with them: 21. whereto they agreeing confirm a perpetual amity with mutual conditions.

(a) Of the renowned acts of the Romans, other Historiographers have also written largely: especially *Liuius, Diodorus, Justinus Florus Varre Plutarchus,* and many others.

What places these were Josephus expresseth. *li. 12. c. 17.*

(b) Polybius *li. 5.* writeth that Antiochus had 102. elephants in his war against Ptolemeus, & therefore it is not to be marveled that he had 120. against the Romans.

1 **AND** Judas heard of (a) the name of the Romans, that they are mighty of power, and agree unto all things that are requested of them: and whosoever have come unto them, they have made amity with them, and that they are mighty of power. *

D

2 And they heard of their battles, & goodly acts, which they did in Galatia, that they overcame them, and brought them under tribute:

3 & how great things they did in the country of Spain, & that they brought into their power the metals of silver and gold, that are there, and possessed every place by their counsel, & patience:

4 and destroyed the places that were very far of from them, & the kings that came upon them from the ends of the earth, and stroke them with a great plague: and the rest give them tribute every year.

5 And Philip and Perses the king of the Ceteans, and the rest that had borne weapon against them, they discomfited in battle, and overcame them:

6 and that Antiochus the great king of Asia, who made battle against them, having (b) an hundred and twenty elephants, & horsemen, & chariots an army exceeding great was discomfited by them:

7 & that they took him alive, and appointed him, that himself and they that should reign after him, should give a great tribute, and he should give hostages, and the thing appointed him.

8 and the region of the Indes, & the Medes, & the Lydians of their best countries: and the same being taken of them, they gave to Eumenes the king.

9 And that they which were in Hellada, would have gone to dispatch them: and the word was known to them,

10 and they sent unto them one captain, and they fought against them, & many of them were slain, and they led away their wives captive, and their children, and spoiled them, and possessed their land, and destroyed their walls, and brought them into bondage even until this day:

11 and the residue of kingdoms, and isles that some time had resisted them, they spoiled, and brought under their power.

12 But with their friends, and those that rested in them, they kept amity, and obtained the kingdoms, that were next, and that were far of: that whosoever heard their name, feared them.

13 But such as they would help to reign, those reigned: and whom they would, they deposed from the kingdom: and they were exalted exceedingly.

14 And in all these none bare a crown, nor was clothed with purple, to be magnified therein.

15 And that they made them selves a court, and consulted daily three hundred and twenty, that sat in counsel always for the multitude, that they might do the things that were convenient:

(c) Though Rome was then governed by two consuls. Yet one only ruled every day in their course, not both in one day, for so saith Livius (*li. 2 hist.*) it should have been more terror of two rulers, then before it had been of one king.

16 and they commit their government (c) to one man every year to rule over all their land, & all they obey one, & there is no envy, nor emulation amongst them.

17 And Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, & he sent them to Rome to make amity and society with them:

18 and that they should take from them the yoke of the Greeks, because they saw that they pressed the kingdom of Israel unto bondage.

19 And they went to Rome, a way exceeding great, and they entered into the court, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews have sent us unto you to make society and peace with you, and to write us your fellows and friends.

21 And the word was liked in their sight.

22 And this is the rescript, that they wrote again in tables of brass, and sent into Jerusalem, that it might be with them there a memorial of peace, & society.

23 **BE IT WELL TO THE ROMANS**, and to the nation of the Jews by sea, & by land forever: and sword and enemy be far from them.

24 But and if war be toward the Romans first, or all their fellows in all their dominion:

25 the nation of the Jews shall give aid, according as the time shall appoint, with full heart:

26 and to them fighting, they shall not give nor allow wheat, armor, money, ships, as it hath pleased the Romans: and they shall keep their charge, taking nothing of them.

27 In like manner also and if war shall happen first to the nation of the Jews, the Romans shall help with all their heart, according as the time shall permit them:

28 and to them helping shall not be given wheat, armor, money, ships, as it hath pleased the Romans: and they shall keep their charge without guile.

29 According to these words did the Romans agree to the people of the Jews.

30 And if after these words these or they will add to these, or take away any thing, they shall do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

31 Yea and concerning the evils, that Demetrius the king hath done against them, we have written to him, saying: Why hast thou aggravated thy yoke

upon our friends, and fellows the Jews?

32 If therefore they come again unto us against thee, we will do judgment for them, and will fight with thee by sea and land.

Chapter 9

Bacchides and Alcimus returning into Jewry make great slaughter. 5. More then two parts of Judas small troop flying away, he with eight hundred, setteth upon the enemy, 14. overthroweth the strongest part of their army: 16. but another part coming at his back, with great slaughter on both parties, Judas is slain: 19. and most honorably buried. 23. Much evil increaseth in Israel. 28. Jonathas is made captain general. 36. The children of Jambri kill his brother, which he revengeth. 43. Being environed by Bacchides chaseth him away to his fenced places, killing many. 54. Alcimus beginning to deface the temple, is stricken with a palsy, and dieth miserably. 57. So they have peace two years. 58. Bacchides coming with a new army: 62. Jonathas and Simon retire into Bethbessen. 65. there defend themselves, and annoy the enemy. 69. who blaming his counselors, maketh peace, and departeth.

(a) This happened about a year after the death of Nicanor, ch. 7. v. 50, li. 2, c. 15, 38.

1 **IN** (a) the mean time as Demetrius heard that Nicanor was fallen and his army in the battle, he added to send Bacchides and Alcimus again into Jewry, and the right wing with them.

(46) 2.
Par. 20. v. 3.

2 And they went the way, that leadeth into Galgal, and camped in Masaloth, which is in Arbellis: and they won it, & slew of men many souls.

3 In the first month of the year an hundredth and fifty two they brought the army near to Jerusalem:

4 and they arose, and went into Berea twenty thousand men, and two thousand horsemen.

5 And Judas had camped in Laisa, and three thousand chosen men with him:

6 & they saw the multitude of the army that they were many, and they feared exceedingly: and many withdrew themselves out of the camp, and there remained of them but eight hundred men.

(b) Strongest men are not free from first motions of perturbation, but reflecting upon their own infirmity, and confiding in Gods providence, take courage in a good cause, being assured either of temporal victory, or of eternal Glory. As now it happened to this most glorious Champion. v. 18.

7 And Judas saw that his army shrunk away, and the battle pressed upon him, and (b) his heart was broken: because he had not time to gather them together, and he was discouraged.

8 And he said to them that were remaining: Let us rise, and go to our adversaries, if we may be able to fight against them.

9 And they dissuaded him, saying: We are not able, but let us save our lives now, and return to our brethren, and then we will fight against them: and we are few.

10 And Judas said: God forbid we should do this thing, to flee from them: and if our time be near, let us die manfully for our brethren, and let us not stain our Glory.

11 And the army moved out of the camp, and they stood to meet them: and the horsemen were divided into two parts, and the slingers, and the archers went before the army, and of the forward all mighty.

12 And Bacchides was in the right wing, and the legion approached on two sides, and they sounded with trumpets:

13 and they also cried out that were on Judas side, even they also, and the earth was moved at the voice of the armies: and the battle was fought from morning even until the Evening.

14 And Judas saw that the stronger part of the army was on the right hand, & all the stout of heart came together with him:

15 and the right side was discomfited of them, and he pursued them even to the mount of Azotus.

16 And they that were in the left wing, saw that the right wing was discomfited, and they followed after Judas, and them that were with him at the back:

17 and the battle grew sore, and there fell many wounded of these and of them.

18 And Judas was slain, and the rest fled.

19 And Jonathas and Simon took Judas their brother, and buried him in the sepulcher of their fathers in the city Modin.

20 And all the people of Israel lamented him with great lamentation, and they mourned many days,

21 and said: (c) How is the mighty fallen, that saved the people of Israel!

22 And the rest of the words of Judas battles, and of the valiant acts that he did, and of his greatness are not described: for they were exceeding many.

23 And it came to pass: (d) after the death of Judas, there came forth the wicked men in all the costs of Israel, and there arose all that wrought iniquity.

24 In those days was made an exceeding great famine, and all their country with themselves yielded to Bacchides.

25 And Bacchides chose the impious men, and appointed them lords of the country:

26 and they sought out, and searched for the friends of Judas, and brought them to Bacchides, and he took revenge on them, & scorned them.

27 And there was made great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel.

28 And all the friends of Judas gathered, and said to (e) Jonathas:

29 Since thy brother Judas died, there is not a man like unto him, to go forth against the enemies, Bacchides, & them that are the enemies of our nation.

30 Now therefore thee have we chosen this day to be for him our prince, and captain to wage our battle.

31 And Jonathas took upon him at that time the principedom, and arose in the place of Judas his brother.

32 And Bacchides understood it, and sought to kill him.

33 And Jonathas understood it, & Simon his brother, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar.

(c) The mighty may fall in the sight of men, but Judas his fortitude proved and confirmed by former heroical acts, with prosperous success, was now perfectly consummate by this most glorious end. *St. Ambr. li. 1. c. 41. Offic.*

(d) Where there is no governor the people shall fall. *Pro. 11. v. 14.*

(e) Jonathas the third general captain of the Machabees was also high priest after the death of Judas. Though Alcimus by the Kings favor unjustly usurped the office: (ch. 7. v. 9.) whiles Judas yet lived, and until this time. v. 54.

34 And Bacchides understood it, and in the day of the Sabbaths came himself, and all his army over Jordan.

(f) They also killed him. v. 38. 42.

35 And Jonathas sent his brother captain of the people, to desire the Nabutheians his friends, that they would lend him their provision, which was copious.

36 And the children of Jambri issued forth of Madaba, and (f) took John, and all things that he had, and went away having them.

37 After these words, it was told Jonathas, and Simon his brother, that the children of Jambri make a great marriage, and bring the bride out of Madaba, the daughter of one of the great princes of Chanaan with great pomp.

38 And they remembered the blood of John their brother: and they went up, and hid them selves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and lo a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with tumbrels, and musical instruments, and many weapons.

40 And they rose upon them out of the ambushment, and slew them, and there fell many wounded, & the rest fled into the mountains, and they took all the spoils of them:

(g) To revenge or punish faults in due measure, & other right circumstances is a special virtue, moderating Mans defense of his person, honor, or right without cruelty, or remissness: and so the children sometimes are temporally punished, for their parents sins, and the community for their leaders, either for their consent before the fact or after; or to prevent that they do not the like. St. Tho. 2. 2. q. 108

41 & the marriage was turned into mourning, and the voice of their musical instruments into lamentation.

42 And they (g) took revenge of the blood of their brother: & they returned to the bank of Jordan.

43 And Bacchides heard it, and he came on the day of the Sabbaths even to the brink of Jordan with a great power.

44 And Jonathas said to his company: Let us arise, and fight against our enemies: for it is not to day as yesterday, and the day before.

45 For Lo battle directly against us, and the water of Jordan on this side and on that side, & banks, and marrices, and forests: and there is no place to turn aside.

46 Now therefore cry ye unto heaven, that you may be delivered out of the hand of your enemies. And battle was joined.

47 And Jonathas stretched forth his hand to strike Bacchides, and he turned aside from him backwards.

48 And Jonathas leapt aside, and they that were with him into Jordan, and they swam (h) over Jordan to them:

49 and there fell of Bacchides part that day a thousand men: and they returned into Jerusalem,

50 and built fenced cities in Jewry, the fortress that was in Jericho, and in Ammaum, & in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo with high walls, and gates, and locks.

51 And he placed a garrison in them, that they might exercise enmities against Israel:

(i) Josephus *li. 12. c. 17.* confesseth that

52 and he fenced the city Bethsura, and Gazara, and the castle, and set

Judas was high priest, but erreth in saying he succeeded after Alcimus: neither considering that Alcimus was not in deed high priest, but an usurper: nor that he lived after Judas: who was slain a year before this time v. 3 & 18. Whereby, and by many other such errors, we see that Josephus is rather to be corrected by this book then to disallow this book because it differeth from Josephus, or other like authors.

garrisons in them, and provision of victuals:

53 and he took the sons of the princes of the country for hostages, & put them in the castle in Jerusalem into ward.

54 And in (i) the year an hundred fifty three, the second month, Alcimus commanded the walls of the inner holy house to be destroyed, and the works of the prophets to be destroyed: and he began to destroy.

55 In that time was Alcimus stricken: and his works were stayed, and his mouth was stopped, and he was dissolved with the palsy, neither could he speak a word any more, and give commandment touching his house.

56 And Alcimus died at that time with great torment.

57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

58 And all the wicked thought saying: Behold Jonathas, and they that are with him, dwell in silence securely: now therefore let us bring Bacchides, and he shall take them all in one night.

59 And they went, and gave him counsel.

60 And he arose to come with a great army: and he sent secretly epistles to his fellows that were in Jewry, to take Jonathas, and them that were with him: but they could not, because their counsel was known to them.

61 And he apprehended of the men of the country, that were the principal of the mischief, fifty men, and he slew them.

62 And Jonathas retired aside, and Simon, and they that were with him into Bethbessen, which is in the desert: and he built up the ruins thereof, and they fortified it.

63 And Bacchides understood it, and gathered together all his multitude: and sent word to them that were of Jewry.

64 And he came, and camped above Bethbessen, and assaulted it many days, and made engines.

65 And Jonathas left Simon his brother in the city, and went forth into the country, and came with a number,

66 and stroke Odares, and his brethren, and the children of Phaseron in their tabernacles, & he began to slay, and to grow in forces.

67 But Simon and they that were with him, went out of the city, and burnt the engines,

68 and they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, because his counsel, and his conflict was in vain.

69 And being angry against the wicked men, that had given him counsel to come into their country, (k) he slew many of them: but himself thought with the rest to depart into their country.

70 And Jonathas understood it, and he sent unto him legates to make peace with him, and to render unto him the captives.

71 And he took it gladly, and did according to his words, & sware that he

(k) Evil counsel how soever it happeneth to them that follow it, is ever hurtful to them that give it.

would do him no harm all the days of his life.

72 And he rendered unto him the captives, which he before had taken for a prey, out of the land of Juda: and returning he departed into his own country, and he added no more to come into their coasts.

73 And the sword ceased out of Israel: and Jonathas dwelt in Machmas, & Jonathas began there to judge the people, and he destroyed the impious out of Israel.

Chapter 10

Demetrius invaded by Alexander, 3. seeketh help of Jonathas: 15. but he joineth with Alexander, a surer friend: 22. though Demetrius solicit him again, offering rewards, with remission of tributes, 31. and great privileges, 46. all which he suspecting to be feigned, Persisteth with Alexander: 48. who in battle killeth Demetrius: 52. espouseth the kings daughter of Ægypt: 59. calleth Jonathas to the marriage: 62. and honoreth him as a king. 67. Demetrius (the son) coming into Syria, sendeth Apollonius against Jonathas: 70. provoketh him, 74. and is overthrown (79 notwithstanding his ambushment of a thousand horsemen) 83. Jonathas burneth Asotus, with their idol Dagon. 86. so returneth by Ascalon to Jerusalem with great Glory.

(a) He falsely avouched that he was the son of Antiochus Epiphanes, for he was in deed of very mean birth. *Justinus, li. 35.*

1 **AND** in the year an hundredth threescore came up Alexander (a) the son of Antiochus, that was surnamed Noble: and he took Ptolemais, and they received him, and he reigned there.

2 And Demetrius the king heard it, and he gathered together an exceeding great army, and went forth to meet him into battle.

3 And Demetrius sent an epistle to Jonathas in peaceable words, to magnify him.

4 For he said: Let us prevent to make peace with him, before he make with Alexander against us:

5 for he will remember all the evils, that we have done against him, and against his brother, and against his nation.

6 And he gave him authority to gather an army, and to make weapons, and to be himself his fellow: and the hostages that were in the castle, he commanded to be delivered to him.

7 And Jonathas came into Jerusalem, and read the epistles in the hearing of all the people, and of them that were in the castle.

8 And they feared with great fear, because they heard that the king gave him authority to gather an army.

9 And the hostages were delivered to Jonathas, & he rendered them to their parents.

10 And Jonathas dwelt in Jerusalem, and began to build, and to renew the city.

11 And he spake to them that made the works, that they should build the walls, and mount Sion round about with square stones for munition: and so they did.

12 And the Aliens fled that were in the holds, which Bacchides had built:

13 and every man left his place, and departed into his own country:

14 only in Bethsura there remained some of them, that had forsaken the law, and the precepts of God: for this was for a refuge to them.

15 And Alexander the king heard of the promises, that Demetrius had promised to Jonathas: and they told him the battles, and the Worthy acts that he did, and his brethren, and the labors, that they endured:

16 and he said: Why, shall we find any such man? and now we will make him a friend, & our fellow.

17 And he wrote an epistle, & sent it to him according to these words, saying:

18 **KING** Alexander to his brother Jonathas greeting.

19 We have heard of thee, that thou art mighty of power, and art meet to be our friend:

(b) It was not in the Kings power to make Jonathas high priest but he being so before, the king from this time did so account him.

20 & now (b) we make thee this day high priest of thy nation, that thou be called the kings friend (and he sent him purple, and a crown of gold) and in our affairs thou be of one mind with us, and keep amity towards us.

21 And Jonathas put on him the holy stole the seventh month, in the year an hundredth threescore in the solemn day of Scenopegia: and he gathered an army, and made very many weapons.

22 And Demetrius heard these words, and was exceeding sorry, and said:

23 What is this that we have done, that Alexander hath prevented us to take the friendship of the Jews for his strength?

24 I also will write to them words of request, and dignities, and gifts: that they may be with me to aid me.

(c) This king Demetrius to get his desired purpose, stuck not to write a plain lie, for he had heard that the Jews had refused him and made league with his enemy Alexander v, 22, 23.

25 And he wrote to them in these words: **KING** Demetrius to the nation of the Jews greeting.

26 Because you have kept covenant towards us, and have continued in our amity, and have not joined to our enemies, (c) we have heard of it, & are glad.

27 And now persevere still to keep fidelity towards us, & we will reward you with good things, for that you have done with us.

28 And we will remit you many charges, and will give you many gifts.

29 And now I release you, and all the Jews from tributes, and I pardon you the prices of salt, and remit the crowns, and the thirds of the seed:

30 and the half of the fruit of trees, which is my portion, I leave to you from this day forward, that it be not taken of the land of Juda, and of the three cities that are added thereto of Samaria, and Galilee from this day and forever:

31 and let Jerusalem be holy, and free with the coasts thereof: and the tithes, & tributes be they to it.

32 I release also the authority of the castle, that is in Jerusalem, and I give it to the high priest, to place therein men whomsoever he shall choose, that may keep it.

33 And every soul of the Jews, that is captive from the land of Juda in all my kingdom, I dismiss free for nothing, that all may be discharged also from

tributes of their cattle.

34 And all the solemn days, and the sabbaths, and the new Moons, and the days appointed, and three days before the solemn day, and three days after the solemn day let them all be of immunity and remission, to all the Jews that are in my kingdom:

35 and no man shall have power to do any thing, and to make businesses against any of them in any cause.

36 And let there be enrolled of the Jews in the Kings army to the number of thirty thousand men: and allowance shall be given them as behooveth to all the kings bands, and of them there shall be ordained certain, that shall be in the fortresses of the great king:

37 and of these there shall be appointed over the affairs of the kingdom, that are done of trust, and let there be princes of them, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added to Jewry of the country of Samaria, let them be accounted with Jewry: that they may be under one, and obey no other power, but the high priests:

39 Ptolomais, and the confines thereof, which I have given for a gift to the holies, that are in Jerusalem, to the necessary charges of the holy things.

40 And I give every year fifteen thousand sicles of silver of the kings accounts, that belong to me:

41 and all that is above which they had not rendered, that were over the affairs the years before, from this time they shall give it to the works of the house.

42 And beside these five thousand sicles of silver, which they received of the account of the holies every year: and let these pertain to the priests, that execute the ministry.

43 And whosoever flee into the temple that is in Jerusalem, & in all the coasts thereof, in the kings danger for matter, let them be dismissed, & all things, that they have in my kingdom, let them have it free.

44 And to build or repair the works of the holy places, the charges shall be given of the kings account:

45 and to build the walls in Jerusalem, and to fortify them round about, the charges shall be given of the kings account, and to build the walls in Jewry.

46 But as Jonathas, and the people heard these words, (d) they believed them not, nor received them: because they remembered the great mischief, that he had done in Israel, and had afflicted them exceedingly.

47 And their liking was toward Alexander, because he had been the first mover of the words of peace unto them, and him they aided all days.

48 And king Alexander gathered a great army, and moved the camp near to Demetrius.

49 And the two Kings joined battle, and the army of Demetrius fled, and Alexander pursued him, and urged them fore.

50 And the battle grew very sore, till the Sun went down: and Demetrius was slain in that day.

(d) Notwithstanding the great offers of evil disposed men, Jonathas and all prudent men considering their former wicked deeds do not give credit to glorious words.

(e) This Ptolomeus Philometor decided a controversy that the Jews had the true temple in Jerusalem, and that the Samaritans temple

ch. 7. v.
11.

in Garizim was schismatical: which he judged because albeit both pleaded antiquity, yet only the Jews proved by continual succession of high priests from Aaron, and showed that the other departed from them, first in the time of Jeroboam, and afterwards, built that temple in Garizim, when some were returned from captivity: whereof Josephus writeth. *li. 13. c. 6. Antiquit.* Our Saviour also judged that the cause of the Jews was better, Joan. 4. v. 22.

(f) When calumniators see that the innocents justified and honored, they fail in their heart to proceed against him.

51 And Alexander sent legates to (e) Ptolemy king of Ægypt according to these words, saying:

52 **BECAUSE** I am returned into my kingdom, and am set in the seat of my fathers, and have obtained the principedom, and have destroyed Demetrius, and possessed our country,

53 and have joined battle with him, and he is destroyed himself, & his camp by us, and we sit in the seat of his kingdom:

54 and now let us make amity one with another: and give me thy daughter to wife, and I will be thy son in law, and I will give thee gifts, and to her, dignity.

55 And king Ptolemy answered, saying: **HAPPY** is the day wherein thou art returned to the land of thy fathers, and art set in the seat of their kingdom.

56 And now I will do to thee that which thou hast written: but meet me at Ptolemais, that we may see one another, and I may despouse her to thee as thou hast said.

57 And Ptolemy went out of Ægypt, he and Cleopatra his daughter, and he came to Ptolomais in the year an hundred threescore and two.

58 And Alexander the king met him, and he gave him Cleopatra his daughter: and he made her marriage at Ptolomais, as Kings in great Glory.

59 And king Alexander wrote to Jonathas, that he should come to meet him.

60 And he went with Glory to Ptolomais, and he met there the two Kings, and he gave them much silver, and gold, and gifts: and he found grace in their sight.

61 And there assembled against him pestilent men of Israel, wicked men soliciting against him: and the king attended not to them.

62 And he commanded Jonathas to be changed of his garments, and that he should be clothed with purple: and so they did. And the king placed him to sit with himself.

63 And he said to his princes: go ye out with him into the midst of the city, & proclaim, that no man solicit against him for any matter, and that no man be troublesome unto him for any cause.

64 And it came to pass, as they that solicited, (f) saw his Glory that was published, & him covered with purple, they all fled:

65 and the king magnified him, and wrote him amongst his chief friends, and made him Duke, and partaker of the principedom.

66 And Jonathas returned into Jerusalem with peace, and joy.

67 In the year an hundredth sixty five came Demetrius the son of Denetrius from Crete into the land of his fathers.

68 And Alexander the king heard it, and he was very sorry, and returned to Antioch.

69 And Demetrius the king made Apollonius general, who was ruler of Coelesiria: & he gathered a great army, & came to Jamnia: and he sent to Jonathas the high priest,

70 saying: Thou only resistest us, and I am brought into derision, and into

reproach, because thou doest exercise power against us in the mountains.

71 Now therefore if thou trust in thy forces, come down to us into the plain, let us compare there one with another: because with me is the force of battles.

72 Ask, and learn who I am, and the rest, that aid me, who also say that your foot can not stand before our face, because twice have thy fathers been put to flight in their own land:

73 and now how wilt thou be able to abide the horsemen, & so great an army in the plain, where is no stone, nor rock, nor place to flee?

74 But as Jonathas heard the words of Apollonius, he was moved in mind: and he chose ten thousand men, and went forth from Jerusalem, & Simon his brother met him to aid him.

75 And they moved the camp to Joppe, and it shut him out of the city: because the garrison of Apollonius was in Joppe, and he assaulted it.

76 And they that were in the city being put in great fear, opened to him, and Jonathas obtained Joppe.

77 And Apollonius heard it, & he took three thousand horsemen, and a great army.

78 And he went to Azotus as making journey, and immediately he went forth into the plain: because he had a multitude of horsemen, and he trusted in them. And Jonathas pursued him unto Azotus, and they joined battle.

79 And Apollonius left in the camp a thousand horsemen behind them secretly.

80 And Jonathas understood that there was an ambushment behind him, and they compassed his camp, and they threw darts upon the people from morning even unto Evening.

81 But (g) the people stood, as Jonathas had commanded: and their horses labored.

82 And Simon put forth his army, and joined it against the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

83 And they that were scattered by the plain, fled into Azotus, and entered into Bethdagon their idol house, there to save them selves.

84 And Jonathas burnt Azotus, and the cities that were round about it, and he took the spoils of them, and the temple of Dagon: and all that fled into it, he burnt with fire.

85 And there were that were slain by the sword, with these that were burnt, almost eight thousand men.

86 And Jonathas has removed the camp from thence, and brought it to Ascalon: and they went out of the city to meet him in great Glory.

87 And Jonathas returned into Jerusalem with his company, having many spoils.

88 And it came to pass: as Alexander the king heard these words, he added yet to glorify Jonathas.

89 And he sent him a chain of gold, as the custom is to be given to the cousins of kings. And he gave him Accaron and all the borders thereof in possession.

(g) Jonathas set his army in that manner as on every side his men stood in front ready to resist the force of the enemy coming towards them, all their backs so turned within their own squadron, that the enemy could no way enter without present resistance: and so those of the ambushment could only cast darts, but could not break the array of Jonathas camp, nor make any entrance with out their own present death.

Chapter 11

Ptolomeus king of Ægypt deceitfully coming into Syria, 8. surpriseth certain cities, & taking his daughter from Alexander giveth her to Demetrius. 15. Alexander flying away, 17. is treacherously slain. 8. Ptolomeus dieth the third day, and Demetrius reigneth. 20. Jonathas besiegeth the fortress which resisted him in Jerusalem. 24. obtaineth of Demetrius remission of tributes, and other privileges. 38. Demetrius dismissing his army, the soldiers conspire with Tryphon against him. 41. Jonathas aideth him with three thousand men, who kill an hundred thousand mutineers. 53. Demetrius breaking league with Jonathas, is overthrown by Tryphon. 57. Young Antiochus reneweth league with Jonathas: and he (65. as likewise his brother Simon) prospereth: 67. in great danger prayeth and prevaieth.

(a) By this hyperbolic description (very frequent in holy scripture) is signified that Ptolomeus army was exceeding great, yea greater then can be easily conceived, & therefore is described by excessive terms.

1 **AND** the king of Egypt gathered an army, (a) as the sand that is about the sea shore, and many ships: and he sought to win the kingdom of Alexander by guile, and to add it to his own kingdom.

2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: because Alexander the king had commanded them to go forth to meet him, for that he was his father in law.

3 But when Ptolemy entered the cities, he put garrisons of soldiers in every city.

4 And as he approached to Azotus, they showed him the temple of Dagon burnt with fire, and Azotus, and the rest thereof thrown down, and the bodies cast forth, and the graves of them that were slain in the battle, which they had made near the way.

5 And they told the king that Jonathas did these things: to raise envy against him: and the king held his peace.

6 And Jonathas came to meet the king into Joppe with Glory, and they saluted one another, and they slept there.

7 And Jonathas went with the king even to the river, that was called Eleutherus: and he returned into Jerusalem.

8 And king Ptolemy obtained the dominion of the cities even to Seleucia by the sea side, and he purposed evil purposes against Alexander.

9 And sent legates to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter that Alexander hath, & thou shalt reign in the kingdom of thy father.

10 For it repenteth me that I have given him my daughter: for he hath sought to kill me.

11 And he dispraised him, for that he coveted his kingdom,

12 and he took away his daughter, & gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

13 And Ptolemy entered into Antioch, & he put two crowns upon his head, of Egypt, & of Asia.

14 But Alexander the king was in Cilicia at that time: because they rebelled

that were in those places.

15 And Alexander heard it, and came to him into battle: and Ptolemy the king brought forth an army, and met him with a strong power, and put him to flight.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemy was exalted.

17 And Zabdiel an Arabian took of Alexanders head, & sent it to Ptolemy.

18 And king Ptolemy died the third day: and they that were in the fortresses, perished by them that were within the camp.

19 And Demetrius reigned the year an hundredth sixty seven.

20 In those days Jonathas gathered together them, that were in Jewry, to win the castle in Jerusalem: and they made engines against it.

21 And certain (b) that hated their own nation wicked men, went to king Demetrius, and told him that Jonathas besieged the castle.

22 And as he heard it, he was wrath: and forth with he came to Ptolemais, and wrote to Jonathas, that he should not besiege the castle, but should meet him to talk together in haste.

23 But as Jonathas heard it, (c) he bade them besiege it: and he chose of the ancients of Israel, and of the priests, and put himself in hazard.

24 And he took gold, and silver and raiments, and many other presents, and went to the king to Ptolomais, and he found grace in his sight.

25 And certain wicked men of his nation solicited against him.

26 And (d) the king did to him, as they had done to him which had been before him: and he exalted him in the sight of all his friends,

27 and he established to him the chief priesthood, and whatsoever other things he had before precious, and he made him the chief of his friends.

28 And Jonathas requested of the king that he would make Jewry free, and the three (e) toparchies, & Samaria, & the confines thereof: and he promised him three hundred talents.

29 And the king consented: and he wrote to Jonathas epistles of all these things, containing this tenure.

30 **KING** Demetrius to his brother Jonathas greeting, & to the nation of the Jews.

31 A copy of the epistle, which we have written to Lasthenes our parent concerning you, we have sent to you that you might know it.

32 **King** Demetrius to Lasthenes his parent greeting.

33 We have determined to do good to the nation of the Jews our friends, & that keep the things that are just with us, for their gentleness which they bear towards us.

34 We have ordained therefore unto them all the coasts of Jewry, & the three cities, Apherema, Lyda, & Ramatha, which are added to Jewry of Samaria, & all their confines, to be sequestered to all them that sacrifice in Jerusalem, for these things, which the king received of them every year, and for the fruits of

(b) When pastors endeavor to extirpate sin out of the minds of the people, those that hate godliness, suggest to temporal princes that such spiritual preaching is dangerous to their state.

(c) But zealous men cease not from so necessary a work, *because Gods word is not tied.* 2. Tim. 2.

(d) And wise Kings will most esteem of such men, knowing that their fidelity towards God, is an assurance that they will also be faithful to princes.

(e) The king had before adjoined principal places to Judea which were called *Toparchie* that is places of principality, or principal governments: now he granted also immunities to them as to all Judea and Samaria.

the land, and of the trees.

35 And other things, that pertained to us of the tithes, and of the tributes, from this time we remit to them: and the salt floors, and the crowns, that were presented to us,

36 we grant all to them, and nothing of these shall be broken from this time, and forever.

37 Now therefore provide to make a copy of these, and let it be given to Jonathas, and let it be laid in the holy mount, and in a solemn place.

38 And Demetrius the king seeing that the land was quiet in his sight, and nothing resisted him, he dismissed all his army, every man to his place, except the foreign army, which he brought from the isles of the Gentiles: and all the bands of his fathers were enemies to him.

39 And there was one Tryphon of Alexanders part before: and he saw that all the army murmured against Demetrius, & he went to Emalchuel the Arabian, that brought up Antiochus the son of Alexander:

40 And he lay upon him, to deliver this Antiochus unto him, to reign in his fathers place: and he declared unto him what great things Demetrius did, & the enmities of his hosts against him. And he tarried there many days.

41 And Jonathas sent to Demetrius the king, that he would cast out them, that were in the castle in Jerusalem, and that were in the holds: because they impugned Israel.

42 And Demetrius sent to Jonathas, saying: I will not only do these things for thee, and for thy nation, but with Glory I will honor thee, and thy nation, when it shall be time convenient.

43 Now therefore thou shalt do well if thou wilt send men to help me: because all mine army is departed.

44 And Jonathas sent him (f) three thousand valiant men to Antioch: and they came to the king, and the king was delighted at their coming.

45 And there assembled they that were of the city, an hundred twenty thousand men, and they would have slain the king.

46 And the king fled into the court: and they that were of the city kept the ways of the city, and began to fight.

47 And the king called the Jews for aid: and they came together to him all at once, and they were all dispersed through the city.

48 And they slew in that day an hundred thousand men, and they burnt the city, and took many spoils in that day, and delivered the king.

49 And they that were of the city saw, that the Jews had obtained the city as they would: and they were discomfited in their mind, and cried to the king with petitions, saying:

50 give us the right hand, and let the Jews cease to oppugn us, and the city.

51 And they threw away their weapons, & made peace, and the Jews were glorified in the kings sight, & were renowned in the sight of all that were in his kingdom, & returned into Jerusalem with many spoils.

52 And king Demetrius sat in the seat of his kingdom: & the land was at rest in

(f) Three thousand faithful encountering with an hundred & twenty thousand infidels, killed of them in one day an hundred thousand.

his sight.

53 And he feigned all things whatsoever he said, and alienated himself from Jonathas, and he requited him not according to the benefits, that he had given him, and he vexed him exceedingly.

54 And after these things Tryphon returned, and with him Antiochus the young boy, who reigned, and put the crown upon him.

55 And there gathered unto him all the bands, which Demetrius had dispersed, and they fought against him: and he fled, and turned the back.

56 And Tryphon took the beasts, and won Antioch.

57 And Antiochus the young man wrote to Jonathas, saying: I appoint to thee the priesthood, and I place thee over the four cities, that thou mayest be of the kings friends.

58 And he sent him vessels of gold for his service, and he gave him leave (g) to drink in gold, and to be in purple, and to have a chain of gold:

59 And he appointed Simon his brother governor from the borders of Tyre even to the coasts of Ægypt.

60 And Jonathas went forth, and walked through the cities beyond the river: and all the band of Syria gathered unto him to help him, and he came to Ascalon, & they met him honorably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza, shut in themselves: and he besieged it, & burnt the things that were round about the city, and he spoiled it.

62 And the men of Gaza besought Jonathas, and he gave them the right hand: and he took their sons for hostages, and sent them into Jerusalem: and he walked through the country even to Damascus.

63 And Jonathas heard that the princes of Demetrius prevaricated in Cades, which is in Galilee, with a great army meaning to remove him from the affairs of the kingdom:

64 and he went against them: but his brother Simon he left within the province.

65 And Simon approached to Bethsura, and expugned it many days, and enclosed them.

66 And they requested of him (h) to take the right hands, and he gave it them: and he cast them out from thence, and took the city, and placed therein a garrison.

67 And Jonathas, and his camp approached to the water of Genesar, and before it was light they watched in the plain Asor.

68 And Lo the camp of the aliens met him in the plain, & they laid ambushments for him in the mountains: but he went against them.

69 And the ambushments rose out of their places, and they joined battle.

70 And all fled that were on Jonathas part, and (i) none was left of them, but Mathathias the son of Absolom, and Judas the son of Calphi, chief captain of the chivalry of the host.

71 And Jonathas rent his garments, and put earth upon his head, and prayed.

(g) As to wear purple, and to bare a crown so to drink in gold cups and to wear a gold chain, was proper to Kings, and to whom they gave license.

(h) It is an ancient ceremony in all nations, often mentioned in these Books, to confirm peace by giving each other the right hand.

(i) Only two captains remained, and with them some soldiers (as Josephus writeth, about 50) for it is not to be thought that Jonathas would have returned to battle. v. 72. being but three men in all to begin a new assault.

72 And Jonathas returned to them into battle, & he put them to flight, and they fought.

73 And they of his part that fled, saw, and returned to him, and Pursued with him even to Cades to their camp, and they came even thither.

74 And there fell of the aliens in that day three thousand men: and Jonathas returned into Jerusalem.

Chapter 12

Jonathas confirmeth league with the Romans, and Spartiates, by letters: 19. with mention of letters received before. 24. By diligent guard he defendeth the country from the enemies invasions, putting them to flight. 31. subdueth the Arabians, and returneth by Damascus. (33. Simon prospering in other places.) fortieth Jerusalem, 39. Finally is deceived by Tryphon. 48. and all his men are slain.

(a) Sparta the chief city of Lacedemonia called also Lacedemon, and Theramne.

1 **AND** Jonathas saw that the time helped him, he chose men and sent them to Rome, to establish and to renew amity with them:

2 and to (a) the Spartiats, and to other places he sent epistles according to the same tenure.

3 And they went to Rome, and entered into the court, and said: Jonathas the highest priest, and the nation of the Jews have sent us to renew the amity, and society according as before.

4 And they gave them epistles unto them by place and place, to conduct them into the land of Juda with peace.

(b) Spartians otherwise called Lacedemonians (by Josephus and other writers) descended from Abraham, v. 21. and were in great league with the Jews.

5 And this is a copy of the epistles which Jonathas wrote to the Spartiats:

6 **JONATHAS** the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartiats (b) their brethren greeting.

7 Long ago were epistles sent to Onias the high priest from Arius who reigned with you, that you are our brethren, as the writing containeth, that here beneath followeth.

8 And Onias received the man, that was sent, with honor: and he received the epistles, where in there was signification of the society, and amity.

9 We whereas we needed none of these having for our comfort the holy Books, that are in our hands,

10 chose rather to send unto you to renew the fraternity, lest perhaps we be made aliens from you: for much time is passed, since you sent to us.

11 We therefore at all time without intermission in the solemn days, and the rest where in we should, are mindful of you in the sacrifices, that we offer, and in the observances, as it is meet, and becometh to remember brethren.

12 We rejoice therefore of your Glory.

13 But many tribulations have compassed us, and many battles, and the Kings that are round about us, have impugned us.

14 We therefore would not be troublesome to you, nor to the rest our fellows

and friends in these battles.

15 For we have had aid from heaven, and we are delivered, and our enemies are humbled.

16 We have chosen therefore Numenius the son of Antiochus, and Autipater the son of Jason, and have sent to the Romans to renew with them the old amity and society.

17 We therefore have commanded them that they come unto you also, & salute you, and deliver you our epistles, concerning the renewing of our fraternity.

(c) The Spartianes had written this epistle before Onias wrote to the, though it be here placed after.

18 And now you shall do well in answering us to these things.

19 And this is (c) the rescript of the epistles, which he had sent to Onias:

20 **ARIUS** the king of the Spartians to Onias the grand priest greeting.

(d) There remained with the Spartiates old writes of Genealogies, as Josephus supposeth. *li. 12. c. 5. & li. 13. c. 9.*

21 It is found (d) in scripture of the Spartians, and the Jews that they are brethren, & that they are of the stock of Abraham.

22 And now since we understood these things, you do well in writing to us of your peace.

23 Yea and we have written again to you, Our cattle, & our possessions, are yours: and yours, ours. We therefore have commanded that these things be told you.

24 And Jonathas heard that the princes of Demetrius were come again with a great army more then before to fight against him.

25 And he went out from Jerusalem, and met them in the country of Amathis: for he gave them not space to enter into his country.

26 And he sent spies into their camp, & they returning reported that they appointed to come upon them in the night.

27 And when the Sun was set, Jonathas commanded his men to watch, and to be in armor ready to fight all night, & he set watchmen round about the camp.

28 And the adversaries heard that Jonathas with his company was prepared to battle: & they feared, and were afraid in their heart: and they kindled fires in their camp.

29 But Jonathas, and they that were with him, knew it not till the morning: and they saw light burning,

30 and Jonathas followed them, and overtook them not: for they had passed the river Eleutherus.

31 And Jonathas turned aside to the Arabians, that were called Zabadeans: and he stroke them, and took the spoils of them.

32 And he joined, and came to Damascus, and walked through all that country.

33 But Simon went forth, and came even to Ascalon, and to the next holds, and he declined into Joppe, and took it.

34 (For he heard that they would deliver the hold to Demetrius part) and he put a garrison there to keep it.

35 And Jonathas returned, & called together the ancients of the people, and he consulted with them to build fortresses in Jewry,

36 and to build the walls in Jerusalem, and to rear a mount of a great height between the castle and the city, to separate it from the city, that it might be alone, and they might neither buy nor sell:

37 And they came together to build the city: and the wall fell that was upon the torrent toward the rising of the sun, and he repaired it, which is called Caphetetha:

(e) Morally in Tryphon is noted the practice of the Devil: who intending to overthrow a king or a kingdom first seeketh to deceive the pastors, and to destroy them: especially by error or other sin. For (as St. Gregory teacheth, *ho. 38.*) if the pastors life be corrupted, his doctrine will be contemned.

38 and Simon built Adiada in Sephela, and fortified it, & hanged on gates and locks.

39 And when (e) Tryphon had purposed to reign over Asia, and to take the crown, & to extend his hand against Antiochus the king:

40 fearing lest perhaps Jonathas would not permit him, but would fight against him: he sought to take him: & to kill him. And rising up he went into Bethsan.

41 And Jonathas went forth to meet him with forty thousand chosen men into battle, and came to Bethsan.

42 And Tryphon saw that Jonathas came with a great army, to extend his hands upon him: and he feared:

43 and received him with honor, and commended him to all his friends, and gave him gifts: and he commanded his hosts to obey him, as himself.

44 And he said to Jonathas: Why hast thou troubled all the people: whereas we have no war?

45 And now send them back to their houses, but choose thee a few men, that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the other holds, and the army, and all the overseers of the affairs, and returning I will depart: for therefore I came.

46 And Jonathas believed him, and did as he said: and dismissed his army, and they departed into the land of Juda:

47 but he retained with him three thousand men: of whom he sent back two thousand into Galilee, and a thousand came with him.

48 But as Jonathas entered into Ptolemais, they of Ptolemais shut the gates of the city: and they took him, and all that had entered with him they flew with the sword.

49 And Tryphon sent an army and horsemen into Galilee, and into the great plain to destroy all Jonathas fellows.

50 But they when they understood that Jonathas was taken, and was perished, and all that were with him, they encouraged themselves, & went forth ready to battle.

51 And these that had pursued, Seeing that the matter stood upon their life, they returned.

52 But they came all with peace into the land of Juda. And they lamented Jonathas, and them that were with him exceedingly: and Israel mourned with great mourning.

53 And all the heathen that were round about them, sought to destroy them. for they said:

54 They have no prince, and helper: now therefore let us expugn them, and

take away from men the memory of them

Chapter 13

Simon exhorteth the people to defend themselves, and religion: 7. is made general captain. 14. Tryphon demandeth an hundred talents of silver, and hostages for Jonathas. 17. which are sent (to satisfy the people) Tryphon receiveth the ransom, 23. killeth Jonathas, and his sons. 25. Simon erecteth a memory to his parents and brethren. 31. Tryphon murdereth his young king. 33. Simon fortifieth the country, obtaineth peace, and liberties of Demetrius: 42. subdueth the city Gaza, and the rebellious castle within Jerusalem.

(a) Simon the fourth general captain of the Machabees, & high priest excelled his brethren in wisdom, by the testimony of his father. *c. 2. v 65.*

1 **AND** (a) Simon heard that Tryphon gathered a very great army, to come into the land of Juda, and to destroy it.

2 Seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people:

3 and exhorting he said: You know what great battles I and my brethren, and the house of my father, have made for the laws, & the holies, and the distresses that we have seen:

4 by reason of these are all my brethren perished for Israel, and I only am left.

5 And now let it not fall to me to spare my life in all time of tribulation: for I am not better then my brethren.

(b) He undertook by all his endeavor to defend and deliver his nation from danger, and to restore their former liberty.

6 I will (b) avenge therefore my nation and the holies, our children also, & wives: because all the heathen are gathered together to destroy us of enmity.

7 And the spirit of the people was kindled as soon as they heard these words:

8 and they answered with a loud voice, saying: Thou art our captain in the place of Judas, and Jonathas thy brother:

9 fight thou our battle, & we will do all things whatsoever thou shalt say to us.

10 And Gathering together all the men of war, he hastened to finish all the walls of Jerusalem, and fortified it round about.

11 And he sent Jonathas the son of Absalom, & with him a new army into Joppe, and they that were in the castle being cast out, he remained there.

12 And Tryphon removed from Ptolemais with a great army, to come into the land of Juda, & Jonathas with him in ward.

13 But Simon pitched in Addus against the face of the plain.

14 And as Tryphon understood that Simon was risen in the place of his brother Jonathas: and that he would join battle with him, he sent legates to him,

25 saying: For the silver, that thy brother Jonathas owed in the kings account, for the affairs which he had, we have stayed him.

16 And now send an hundred talents of silver, and his two sons for hostages, that being dismissed he flee not from us, and we will release him.

(c) Simon being wise chose the less evil, and less danger. For if he had not sent that was demanded it was

17 And Simon knew that with guile he spake with him, (c) Nevertheless he commanded the silver, and the children to be given: lest he should get great enmity with the people of Israel, saying:

very like and almost certain, that Jonathas should be slain, and it would have been imputed to Simon, that he had not taken just care of his brothers life, Whereby the people would have been alienated from him, and perhaps have revolted from him, and also from religion. *St. Tho. in hunc locum.*

(d) This was not vain glory, but true Glory to keep memory of so great virtue: thereby to stir up others to imitation. *He that loveth honor* (saith St. Augustine, *li. cont. Secundin. c. 17.*) *imitateth God. But humble souls desire honor in God, proud men will be honored more than God, or without God.* O how many Epitaphes are of wicked men, nothing else but perpetual monuments of their ambition, vanity, injustice, cruelty, & other vices! but those that are of true virtues are to Gods more honor: the author of all virtues.

18 Because he sent not the silver, & the children, therefore is he perished.

19 And he sent the children, and the hundred talents: and he lied, and dismissed not Jonathas.

20 And after these things came Tryphon within the country, to destroy it, and they compassed by the way that leadeth to Addar, & Simon, and his camp marched into every place whither soever they went.

21 And they that were in the castle, sent legates to Tryphon, that he should hasten to come through the desert, and should send them victuals.

22 And Tryphon prepared all the horsemen, to come that night: but there was an exceeding great snow, and he came not into the country of Galaad.

23 And when he had approached to Bascama, he slew Jonathas and his sons there.

24 And Tryphon returned, & went into his country.

25 And Simon sent, and took the bones of Jonathas his brother, and buried them in Modin the city of his fathers.

26 And all Israel lamented him with great lamentation: & they mourned for him many days,

27 And Simon (d) built over the sepulcher of his father and of his brethren, a building high to behold, of stone polished behind and before:

28 and he erected seven spires one against one, to his father and mother, and to his four brethren:

29 and about these he set great pillars: and upon the pillars armor for an eternal memory: and by the armor ships graven, which might be seen of all that sailed the sea.

30 This is the sepulcher, that he made in Modin even until this day.

31 But Tryphon when he journeyed with Antiochus the king being but a young man, by guile he slew him.

32 And he reigned in his place, and put the crown of Asia upon himself, and made a great plague in the land.

33 And Simon built the fortresses of Jewry, fortifying them with high towers, and great walls, and gates, and locks: and he put victuals in the fortresses.

34 And Simon chose men & sent to Demetrius the king, that he would make a release to the country: because all Tryphons acts had been done by spoil.

35 And Demetrius the king according to these words answered him, and wrote an epistle in this manner:

36 **KING** Demetrius to Simon the high priest, and the friend of Kings, and to the ancients, and to the nation of the Jews, greeting.

37 The crown of gold, and * the bahem, which you sent, we have received: and we are ready to make with you great peace, and to write to the kings chief officers to release you the things that we have released.

* a
precious
chain.

38 For what soever things we have decreed unto you, stand in force. The holds that you have built, let them be to you.

39 We remit also the ignorances, and offences even until this day, and the crown which you owed: and if any other thing was tributary in Jerusalem, now let it not be tributary.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

41 In the year an hundredth seventy was the yoke of the Gentiles taken away from Israel.

42 And the people of Israel began to write in the tables, and public instruments. The first year under Simon the high priest, the great duke, and the prince of the Jews.

43 In these days Simon approached to Gaza, and compassed it with camps, and he made engines, & set them to the city, and he stroke one tower, and took it.

44 And they that were within the engine, brake out into the city and there was made a great stir in the city.

45 And they that were in the city went up with their wives, & children upon the wall their coats tent, and they cried with a loud voice, desiring of Simon that the tight hands might be given them,

(e) By how much more, that mercy is admixed with justice, so that justice be not destroyed, and that religion be advanced, the better it pleaseth God, and edifieth the well disposed.

46 and they said: Requite us not according to our malices, but according to thy mercies.

47 And Simon yielding destroyed them not: but (e) yet he cast them out of the city, and cleansed the houses, wherein there had been idols, and then he entered into it with hymns blessing our Lord:

48 and all filthiness being cast out of it, he placed in it men that should do the law: and he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem, were prohibited to go out and to come in to the country, & to bye, and sell: and they were exceeding hungry, and many of them perished for famine,

50 and they cried to Simon to receive the right hands, and he gave it them: and he cast them out from thence, and cleansed the castle from the contaminations:

51 and they entered into it the three and twentieth day of the second month, the year an hundredth seventy one, with praise, and boughs of palm trees, and harps, and cymbals, & nables, and hymns, and canticles, because the great enemy was destroyed out of Israel.

(f) This John Hyrcanus defended the country against invaders, *ch. 16.*

52 And he ordained that every year these days should be kept with gladness.

53 And he fortified the mount of the temple, that was by the castle, and he dwelt there himself, and they that were with him.

54 And Simon saw (f) John his son, that he was a valiant man of war: & he made him captain of all the hosts: and he dwelt in Gazara.

Chapter 14

Demetrius invading Media is taken captive: 4. and Jewry is in peace. 14. Simon cherisheth the godly, and punisheth the wicked: 16. receiveth friendly letters from the Romans, and Spartiates: 20. Whereof the copy is recited: 24.

sendeth a legate to Rome with a present. 25. And is established high priest, and governor by public consent.

1 **IN** the year an hundredth seventy two, king Demetrius gathered his army, and went into Media to get him aids to expugn Tryphon.

2 And Arsaces the king of Persia, and Media heard, that Demetrius was entered his confines, and he sent one of his princes to take him alive.

3 And he went, and stroke the camp of Demetrius: and took him, and brought him to Arsaces, and he put him into ward.

4 And (a) all the land of Juda was at rest all the days of Simon, and he sought good to his nation: and his power, and his Glory pleased them all days.

5 And with all his Glory he took Joppe for an haven, and made it an entrance unto the isles of the sea.

6 And he enlarged the borders of his nation, and obtained the country.

7 And he gathered a great (b) captivity, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away the unclean out of it, and there was none that resisted him.

8 And every man tilled his land with peace: & the land of Juda yielded her fruits, and the trees of the fields their fruit.

9 The ancients sat all in the streets, and treated of the good things of the land, & the young men did on them Glory, and the stoles of war.

10 And he gave victuals to the cities, and he appointed them that they should be vessels of munition, till the name of his Glory was renowned even to the end of the earth.

11 He made peace upon the land, & Israel rejoiced with great joy.

12 And every man sat under his vine, and under his fig tree: and there was none to make them afraid.

13 There was none left that impugned them upon the earth: Kings were discomfited in those days.

14 And he confirmed all the humble of his people, and sought the law, and took away every wicked and evil man:

15 he glorified the holies, and multiplied the vessels of the holy places.

16 And it was heard at Rome that Jonathas was dead, and even unto the Spartiats: and they were very sorry.

17 But as they heard that Simon his brother was made the high priest in his place, and he obtained all the country, and the cities therein;

18 they wrote to him in brazen tables, to renew the amities and society, which they had made with Judas, & with Jonathas his brethren.

19 And they were read in the sight of the church in Jerusalem. And this is a copy of the epistles, that the Spartiates sent.

20 **THE PRINCES** and (c) the cities of the Spartians to Simon the grand priest, and to the ancients, and the priests, and the rest of the people of the Jews their brethren, greeting.

(a) Simon had now governed the people two years beginning with great difficulties, but henceforth enjoyed peace till Antiochus Sedetes brake the league, & invaded Jewry. *ch. 15. v. 27. & 39.*

(b) He reduced many Jews from captivity.

(c) Sparta being the chief city of Lacedemonia, had many cities subject & depending as upon their Metropolitan.

21 The legates, that were sent to our people, have told us of your Glory, and honor, and joy: and we rejoiced at their entrance.

22 And we wrote that, which was said of them in the counsels of the people, thus: Numenius the son of Antiochus, and Antipater the son of Jason legates of the Jews, came to us, renewing with us old amity.

23 And it pleased the people to receive the men gloriously, and to put a copy of their words in the severed book of the people, to be for a memory to the people of the Spartiats. And a copy of these we have written to Simon the grand priest.

24 And after these things Simon sent Numenius to Rome, having a great buckler of gold, of the weight of thousand pounds, to establish amity with them. But when the people of Rome had heard

25 these words, they said: What thanks giving shall we render to Simon, and his children? (d)

26 For he hath restored his brethren, and hath expugned the enemies of Israel from them: & they decreed him liberty, and registered it in tables of brass, and put it in titles in mount Sion.

27 And this is a copy of the writing. **THE EIGHTEENTH** day of the month Elul, in the year an hundredth seventy two, the third year under Simon the grand priest in Asaramel,

28 in a great assembly of the priests, & of the people and the princes of the nation, and the ancients of the country, these things were notified: that there have often been battles made in our country.

29 But Simon the son of Mathathias of the children of Jarib, and his brethren put themselves in danger, and resisted the adversaries of their nation, that their holies, and law might stand: & with great Glory have they glorified their nation.

30 And Jonathas gathered together his nation, and was made their grand priest, and he was laid to his people.

31 And their enemies would conculcate, and destroy their country, and extend their hands against the holies.

32 Then Simon, resisted and fought for his nation, and bestowed much money, and armed the valiant men of his nation, & gave them wages:

33 and he fortified the cities of Jewry, and Bethsura, that was in the borders of Jewry, where the armor of the enemies was before: and he placed there Jews for a garrison.

34 And he fortified Joppe, which was by the sea: and Gazara, which is in the borders of Azotus, wherein the enemies dwelt before, and he placed Jews there: and whatsoever was fit for their correption, he put in them.

35 And the people saw the fact of Simon, and the Glory that he meant to do to his nation, & they made him their duke, and grand priest, for that he had done all these things, and for the justice, and faith, which he kept to his nation, & for that he sought by all means to advance his people.

36 And in his days it prospered in his hands, so that the heathen were taken away out of their country, and they that were in the city of David in Jerusalem

(d) When peace was established in all Jewry, and friendship confirmed with the Romans, & Lacedemonians, the whole nation of the Jews in gratitude towards Simon, who only now remained of Mathathias sons, confirmed him in the office of high priest perpetually or forever, v. 41 that is, during his life, & to his progeny, v. 49.

in the castle, out of which they came forth, and contaminated all things that were round about the holies, & they brought great plague upon chastity:

37 & he placed in it men of Jewry to the defense of the country, & of the city, & he raised the walls of Jerusalem.

38 And king Demetrius appointed him the high priesthood.

39 According to these things he made him his friend, and glorified him with great Glory.

40 For he heard that the Jews were called of the Romans, friends, and fellows, and brethren, and that they received Simons legates gloriously:

41 and that the Jews, and their priests consented that he should be their duke, and high priest (e) forever, till there rise the faithful prophet:

42 and that he be duke over them, and that he should have the care of the holies, and that he should appoint rulers over their works, and over the country, and over the armor, and over the holds.

43 And that he have care of the holies: and that he be heard of all, and that all writings in the country be written in his name: and that he be clothed with purple, and gold:

44 and that it be not lawful for any of the people, and of the priests to disannul any of these, and to gainsay those things, that are said of him, or to call together an assembly in the country without him: and to be clothed with purple, and to wear a chain of gold.

45 But he that shall do beside these things, or shall make frustrate any of these he shall be guilty.

46 And it pleased all the people to appoint Simon, and to do according to these words.

47 And Simon took it upon him, and it pleased him to execute high priesthood, and to be duke, and prince of the nation of the Jews, and of the priests, and to be chief over all.

48 And this writing they bad them put in tables of brass, and to set them in the circuit of the holies, in a famous place:

49 and to put a copy thereof in the treasury, that Simon may have it, and his children.

(e) The high priesthood continued in this family of the Machabees until Herod took it from them selling it for money, and then shortly came Christ *the faithful Prophet*.

Chapter 15

Antiochus by his letters granteth great privileges to Simon: 10. pursueth Tryphon, and environeth him. 15. The Romans commend the Jews to other nations. 25. Antiochus refusing aid sent by Simon, breaketh league, 30. and exacteth certain cities, and tribute. 37. Tryphon escapeth, and other of the kings forces invade and spoil Jewry.

(a) This Antiochus Sedetes son of Demetrius Soter, was brother to Demetrius the second, who was

1 **AND** king Antiochus (a) the son of Demetrius sent epistles from the isles of the sea to Simon the priest, and prince of the nation of the Jews, and to all the nation:

2 and they contained this tenure: **King** Antiochus to Simon the grand priest,

now captive in
Persia. *ch. 14. v. 3.*

and to the nation of the Jews greeting.

3 Because certain pestilent men have obtained the kingdom of our fathers, and I mean to challenge the kingdom, and to restore it as it was before: and I have chosen a great army, & have made ships of war.

4 And I will march through the country, that I may take revenge of them, that have destroyed our country, and that have made many cities desolate in my realm.

5 Now therefore I establish unto thee all the oblations, which all the Kings before me remitted unto thee, and what other gifts soever they remitted thee:

6 and I permit thee to make a coin of thy own money in thy country:

7 and Jerusalem to be holy and free, and all the armor that is made, and the fortresses which thou hast built, and which thou dost hold, let them remain to thee.

8 And all that is dew to the king, and the things that are to be the kings hereafter, from this present and for all time, they are remitted to thee.

9 And when we shall have obtained our kingdom, we will glorify thee, and thy nation, and the temple with great Glory, so that your Glory shall be made manifest in all the earth.

10 In the year an hundredth seventy four went forth Antiochus into the land of his fathers, and all the hosts assembled unto him, so that there were few left with Tryphon.

11 And Antiochus the king pursued him, and he came to Dora flying by the seacoast.

12 For he knew that evils were heaped upon him, and the army forsook him.

13 And Antiochus camped upon Dora with an hundred twenty thousand men of war, and eight thousand horsemen:

14 and he compassed the city, and the ships approached to the sea: and they vexed the city by land, and by sea, and suffered none to come in, or to go out.

15 And (b) Numenius came, and they that had been with him, from the city of Rome, having epistles written to Kings, and countries, wherein were contained these words:

16 **LUCIUS** the consul of the Romans, to Ptolemy the king greeting.

17 The ambassadors of the Jews our friends came to us, renewing the old amity, and society, being sent from Simon the prince of the priests, and the people of the Jews.

18 And they brought also a buckler of gold of a thousand pounds.

19 It hath pleased us therefore to write to the Kings, and countries, that they do them no harm, nor impugn them, and their cities, and their countries: and that they give no aid to them that fight against them.

20 And it hath seemed good unto us to take the buckler of them.

21 If therefore any pestilent men are fled out of their country to you, deliver them to Simon the prince of the priests, that he may punish them according to their law.

(b) This legate was sent almost two years before to Rome. *ch. 14. v. 24.* and now brought letters not only to the Jews but also to sundry Kings and peoples in their behalf.

22 These self same things were written to Demetrius the king, & to Attalus, and to Ariarathes, and to Arsaces,

23 and into all countries: and to Lampsaces, and to the Spartiats, and to Delus, and to Myndus, and to Sicyon, and to Caria, and to Samus, & Pamphilia, and Lycia, and Alicarnassus, and Coo, and Siden, and Aradon, and Rhodes, & Phaselis, and Gortyna, and Gnidus, and Cypres, and Cyrenee.

24 And a copy thereof they wrote to Simon the prince of the priests & people of the Jews.

25 But king Antiochus moved his camp unto Dora the second time, setting hands always upon it, & making engines: & he shut up Tryphon, that he could not go forth.

26 And Simon sent unto him two thousand chosen men for aid, and silver, and gold, and abundance of furniture.

27 And he would not take them, but brake all things that he covenanted with him before, & alienated himself from him.

28 And he sent to him Athenobius one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle, that is in Jerusalem, cities of my kingdom:

29 their borders you have made desolate, and you have made a great plague in the land, and have ruled in many places in my kingdom.

30 Now therefore deliver the cities, that you have taken, and the tributes of the places, wherein you have ruled without the borders of Jewry.

31 But if not, give you for them five hundred talents of silver, and for the destruction, that you have made, and the tributes of cities other five hundred talents: but if not, we will come and expugn you.

32 And Athenobius the kings friend came into Jerusalem, & saw the Glory of Simon, and his magnificence in gold, & silver, and furniture abundant, and he was astonished, and told him the kings words.

33 And Simon answered him, and said to him: Neither have we taken other mens land, neither do we hold that is other mens: but the inheritance of our fathers, which was a certain season unjustly possessed of our enemies.

34 But we having opportunity challenge the inheritance of our fathers.

35 For concerning Joppe, and Gazara, that thou complainst (c) they made a great plague among the people, and in our country: for these (d) we give an hundred talents. And Athenobius answered him not a word.

36 But with anger returning to the king, he reported unto him these words, and the Glory of Simon, & all things that he saw, and the king was wrath with great anger.

37 And Tryphon fled by ship to Orthosias.

38 And the king appointed Cendebaeus captain by the sea cost, and gave him an army of foot men and horsemen.

39 And he commanded him to move the camp against the face of Jewry: and he commanded him to build (e) Cedron, and to fortify the gates of the city, and to conquer the people. But the king pursued Tryphon.

(c) Simon subdued these two towns because they annoyed the Jews: but because they otherwise pertained not to Jewry he paid for them an hundred talents.

(d) Simon subdued these two towns because they annoyed the Jews: but because they otherwise pertained not to Jewry he paid for them an hundred talents.

(e) By the river of Cedron (over which David passed. 2. Reg. 15. v. 23. and our Saviour. Joa. 18. a city was now built,

or rather repaired
being decayed
before.

40 And Cendebaeus came to Jamnia, and began to provoke the people, & to conculcate Jewry, and to take the people captive, and to kill, and to build Cedron.

41 And he placed there horsemen, and an host: that going forth they might walk by the way of Jewry, as the king appointed him.

Chapter 16

Simon sendeth two of his sons to fight against Cendebaeus, 8. whom they overthrow. 11. Ptolemy Simons son in law, inviting him to a feast treacherously killeth him, and his sons Judas and Mathathias: 19. sendeth also men to kill John, but he being warned of the treason, killeth them: 23. and succeedeth to his father in the government.

(a) After Simons
death, his eldest son
John surnamed
Hyrcanus succeeded
him in government
spiritual and
temporal. v. 24.

1 **AND** (a) John went up from Gazara, and told Simon his father what Cendebaeus did amongst their people.

2 And Simon called his two elder sons, Judas & John, and he said to them: I and my brethren, and the house of my father, have expugned the enemies of Israel from our youth even to this day: and it hath prospered in our hands to deliver Israel oftentimes.

3 And now I am old, but be you in place of me, and my brethren, & going forth fight for our nation: & the help from heaven be with you.

4 And he chose out of the country twenty thousand fighting men, and horsemen, and they went forth to Cendebaeus: and they slept in Modin.

5 And they arose in the morning, and went into the plain field: and Lo a mighty great army coming to meet them of foot men, and horsemen, & there was a running river between them.

6 And he camped against the face of them, himself and his people, and he saw the people fearful to pass through the torrent, and he passed through first: and the men saw him, and they passed over after him.

7 And he divided the people, and the horsemen in the midst of the footmen: and the horsemen of the adversaries were exceeding many.

8 And they sounded with the holy trumpets: and Cendebaeus was put to flight, and his camp: and there fell many of them wounded, and the rest fled into the hold.

9 Then was Judas Johns brother wounded: But John pursued them, till he came to Cedron. which he built:

10 and they fled even to the towers, that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Jewry in peace.

11 And Ptolemy the son of Abobus was appointed captain in the plain of Jericho, and he had much silver, and gold.

12 For he was the son in law of the high priest.

13 And his heart was exalted, and he would gain the country, and he purposed treachery against Simon, and his sons to dispatch them.

(b) He beginning to govern in the year. 170. *ch. 13. v. 41.* 42. had difficulties the first & last years, in the rest they had peace.

(c) To be *inebriated* signifieth no more but to be replenished with drink competently, or abundantly, without excess. As *Psal. 64. v. 10. the earth inebriated*, and *v. 11. rivers inebriated*. That is, abundantly replenished without excess *St. August. q. 144. in Gen.*

(d) Out of the book here mentioned some think the fourth book of Machabees was translated. See *Sixtus Seven, li. 1. Biblioth. pag. 37.*

14 And Simon walking through the cities, that were in the country of Jewry, and being careful of them, went down into Jericho, he and Mathathias his son, and Judas (b) the year an hundredth seventy seven, the eleventh month: this is the month Sabbath.

15 And the son of Abobus received them with guile into a little fortress, that is called Doch which he built: and he made them a great feast, and hid men there.

16 And when Simon was (c) inebriated and his sons, Ptolemy arose with his company, and they took their weapons, and entered into the feast, and slew him, and his two sons, and certain of his servants.

17 And he did great deceit in Israel, & rendered evil for good.

18 And Ptolemy wrote these things, and sent to the king that he should send him an army for aid, and he would deliver him the country, and their cities, and tributes.

19 And he sent others into Gazara to dispatch John: and to the tribunes he sent epistles, that they should come to him, & he would give them silver, & gold, and gifts.

20 And he sent others to take Jerusalem, & the mount of the temple.

21 And one running before, told John in Gazara, that his father was perished, and his brethren, & that he hath sent that thou also mayest be slain.

22 But as he heard it, he was exceedingly afraid: and he apprehended the men, that came to destroy him, & he slew them: for he knew that they sought to destroy him.

23 And the rest concerning the words of John, & his battles, and the valiant acts, which he did manfully, and the building of the walls, which he built, & the things that he did:

24 Lo these are written in (d) the book of the days of his priesthood, from the time that he was made prince of the priests after his father. *

**li. 2. c. 1. v. 1.*

THE SECOND BOOK OF MACHABEES.

Chapter 1

This Appendix concerning two epistles of the Jews was added to the history, of the first book by him that wrote this second.

The Jews in Jerusalem write to the Jews in Ægypt, 7. signifying that they had wrote before of many afflictions past: 9. and now write again, rendering thanks to God for their delivery from Antiochus: 18. exhorting their brethren to keep the feast of Scenopegia: reciting the miracle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memory thereof.

1 **TO** the brethren, the Jews that are through out Ægypt, the brethren, the Jews that are in Jerusalem, and that are in the country of Jewry, send health, and good peace. *

E

2 God do good to you, and remember his testament, that he spake to Abraham, and Isaac, and Jacob, his faithful servants:

3 and give he unto you all an heart to worship him, and to do his will with a great heart, and a willing mind.

4 Open he your heart in his law, and in his precepts, and make peace.

5 Hear he your prayers, and be he reconciled unto you, neither forsake he you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year one hundredth sixty nine, (a) we Jews wrote unto you in the tribulation, and violence, that came upon us in these years, since Jason revolted from the holy land, and from the kingdom.

*li. 2. c. 4.
v. 7.*

8 They burnt the gate, and shed innocent blood and we prayed to our Lord, and were heard, and we offered sacrifice, and fine flour, and lighted the lamps, and setforth there Breads.

9 And now celebrate ye the days of Scenopegia of the month Cesleu.

10 In the year one hundredth eighty eight, the people that is at Jerusalem, and in Jewry, and the senate, and (b) Judas, to Aristobolus the master of Ptolemy the king, who is of the stock of the anointed priests, and to those Jews, that are in Ægypt health, and welfare.

11 Being delivered by God out of great dangers, we give him thanks magnifically, as who have fought against such a king.

12 For he made them swarm out of Perses, that have fought against us, and the holy city.

13 For when he was captain in Perses, & with him a very great army, he fell in the temple of Nania, being deceived by the counsel of Naneaes priests.

14 For Antiochus, & his friends came to the place as to dwell with her, & that he might receive much money under the title of a dowry.

15 And when Naneaes priests had laid it forth, and he with a few was entered within the compass of the temple, they shut the temple,

16 when Antiochus was entered in: & a secret entrance of the temple being

(a) As they had written before in their afflictions, so now they exhort their brethren to be thankful to God, and amongst other means to show their grateful mind by celebrating the feast of dedication of the new altar.

(b) It seemeth that either this Judas was the first son of John Hyrcanus (otherwise called Aristobolus) or rather Judas Essenus of whom, ch. 2. v. 14. and of whom Josephus writeth, *li. 13. c. 19.*

opened, casting stones they stroke the duke, and them that were with him, and divided them in pieces, and cutting of their heads they threw them forth.

17 Blessed be the God in all things, who hath delivered up the impious.

18 We therefore meaning to keep the purification of the temple the five and twentieth day of the month Casleu, thought it necessary to signify unto you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias, after the temple was built and the altar, offered sacrifice.

(c) Chaldea being near to Perses, is sometimes comprehended under the same name so

Mamertinus, in *PanagERICA ad Julia*, reciteth *Tigris and Euphrates* amongst the rivers of Persi. & St. Chrysostom. *ho. 6. in Math.* saith the Jews were delivered from captivity of Perses, meaning Babylon.

(d) In this fire were four miracles. First it was not changed into air but into water, v. 20.

(e) Secondly this water being cast on the hosts of sacrifice was kindled as fire. v. 22.

(f) Thirdly, it burned also being cast upon stones. v. 32.

(g) Fourth, it was extinguished by the light that came from the altar. v. 32.

(h) *Nephtar*, signifieth *delivery*, which is the effect of purification, for the temple & other

19 For when our fathers were carried (c) into Perses, the priests that then were the worshippers of God, taking the fire from the altar, hid it secretly in a valley where there was a pit deep, and dry, and therein they saved it, so that the place was unknown to all men,

20 But when many years had passed, and it pleased God that Nehemias should be sent of the king of Perses: he sent the nephews of those priests, that had hid it, to seek out the fire: and as they told us, they found not fire, but (d) thick water.

21 And he bad them draw, & bring unto him: and the sacrifices, that were laid on, the priest Nehemias commanded to be sprinkled with the same water, and the wood, and the things that were laid thereupon.

22 And as this was done, & the time was come that the Sun shone forth, which before was in a cloud, there (e) was kindled a great fire, so that all marveled.

23 And all the priests made prayer, whiles the sacrifice was consuming, Jonathas beginning, and the rest answering.

24 And the prayer of Nehemias was in this manner: **O Lord** God Creator of all, dreadful, and strong, just, and merciful, which only art the good king,

25 only giver, only just, and omnipotent, and eternal, which deliverest Israel from all evil, which madest the fathers elect, and didst sanctify them.

26 Receive the sacrifice for all thy people Israel, and keep thy part, and sanctify it.

27 Gather together our dispersion, deliver them, that serve the Gentiles, and regard the contemned & abhorred: that the Gentiles may know that thou art our God.

28 Afflict them that oppress us, and that do contumely in pride.

29 Place thy people in thy holy place, as Moyses said.

30 And the priests sang hymns, till the sacrifice was consumed.

31 And when the sacrifice was consumed, of the rest of the water Nehemias commanded the greater stones to be thoroughly washed.

32 Which thing as it was done, out of them (f) was kindled a flame: but (g) by light also, that shined from the altar, it was consumed.

33 And as the thing was made manifest, it was told the king of the Persians, that in the place, wherein those priests that were transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a

holy things being purified, were delivered from profane use.

temple for it, that he might approve that which was done.

35 And when he had approved it, he gave to the priests many good things, and diverse gifts, and taking them with his own hand, he gave to them. And Nehemias called this place (h) Nephthar, which is interpreted purification. But it is called with many Nephi.

Chapter 2

Holy fire, and the book of the law were conserved by Jeremie the prophet, in the transmigration into Babylon. 4. Likewise the Tabernacle of Moyses the Ark, and Altar of incense in a secret place. 8. As Moyses had dedicated the Tabernacle, and Salomon the Temple: 14. so Judas Machabeus cleansing the Temple, and making a new Altar, instituted a feast of the Dedication thereof. 20. The Preface of the Author abridging the history of the Machabees written by Jason in five Books.

(a) St. Ambrose, *li 3. c. 14. Offic*, writeth at large of this miracle.

1 **AND** it is found in the descriptions of Jeremie the prophet, that he commanded them that went in transmigration, to take (a) the fire, as it was signified, & as he commanded them that were carried away in transmigration.

2 And he gave them a law that they should not forget the precepts of our Lord, and that they should not err in their minds, Seeing the idols of gold, and silver, and the ornaments of them.

3 And saying other like things, he exhorted them that they would not remove the law from their heart.

Epis. Jere. Baruc. 6.

(b) Neither the tabernacle nor the ark were carried away by Nabuchodonosor, but were preserved by some means: and most like (besides the authority of this scripture) by Jeremie the prophet, who had special favor of the Babylonians, when Jerusalem was taken. *Jere. 39. v. 11.*

4 And it was in the same writing, how the prophet commanded by the Divine answer made to him, that (b) the tabernacle, & the ark should follow in company with him, till he came forth into the mount in which Moyses ascended, and saw the inheritance of God.

5 And Jeremie coming thither found a place of a caue: & he brought the tabernacle, and the ark, and the altar of incense in thither, and stopped the door.

6 And there came certain withal, that followed, to Mark the place for themselves: and they could not find it.

7 And as Jeremie understood it, blaming them he said: that the place shall be unknown, till God gather together the congregation of the people, and become propitious:

8 and then our Lord will show these things, and the Majesty of our Lord shall appear, & there shall be a cloud as it was also made manifest to Moyses, and as when Salomon prayed that the place might be sanctified to the great God, he did manifest these things.

Exo. 40. 3 Reg. 8.

9 For he handled Wisdom magnifically: as having Wisdom, did he offer the sacrifice of the dedication, and of the consummation of the temple.

10 As Moyses also prayed to our Lord, and as Salomon prayed, and fire came down from heaven, and consumed the holocaust.

11 And Moyses said: Because that which was for sin, was not eaten, it was consumed.

Levit. 9. v. 24.

12 In like manner Salomon also eight days celebrated the dedication.

13 And these self same things were put in the descriptions, and commentaries of Nehemias: and after what sort he making a librarie gathered together Books of the Prophets, and of David, and the epistles of the Kings, and concerning the donaries.

(c) This seemeth to be the same Judas Essenus who with others wrote this epistle, *ch, 1. v. 10.*

14 And in like manner (c) Judas also such things as were fallen away by the war that happened to us, gathered them all together, and they are with us.

15 If therefore you desire these things, send some that may fetch them unto you.

16 We therefore meaning to keep the purification have written unto you: You shall do well then, if you keep these days.

17 And God that hath delivered his people, and rendered the inheritance to all, the kingdom, and the priesthoode, and the sanctification,

18 as he promised in the law, we hope that he will quickly have mercy upon us, and will gather us together from under heaven into the holy place.

* *li. 2. c. 15. v. 38.*

(d) After the author had written this Appendix to the former book, he resolved also to add an abridgement of the whole history, whereunto he maketh this Preface, signifying the matter whereof he will write. *v. 20. in what manner. v. 24. and why, v 25. avouching his diligence. v. 26. with brevity. v. 29.*

19 For he hath delivered us out of great perils, and hath purged the place. *

20 (d) Concerning Judas Machabeus, and his brethren, and of the purification of the great temple, and of the dedication of the altar, *

A

21 Yea and of the battles that pertain to Antiochus the Noble, and his son Eupator:

22 and of the apparitions, that were made from heaven to them, that did manfully for the Jews, so that being few they revenged the whole country, and put to flight the barbarous multitude:

23 and repaired the most famous temple in all the world, and delivered the city, and the laws that were abolished, were restored, our Lord with all Clemency being made propitious unto them.

24 Also the things which by Jason the Cyrenean, are comprised in five Books we have attempted to abridge in one volume.

25 For considering the multitude of Books, and (e) the difficulty to them, that will attempt the narrations of historys, because of the multitude of matters:

26 we have been careful for them that are willing to reade, that there might be delectation of the mind: and for the studious, that they may more easily comit it to memory: and that profit might ensewe to all that read it.

(e) God assisting the writers of Divine historys, doth not always deliver them from labor in seeking to know the same of such as knew particular things. So S Luke wrote the Gospel, *having diligently attained to all things Luc. 1, v. 3.*

27 And to our own selves in deed, which have taken upon us this work to make an abridgement, we have taken in hand no easy labor, yea rather a businessful of watching and sweat.

28 As they that prepare a feast, and seek to condescend to other mens will: for many mens sakes we do willingly sustain the labor.

29 The * verity certes concerning every particular leaving to the authors, and ourselves according to the form that is given, studying to be brief.

* *exact declaration*

30 For as the builder of a new house must have care of the whole building: but he that hath the care to paint, must seek out the things that are apt for garnishing: so must it be esteemed also in us.

31 For to gather together the understanding, to order the speech, and curiously to discuss every particular part, agreeth to the author of an history:

32 but to pursue the brevity of speech, & to auoyde the exact declarations of things, is to be granted to him that abridgeth.

33 From hence then will we begin the narration: of the preface let it be sufficient to have said thus much. for it is a foolish thing before the history to flow over, and in the history to be short. * *li. 1. c. 1. v. 1.

Chapter 3

The first part. The persecution of the Church by Antiochus.

When Jerusalem was in peace, and good order, by the care of Onias high priest, and king Seleucus favored pious works, 4. Simon a wicked churchwarden, betrayeth the treasure of the Sanctuary: 7. Whereupon helliodorus sent by the king, and after curteous intertainment, declaring that he must carry all the money to the king, is resisted by Onias with others, devoutly commending the cause to God. 23. He Nevertheless attempting the sacrilege, is terrified by a vision, sore beaten, and in desperate misery, 31. by Onias sacrifice and prayers, is restored to health: 35. and returning home confesseth the power of God.

(a) Three things make a commonwealth to be in good state.

1 **THEREFORE** when the holy (a) city was inhabited in all peace, the laws also as yet were very well kept, because of Onias the high priest his piety, & mind that hated evils, C

(1) Good agreement of principal men amongst themselves, & with the commonalty.

2 it came to pass that Kings also themselves, and princes esteemed the place Worthy of high honor, and glorified the temple with very great gifts:

(2) Exact observation of good laws:

3 so that Seleucus the king of Asia of his revenues allowed all the charges pertaining to the ministry of the sacrifices.

(3) And eminent virtue of the supreme governor with exercise of piety and hate of sins.

4 But (b) Simon of the tribe of Benjamin, being appointed overseer of the temple, i contended, the prince of the priests resisting him, to work some wicked thing in the city.

(b) Other three things do trouble the state: Obstinacy in offenders, not content to be corrected.

5 And when he could not overcome Onias, he came to Appollonius the son of Tharsaeas, who at that time was governor of Caelesyria, and Phaenicia:

6 and told him, that the treasury at Jerusalem was full of innumerable deal of money, and the common store to be infinite, which pertain not to the account of the sacrifices: and that it is possible, all might fall into the kings power.

(2) Inueterate malice seeking revenge against just Superiors,

7 And when Appollonius had made relation to the king, concerning the money that he was told of, he calling for helliodorus, who was over his affairs, sent him with commission to transport the foresaid money.

(3) and avarice of princes, to rob the

8 And forthwith helliodorus began to take his journey, in show in deed as if he would go visit the cities through out Coelesyria and Phaenicia, but in very deed to accomplish the kings purpose.

9 But when he was come to Jerusalem, and was curteously received in the city by the high priest, he told of the the aduertisement given of the money: and opened for what cause he was come: and asked if these things were so in very

holy or common
treasure.

deed.

10 Then the high priest showed that these were deposita, and the livelihoods of widows, and pupils:

11 but certain of them to belong unto Hircanus of Tobie a very noble man, among these things, which impious Simon had promoted, & the whole to be of silver four hundred talents, and of gold two hundred.

12 And that they should be deceived which had committed it to the place, & the temple, that is honored through out the whole world, to be a thing, for the reverence, and holiness thereof altogether vnpossible.

13 But he by reason of those things, which he had in commission of the king, said in any wise that they must be carried to the king.

14 And on a day appointed, helliodorus entered in to take order concerning these things. But there was noe small trembling through out the whole city.

15 And the priests cast them selves before the altar with their priests stoles, and invocated him from heaven, which made the law of deposita, that he would keep the things safe, from them that had deposed them.

16 But now he that saw the countenance of the high priest, was wounded in mind: for his face and color being changed declared the inner sorrow of the mind.

17 For there was a certain pensiveness poured about the man, and horrour of the body, Whereby the sorrow of his heart was made manifest to them that beheld him.

18 Others also came flocking together out of their houses: praying with publick supplication, for that the place was to come into contempt.

19 And the women having their breast girded with hear clothes, came together through the streets. Yea and the virgins (c) that were shut up, came forth to Onias, and some to the walls, but some looked through the windows:

20 and all stretching forth their hands unto heaven, prayed.

21 For the expectation of the confuse multitude, and of the grand priest being in an agony, was miserable.

22 And these certes invocated Almighty God, that the things committed to them, might be performed with all integrity for them that had committed the same of trust.

23 But helliodorus exercised that which he had decreed in the same place himself present with his guard about the treasury.

24 But the spirit of Almighty God made great evidence of his appearing, so that all which had presumed to obey him, falling by the virtue of God, were turned into dissolution and fear.

25 For (d) there appeared to them a certain horse having a terrible rider, adorned with very rich harnesse: and he with feircenes stroke helliodorus with his forefoot, and he that sat upon him, seemed to have armor of gold.

26 There appeared also two other young men comely for strength, excellent of Glory, and beautiful in attyre: which stood about him, and on both sides whipped him, beating him with many stripes without intermission.

(c) These virgins remained in places near to the temple, brought up in exercises of piety, fasting and praying, till they were desposued. *1. Keg. 2. v. 22. St. Amb, li. 1. de virgint St. Greg. Nicea: Orat. de Christi. Natiuit. St. Damas. li. 4. c. 13.*

(d) *4. Reg. 2. v. 11.* A fire chariotte and fire horses carried Elias from Elizeus. *4. Reg. 6. v. 17.* And the mountain appeared full of horses, and of fire chariots round about *Elizeus*, no less

strange then this vision. See St. Ambrose *li. 2. c. 29. Offic.* discoursing upon this history.

27 And helliodorus suddenly fell on the ground, & they took him being covered round about with much darkness, and being set in a seat portatiue, they thrust him forth.

28 And he that with many currers, and men of his guard entered into the foresaid treasury, was carried no man giving him succourse, the manifest power of God being known.

29 And he in deed by the power of God lay dumbe, and deprived of all hope, and health.

30 But they blessed our Lord, because he magnified his place: and the temple, that a little before was full of fear and tumult, Almighty God appearing, was filled with joy and gladness.

31 And then certain of the friends of helliodorus forthwith desired Onias, that he would invoke the highest to give him life, who was at the very last gaspe.

32 And the high priest considering least perhaps the king might suspect some malice on the Jews part down about helliodorns, offered for the health of the man an healthful host.

33 And when the high priest by prayer obtained, the selfsame young men, clothed with the same garments, standing by helliodorus, said: give thanks to Onias the priest: for him hath our Lord given thee life.

34 But thou being scourged of God, declare unto all men the great works and the power of God. And these things being said, they appeared no more.

35 And helliodorus having offered an host to God, and having promised great vows to him, that granted him to live, and giving thanks to Onias, taking his army again returned to the king.

36 And he testified to all men those works of the great God, which he had seen before his own eyes.

37 And when the king had asked helliodorus; who was meet to be sent yet once more to Jerusalem, he said:

38 If thou have any enemy, or traytour to thy kingdom, send him thither, and thou shalt receive him again scourged, if yet he escape: because there is undoubtedly in the place a certain power of God.

39 For he that hath his dwelling in the heavens, is the vifiter, and helper of that place, & them that come to do evil, he striketh, and destroyeth.

40 Therefore concerning helliodorus, and the keeping of the treasury so the matter standeth.

Chapter 4

Onias defamed & molested by Simon, repaireth to the king to procure peace. 7. Seleucus dying, & Antiochus reigning, Jason by promising money to the king, getteth the office of high priest from his brother Onias: 10. and perverteth religion: 12. setteth up a wicked schoole, Whereby many are corrupted: 8. sendeth money for sacrifice to be offered to Hercules, which is employed in making gallees. 21. Antiochus is received with great pompe into Jerusalem. 23. Menelaus by promise of more money getteth the high

priesthood from Jason. 29. He also is deposed, and his brother Lisimachus put in the place. 32. Andronicus trayterously murdereth Onias. 36. and for the same is slain by the kings commandment: 39. and Lysimachus by the people. 43. Menelaus accused escapeth by bribing, and the innocent are slain.

(a) It is the common practice of all traytors to caluminate and defame good governors.

1 **BUT** Simon the foresaid betrayer of the money, and of his country, (a) spake ill of Onias, as though he had stirred up helliodorus to these things, and had been the mover of the evils:

2 and the provider for the city, and defender of his nation, and the emulatur of the law of God, he presumed to call a secret betrayer of the kingdom.

3 But when the enmities proceeded so far, that murders also were committed by certain of Simons familiars:

(b) And the best remedy against such seducers is by authority of Superior power, not by the people, who are commonly more prone to favor faction when justice.

4 Onias considering the peril of the contention, and that Appollonius being governor of Cælesyria, and Phænicia, was outrageous, which increased the malice of Simon, (b) went to the king,

5 not as an accuser of the citizens, but considering with himself the common profit of the whole multitude.

6 For he saw that without the kings providence it was impossible that peace should be made in those matters, & that Simon would not cease from his folly.*

* li. 1. c. 1.
v. 11.

7 But after Seleucus departure out of life, when Antiochus that was called the Noble, had taken the kingdom upon him, Jason the brother of Onias ambitiously sought the high priesthood: *

E

8 going to the king, promising him three hundred three score talents of silver, and of other revenues four score talents,

9 above this he promised also an hundred fifty more, if leave might be granted him to make a schole, and a place for youth, and to intitle them, that were at Jerusalem, Antiochians.

10 Which when the king had granted, and he had obtained the principedom, forthwith he began to transport his country men to the heathen rite.

11 And these things being taken away, which of favor had been decreed by Kings unto the Jews, and through John the father of the Eupolemus, who was embassadour with the Romans concerning amity and society, he disanulling the lawful rites of the citizens, made wicked ordinances.

12 For he presumed under the very castle to set up a schoole, and to put all the goodliest youthes in brothel houses.

13 And this was not the beginning, but a certain increase, and going forward of the heathen and strange conversation, through the abhominable never heard before, of Jason the impious and not a priest.

14 So that the priests were not now occupied about the offices of the altar, but (c) the temple being contemned, & the sacrifices neglected, they hastened to be pertakers of the gamme of wrastling, and of the unjust maintenance thereof, and in the exercise of the coyte.

15 And setting naught by the honors of their fathers, they esteemed the Greek Glorys for the best:

16 by reason whereof they had dangerous contention, and they had emulation toward their ordinances, and in all things they coveted to be like to them, whom they had enemies and murderers.

17 For to do impiously against the laws of God escapeth not unpunished, but this the time following will declare.

18 And when the game used every fifth year was kept at Tyre, and the king was present,

19 the wicked Jason sent from Jerusalem sinful men, carrying three hundred didrachmaes of silver for the sacrifice of Hercules, which they that carryed it, requested that it might not be bestowed on the sacrifices, because it ought not, but that it might be deputed for other charges.

(c) Where true Religion is abolished, most men neglect all show of religion, and rather apply themselves to vanities, or worse sins.

* (d) This king falsely pretended to restore his kinsman (his sisters, son) to the kingdom being deprived by his younger brother (*Liuius li. 44*) but the true cause of his sending Apolonius into Ægypt, was to subdue that kingdom to himself. *1. Mach. 1. v. 17.*

(e) Menelaus brother of Simon (v. 23) of the tribe of Benjamin (*ch. 3. v. 4.*) was not by the law capable of the priesthood, which only pertained to the progeny of Aaron of the tribe of Levi So in this troublesome time the right succession of high priests was intermitted, and restored in *Mathathias. li. 1. c. 2.*

20 And these were offered in deed by him that sent them, unto the sacrifice of Hercules: but because of them that were present they were given to the making of gallees. *

* *li. 1. c. 1. v. 17.*

21 And Apollonius the son of Mnestheus being sent into Ægypt because of the nobles of Ptolemy Philometor the king, * when Antiochus understood that himself was made an alien from the affairs of the kingdom, providing for his own commodities, departing thence he came to Joppe, and from, thence to Jerusalem. *

G

22 And being magnifically received of Jason, and the city, entered in with torch lights, and with praises: and from thence he turned his army into Phœnicia.

23 And after the time of three years Jason sent Menelaus brother of the foresaid Simon, carrying money to the king, and to bring answers of necessary affairs.

24 But he being commended to the king; when he had magnified the presence of his power, wrested the high priesthood upon himself, over bidding Jason three hundred talents of silver.

25 And having received commission from the king, he came, having in deed nothing Worthy of the priesthood: but bearing the mind of a cruel tyrant, and the wrath of a wild beast.

26 And Jason indeed who had circumvented his own brother, being himself deceived was driven out a fugitive into the country of the Ammanites.

27 And (e) Menelaus obtained the principedom: but concerning the money promised to the king he did nothing, whereas Softratus that was governor of the castle exacted it.

28 For to him pertained the exacting of the tributes: for which cause they were both called out to the king.

29 And Menelaus was removed from the priesthood, Lysimachus his brother succeeding: and Sostratus was made governor of the Cyprians.

30 And when these things were a doing, it chanced the Tharsians, and the Mallotians to move sedition, because they were given for a gift to king Antiochus concubine.

31 The king therefore came in hast to pacify them, one of his companions

Adronicus being left substitute.

32 But Menelaus supposing that he had taken a convenient time, stealing certain vessels of gold out of the temple, gave them to Adronicus, and others he had sould at Tyre, & in their near cities:

33 Which thing when Onias understood most certainly, he rebuked him, keeping himself in a safe place at Antioche beside Daphne.

(f) True and solid virtue moved the common people to compassion, the King himself to tears, the Tyrians to honor the bodies of the innocent with costlie burial. v. 49.

34 Whereupon Menelaus coming to Adronicus, desired him to kill Onias. Who when he was come to Onias, and right hands being given with an oath (although he was suspected of him) had persuaded him to come out of the sanctuary, immediately he slew him, not reverencing justice.

35 For which cause not only the Jews, but also other nations likewise were offended, and took it grievously for the unjust murder of so great a man.

36 But when the king was returned out of the places of Cilicia, the Jews went unto him at Antioch, and also (f) the Greeks: complayning of the unjust murder of Onias.

37 Antiochus therefore was sorry in his mind for Onias, and being inclined to pitie, he shed tears, remembering the sobrietie and modestie of the deceased.

38 And his heart being incensed, he commanded Adronicus being spoiled of the purple, to be led about all the city: and that in the same place, wherein he had committed the impiety upon Onias, the sacrilegious person should be deprived of his life, our Lord repaying him Worthy punishment.

39 And many sacrilegies being committed of Lysimachus in the temple by the counsel of Menelaus, and the rumour being bruited abroad, the multitude gathered together against Lysimachus, much gold being now caryed out.

40 But the multitudes making insurrection, and their minds replenished with anger, Lysimachus arming almost three thousand began to use unjust hands, a certain tyrant being captain far grown in age, and also in madness.

41 But as they understood the endeavor of Lysimachus, some took stones, some strong clubbles: and certain threw ashes.

42 And many in deed were wounded, & certain also thrown to the ground, but all were put to flight: the sacrilegious person also himself they slew beside the treasury.

43 Concerning these things therefore judgment began to be commenced against Menelaus.

44 And when the king was come to Tyre, three men sent from the ancients, put up the matter unto him.

45 And when Menelaus was overcome, he promised Ptolomee. to give much money to persuade the king.

46 Ptolemy therefore went to the king being in a certain courte, as it were to cool himself, and brought him from his purpose:

47 and Menelaus certes being guilty of all the evil was quitted of the crimes: and the poor wretches, who if they had pleaded the cause evenbefore Scythians should be judged innocent, them he commanded to death.

48 Quickly then did they unjustly suffer, which prosecuted the cause for the

city, & the people, and the sacred vessels.

49 For the which thing the Tyrians also being offended, were very liberal towards the burial of them.

50 But Menelaus because of their avarice that were in power, continued in authority, increasing in malice to the betraying of the citizens.

Chapter 5

Visions of armies fighting in the air appear in Jerusalem forty days. 5. Jason with a thousand men surpriseth the city, killeth, many citizens, but is expelled and dieth miserably. 11. Antiochus persecuteth the Jews, 15. spoileth the temple, and profaneth holy things. 27. Judas with others flee into the desert.

1 **AT** the same time Antiochus prepared a second journey into Ægypt.

2 And it came to pass: that through out the whole city of Jerusalem were seen for forty days in the air horsemen running hither & thither, having golden stoles, and spears, as it were companies armed, (a)

3 and coursing of horses set in orders by ranks, and that there were encounterings together near hand, and shakings of sheildes, and a multitude of men in helmets with swords drawn, and throwing of darts, and the glittering of golden armor, and of all kind of harnes.

4 Wherefore all prayed that the wonders might be turned to good.

5 But when there was a false rumour gone forth, as though Antiochus had been parted this life, Jason taking unto him no less then a thousand men, suddenly set upon the city: and the citizens flying together to the wall, at the last the city being taken, Menelaus fled into the castle.

6 But Jason spared not his citizens in murder, nor considered, that prosperity against kinsmen is a very great evil, supposing that he should take the victorious spoils of the enemies, and not of his citizens.

7 And the princedome verily he obtained not, but received confusion, the end of his treacherie, and went again a fugitive into the country of the Ammanites.

8 At the last to his own destruction being enclosed of Aretas the tyrant of the Arabians, flying from city to city, odious to all men, as an apostate from the laws, and execrable, as an enemy of his country and citizens, he was thrust out into Egypt:

9 and he that had expelled many out of their country, perished in a strange place, going to the Lacedemonians, as being like (b) for kindred sake to have refuge there:

10 but he that cast away many vnburied, himself both vnlamented, and vnburied is cast forth, neither enjoying forrein buryal, nor partaker of the sepulcher of his fathers *

11 These things therefore being done, the king suspected that the Jews would forsake the societie: and for this departing out of Ægypt with a furious mind, he took the city by arms. *

12 And he bad the soldiers kill, and not spare them that came in their way, to

(a) Strange things above the Ordinary course of nature do ever signify Gods wrath, for mens transgression, and are admonitions to turn from sin, with speed that we may escape the heavy hand of Gods justice. So the Emperour Charles the Great interpreted the apparition of a great Comete as witnesseth. *Fasciculus temporum.*

(b) Lacedemonians otherwise called Spartians, descended from the stock of Abraham. *li. 1. c. 12. v. 2.*

* *li. 1. c. 1. v. 21.)*

I

murder them that went up into the houses.

13 Slaughters therefore were made of young men & old, and destructions of women and children, and murders of virgins and little ones.

14 And there were in the whole three days four score thousand slain, forty thousand prisoners, and no less sold.

15 But neither do these things suffice, he presumed also to enter into the temple, in all the earth the most holy, Menelaus being his leader, who was betrayer of the laws, and his country.

16 And with wicked hands taking the holy vessels, which by other Kings and cities were set for the ornament and the Glory of the place, he vnworthily handled and contaminated them.

17 So Antiochus being alienated in mind, considered not, that for the sins of them that inhabit the city, God had been angry a little: for the which also hapned the contempe about the place:

(c) all rites of religion with temples and other holy things are ordained to the Service of God, and for mens spiritual good and therefore when men cease to serve God, as holy things are destroyed, or taken away.

18 otherwise unless it had chanced them to have been wrapped in many sins, as helliodorus, who was sent of Seleucus the king to spoil the treasury, this man also immediately as he came had been scourged, and repelled verily from his boldnes. *ch. 3 v. 23. 27.*

19 But (c) not the nation for the place, but the place for the nation hath God chosen.

20 And therefore the place also it self is made partaker of the peoples evils: but afterward it shall be partaker of the good things, and it that was forsaken in the wrath of Almighty God, shall be exalted again with great Glory in the reconciliation of the great Lord.

21 Therefore Antiochus having taken away out of the temple a thousand and eight hundred talents, spedily went back to Antioch, thinking through pride, that he might bring the land to sayle upon, & the sea to go upon, through haughtines of mind.

22 And he left also rulers to afflict the nation: at Jerusalem, Philip a Phrygian born, more cruel of manners then he himself by whom he was appointed:

23 and in Garizim Andronicus and Menelaus, who lay more greiuously upon the citizens then the rest.

24 And whereas he was set against the Jews, he sent the odious prince Apollonius with an army of two & twenty thousand, commanding him to kill all of perfect age, to sel the women and the young ones.

(d) Judas was the tenth lawful high priest from the Monarchy of the Grecians.

25 Who when he was come to Jerusalem, feyning peace, rested until the holy day of the Sabbath: and then the Jews keeping holy day, he commanded his men to take weapons.

26 And he murdered all that were gone forth to behold the gammes: & running through the city with armed men he slew a very great multitude.

27 But Judas Machabeus, who was (d) the tenth, was retired into a desert place, and there amongst wild beasts he led his life in the mountains with his company: and they abode eating meat of grass, that they might not be partakers of the contamination.

Chapter 6

The law of God is abolished, the temple profaned, and named of Jupiter Olympius. 7. The feast of Bacchus is kept. 10. women with their circumcised children are slain. 11. others for celebrating the sabbath (12. an admonition to the reader) 18. old Eleazarus constantly observing the law suffereth glorious death.

1 **BUT** not long after the king sent a certain ancient man of Antioch, that should compel the Jews to remove them selves from the laws of their fathers and of God:

feign

(a) Sanaballat in the time of Alexander the great procured a temple to be built in Garizim like to that in Jerusalem. Another was built in Ægypt by Ananias in in the time of Ptolemy Philometor both schismatical. *Iosepus, l. 11. c. 8 & li. 13. c. 6.*

2 to contaminate also the temple that was in Jerusalem, and to call it by the name of Jupiter Olympius: and in (a) Garizim, according as they were that inhabited the place, of Jupiter Hospitalis.

3 And the inuasion of the evils was sore and grieucus to all:

4 for the temple was full of the lecherie and glottonie of the Gentiles: & of them that played the harlots with whoores. And women thrusting themselves of their own accord into the sacred houses, bringing in those things which were not lawful.

5 The altar also was full of unlawful things, which were forbidden by the laws.

6 And neither were the Sabbaths kept, nor the soleme days of the fathers observed neither plainly did any man confess himself to be a Jew.

7 But they were led with bitter necessity in the kings birth day to sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with Iuie unto Bacchus.

8 And there went forth a decree into the next cities of the Gentiles, the Ptolomeans giving the aduise, that they also in like manner should do against the Jews, that they might sacrifice:

(b) Besides former great masaker c. 5. four most notorious martyrdomes are here related.

9 and them that would not paste to the ordinances of the heathen, (b) they should kil. A man then might see the misery.

(1) Women with their circumcised children.

10 Fortwo women were accused to have circuncided their children: whom, the infants hanging at their breasts, when they had openly led them about through the city, they threwe down headlong by the walls.

(2) Other people for keeping the sabbath.

11 And others coming together to the next caves, & secretly keeping the day of the Sabbath, when they were discovered to Philip, were burnt with fire, because they feared for religion and obseruance, to help themselves with their hand.

(c) A necessary admonition to the weak in time of persecution.

12 But I beseech them that shall read this book, (c) that they abhor not for the aduersities, but that they account those things, which have happened, not to be for the destruction, but for the chastening of our stock.

13 For not to suffer sinners a long time to do as they will, but forthwith to punish, is a token of a great benefit.

14 For, not as in other nations our Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fullness of sins:

15 so also doth he determine in us, that our sins being come to the end, so at

length he may punish us.

16 For which cause he never certes removeth away his mercy from us: but chastening his people by aduersitie, he forsaketh them not.

(3) Eleazarus ninety years old cruelly slain.

17 But let these things be said of us in few words for an admonition of the readers. And now we must come to the storie.

(c) He was excellently learned in holy Scriptures and in all Divine and human knowledge.

18 Therefore Eleazarus one (c) of the chief of the Scribes, a man stricken in age, and comely of countenance, with open mouth gaping was compelled to eat swines flesh.

19 But he embracing rather a most glorious death then an hateful life, went before voluntarily to the punishment.

(d) To feign or make outward show of consent to false religion, is never lawful.

20 And considering how he ought to come patiently susteyning, he determined not to commit unlawful things for love of life.

21 But they that stood by, moved with unlawful pitie, for the old friendship of the man, taking him in secret, desired that flesh might be brought, which it was lawful for him to eat, that he (d) might feign to have eaten, as the king had commanded, of the flesh of the sacrifice:

22 that by this fact he might be delivered from death: and for the old friendship of the man, they did him this courtsie.

(e) In the old testament none could enter into heaven, but the most just went to *Limbus* when they died.

23 But he began to think upon the Worthy preeminence of his age and ancientnes, and the hour hears of natural nobility, & his doings from a child of very good conversation, and according to the ordinances, and the holy law made of God, he answered quickly, saying: that he would rather (e) be sent unto hell.

(f) Old age (saith St. Ambrose. *li. 2 c. 10. de Jacob patri.*) ought to be the haven, not the shipwrake of thy former life.

24 For it is not meete, quoth he, for our (f) age to feign: that many young men thinking, that Eleazarus of four score year & ten is passed to the life of Aliens:

25 they also through my dissimulation, and for a little time of corruptible life, may be deceived, and hereby I may purchase a stain, and a curse to mine old age.

26 For although at this present time I be delivered from the punishments of men, yet neither alive nor dead shall I escape the hand of the Almighty.

27 Wherefore in departing manfully out of this life, I shall appear Worthy of mine old age:

28 and to young men I shall leave a constant example, if with ready mind and stoutly I suffer an honest death, for the most grave and most holy laws. These things being spoken, forthwith he was drawn to execution.

29 And they that led him, and had been a little before more milde, were turned into wrath for the words spoken of him, which they thought were uttered through arrogancie.

30 But when he was now in killing with the strokes, he groaned, and said: O Lord, which hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I do sustain sore pains of the body: but according to the soul, for thy fear I do willingly suffer these things.

31 And this man certes in this manner departed this life, leaving not only to young men, but also to the whole nation the memory of his death for an

example of virtue and fortitude.

Chapter 7

The noble Martydome of seven brethren, refusing to eat swines flesh: and boldly admonishing king Antiochus of his damnable state. 41. Lastly the mother (having encouraged her sons) likewise dieth gloriously.

(4) The fourth Martyrdom was of seven brethren and their mother.

(a) Whosoever please to read more of these glorious Martyrs, may see the large discourses of Flavius Josephus in his book *de Mæchabeis*. And of sundry ancient Fathers: St. Cyprian. *li. 4 Epist ep. 6*. St. Chrysostom, *homilia de natiuitate septem Machabæorum*. St. Ambrose. *li. 1. Offic. c. 40. &c li. 11. de Jacob c. 9*. St. Augustine, *de origive animæ. Tract, 8. in Epist. 1. Joan. & Ser. 110. de diuersis*. St. Prosper. *li. de prædict. par 2. c. 40*. St. Prudentius. *hymno de Romano Martyre*. St. Leo. *Ser. de Nat. septem fratrum. Machab.* St. Gaudentius. *Brixanus Tractatu de Machabeis*. St. Ephrem. *Ser. de morte*. St. Victorinus. *Aser. Carmine de septem Machabeis*.

1 **AND** it came to pass, that seven brethren together with their mother being apprehended, to be compelled by the king to eat against the law swines flesh, were tormented with whippes and scourges.

2 But one of them which was the first, said thus: What seekest thou, and what wilt thou learn of us? we are ready to die rather then to transgress the laws of God, coming from our fathers. (a)

3 The king therefore being wrath commanded frying pans, and brazen pots to be heated:

4 the which forth with being heated, he commanded his tongue, that had spoken first, to be cut out: and the skin of his head being drawn of, the ends also of his hands and feet to be chopped of, the rest of his brethren, and his mother looking on.

5 And when he was now made in all parts unprofitable, he commanded fire to be put unto him, and that breathing as yet he should be fried in the frying pan: wherein when he was long tormented, the rest together with the mother exhorted one another to die manfully,

6 saying: Our Lord God will behold the truth, and will take pleasure in us, as Moyses declared in the profession of the Canticle: And in his servants he will take pleasure.

Deut. 32. v. 43.

7 That first therefore being dead in this manner, they brought the next to make him a mocking stocke: & the skin of his head with the hears being drawn of, they asked if he would eat, before that he were punished throughout the whole body in every member.

8 But he answering in his country speech, said: I will not do it. Wherefore this also in the next place, received the torments of the first:

9 and being at the very last gaspe, thus he said: Thou in deed o most wicked man in this present life destroyeth us: but the king of the world will raise us up which die for his laws, in the resurrection of eternal life.

10 After him the third is had in derision, and being demanded his tongue, he quickly put it forth, and constantly stretched out his hands:

11 and with confidence he said: From heaven do I possess these, but for the laws of God now do I contemn these selfsame, because I hope that I shall receive them again of him.

12 So that the king, and they that were with him marveled at the young Mans courage, because he esteemed the torments as nothing.

13 And this being thus dead, the fourth they vexed in like manner tormenting him.

14 And when he was now even to die, thus he said: It is better for them that are

put to death by men to expect hope of God, that they shall be raised up again by him. For to thee there shall not be resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he looking upon him,

16 said: Thou having power among men, whereas thou art corruptible doest what thou wilt: but think not that our stock is forsaken of God.

17 And do thou patiently abide, and thou shalt see his great power, in what sort he will torment thee, and thy seed.

18 After him they brought the sixth, and he beginning to die, said thus: Be not deceived vainly: for we suffer this for our own sakes, sinning against our God, and things Worthy of admiration are done in us:

19 but do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

20 But the mother above measure marvelous, and Worthy of good mens memory, which beholding her seven sons perishing in one days space, bare it with a good heart, for the hope that she had in God:

21 exhorted every one of them in their country language manfully, being replenished with Wisdom: and joining a Mans heart to a womans cogitation,

22 she said to them: I know not how you appeared in my womb: for neither did I give you spirit and soul and life, and the members of every one I myself framed not.

23 But in deed the Creator of the world, that hath formed the Nativity of man, and that inuented the origine of all, & he will restore again with mercy unto you spirit and life, as now you despise yourselves for his laws.

24 But Antiochus thinking himself contemned, and withal despising the voice of the upbraider, when the younger was yet alive, he did not only exhort with words, but also with oth he affirmed that he would make him rich & happy, and being turned from the laws of his fathers, he would account him a friend, and give him things necessary.

25 But when the young man was not inclined to these things, the king called the mother, and counselled her to deal with the young man to save his life.

26 And when he had exhorted her in many words, (b) she promised that she would counsel her son.

27 Therefore bending towards him, (c) mocking the cruel tyrant, she said in her country language: My son have pity on me, which have born thee in my womb nine months, and gave thee milk for three years, and nourished thee, and brought thee unto this age.

28 I beseech thee my son, that thou look to heaven and earth, and to all things that are in them: and understand that God of nothing made them and mankind:

29 so shall it come to pass, that thou wilt not fear this tormenter but being made a Worthy partaker with thy brethren, take thou death, that in that mercy I may receive thee again with thy brethren.

30 When she as yet was saying these things, the young man said: For whom stay you? I obey not the commandment of the king, but the commandment of

(b) A promise is properly of a good thing, & bindeth the promiser to do that which is in deed good. In so much that whosoever promiseth, sweareth, or voweth to do evil, is bound not to do it. And to do it, is a distinct sin besides the former.

(c) In that this godly woman deceived the tyrant, she did well, lawfully using aequivocation.

the law, which was given us by Moyses.

31 But thou that art become the inuenter of all malice against the Hebrews, shall not escape the hand of God.

32 For we for our sins do suffer these things.

33 And if the Lord our God hath been angry with us a little for rebuke & correction: yet he will be reconciled again to his servants.

34 But thou o wicked, and of all men most flagitious, be not in vain extolled with vain hopes, inflamed against his servants.

35 For thou hast not yet escaped the judgment of the Almighty God, and him that beholdeth all things.

36 For my brethren having now sustained short pain, are become under the testament of eternal life: but thou by the judgment of God shalt receive just punishment for thy pride.

37 And I as also my brethren do yield my life and my body for the laws of our fathers: invoking God to be propitious to our nation quickly, and that thou with torments and stripes mayest confess that he only is God.

38 But in me and in my brethren shall the wrath of the Almighty cease, which hath justly been brought upon all our stock.

39 Then the king incensed with anger, raged against him more cruelly above all the rest, taking it grievously that he was mocked.

40 And this same therefore died unspotted, wholly trusting in our Lord.

41 And last of all after the sons the mother also was consumed.

42 Therefore of the sacrifices, and of the exceeding cruelties there is enough said. *

* *li. 1. c. 2.*
v. 1.

Chapter 8

The second part of the history. The wars of the Machabees begun by Mathathias. *li. 1. c. 2.* and prosecuted by Judas.

Judas Machabeus with six thousand men, commending their cause to God, 6. prospereth in battle. 8. Philippe soliciting for more help, Nicanor and Gorgias are sent with twenty thousand men against Judas. 12. whose men beginning to fear, and some flying he encourageth the rest, 19. reciting many examples of Gods assistance: 22. disposeth his army, and prevaileth. 30. killing many of Timothees and Bacchides men. 34. The principal hardly escaping by flight, acknowledge that God protecteth the Jews.

1 **BUT** Judas Machabeus and they that were with him, went in secretly into the towns: and calling together their kinsmen and taking unto them those that continued in Judaisme, they brought out to them six thousand men.

2 And (a) they invoked our Lord, that he would have respect unto his people that was trodden of all, and would have mercy on the temple, that was cotaminated of the impious:

3 he would have pity also upon the destruction of the city, which was forthwith to be made flat with the ground, and would hear the voice of the blood crying to him:

4 he would remember also the most unjust deathes of innocent children, and

(a) In all good attemptes devout prayer is the first preparation. And nowhere more necessary then in battle. As well for good successe (supposing always a good cause) as also

that every one pray for his own soul, that it be in state of grace.

(b) This Philip a Phrygian was left in Jerusalem by Antiochus to afflict the Jews. *ch. 5. v. 22.*

(c) A just and religious cause is the very best help, that can be in wars.

(d) Of this battle with the calatians there is no other mention in holy scripture but it

the blasphemies done to his name, and would take indignation for them.

5 But Machabeus having gathered a multitude, became intolerable to the heathen: for the wrath of our Lord was turned into mercy.

6 And coming upon the castles, and cities vnlooked for, he burnt them: & taking commodious places, he made not few slaughters of the enemies:

7 and especially in the nights he was carried to such excursions, and the fame of his manlines was spread abroad every where. *

8 But (b) Philip Seeing the man to come forward by little and little, and that things for the more part succeeded with him prosperously, wrote to Ptolemy the governor of Coelesyria and Phoenicia, to give aid to the Kings affairs.

9 And he with speed sent Nicanor the son of Patroclus, of the principals of his friends, giving him of the nations mingled together, no less then twenty thousand armed men, to destroy utterly all the stock of the Jews, adjoining also unto him Gorgias a man of war, and in martial affairs of very great experience.

10 And Nicanor appointed, that he would supply unto the king the tribute that was to be given to the Romans, two thousand talents out of the captivity of the Jews:

11 and forthwith he sent to the cities by the sea side, calling men together to the buying of the Jewish slaves, promising that he would sel ninety slaves for a talent, not looking to the vengeance, which was to follow him from the Almighty.

12 But Judas when he understood it, showed to those Jews that were with him, the coming of Nicanor.

13 Of whom certain fearing, and not crediting the justice of God, fled away:

14 and others if they had any thing left, sold it, & withal besought our Lord, that he would deliver them from the impious Nicanor, who had sold them before he came near them:

15 and if not for them, yet (c) for the testament that was with their fathers, and for the invocation of his holy & magnificent name upon them.

16 But Machabeus calling together seven thousand, that were with him, desired that they would not be reconciled to the enemies, nor fear the multitude of the enemies coming against them unjustly, but would fight manfully:

17 having before their eyes the contume lie, that was unjustly done by them to the holy place, and moreover the injury also of the city being made a laughing stocke, besides also the ordinances of the ancesters broken.

18 For they in deed trust to their weapons, said he, and to their boldnes also: but we trust in the Almighty Lord, who can utterly destroy both them coming against us, and the whole world with one beck.

19 And he admonished them also of the aids of God, that were given to their fathers: and that under Sennacherib an hundred four score five thousand perished.

20 And of the battle, that they had against the Galatians in Babylonia, how all they, when it came to the point, the Macedonians their fellows staggering, being only six thousand flew an hundred twenty thousand, by reason of the aid

* *li. 1. c. 3. v. 10.*

4 Reg. 19.

seemeth to be that, wherein they assisted Antiochus the first called Soter, when he repelled the Galatians invading Asia: whereof Appianus writeth in *bellis Syriacis*. And Josephus testifieth. *li. 12. c. 3.* that Antiochus Magnus (son of Soter) much fauored the Jews, for their exploits done in his fathers days.

given them from heaven, and for these things obtained very many benefits. (d)

21 With these words they were made constant, and ready to die for the laws, and their country.

22 He appointed therefore his brethren captains over both orders, Simon, and Joseph, and Jonathas, under every one putting a thousand and five hundredth.

23 Beside this also the holy book being read unto them by Esdras,

24 and a sign of Gods help being given, in the foreward the duke himself joined battle with Nicanor. And the Almighty being made their helper, they slew above nine thousand men: and the greater part of Nicanors army being made weak with wounds, they forced to flee.

25 And taking away their money that came to buy them, they pursued them on every hand,

26 but they returned being taken short with the time: for it was the day before the Sabbath: for the which cause they continued not pursuing them.

27 But Gathering together the armor and spoils of them, they kept the Sabbath: blessing our Lord that delivered them this day, distilling the beginning of mercy upon them.

28 But after the sabbath they divided the spoils to the feeble and to orphans, and to widows: & the rest themselves had with their fellows.

29 These things therefore being done, and obsecration being made in common of all, they desired our merciful Lord, that he would be reconciled to his servants unto the end.

30 And of them that were with Timothy and Bacchides fighting against them, they slew above twenty thousand, & won the high holds: and they divided many prayes, making equal portion to the feeble pupils, and widows, yea and to the elder men.

31 And when they had diligently gathered together their armor, they laid all together in convenient places, and the residue of the spoils they carried to Jerusalem:

32 and Philarches that was with Timothee, they slewe, a wicked man, which in many things had afflicted the Jews.

33 And when they kept the feast of victory in Jerusalem, him that had burnt the holy gates, that is, Callisthenes, when he was fled into a certain house, they burnt, a Worthy reward being repaid him for his impieties:

34 But the most impious Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 being humbled through the help of our Lord by them, whom he esteemed no body, laying aside his garment of Glory, fleeing by the midland, came alone to Antioch, having gotten great infelicity by the destruction of his army.

36 And he that had promised that he would render tribute to the Romans of the captivity of Jerusalem, now professed that the Jews had God their protector, & that for him they could not be wounded, because they followed the laws appointed by him. *

* *li. 1. c. 4.*
v. 28.

Chapter 9

Antiochus repulsed from Persepolis, 3. and hearing that his army is overthrown in Jewry: 9. worms issuing from his body, intolerably stincking: 11. acknowledgeth his wicked desserts: 14. promiseth amendment, 18. writeth to the Jews, praying them to obey him, and his son, 28. and dieth miserably.

1 **AT** that time Antiochus returned out of Perses dishonorably.

(a) A chief city of Perses, called Elymais. *li. 1. c. 6. v. 1.*

2 For he had entered into the city which is called (a) Persipolis, and he attempted to spoil the temple, and to oppress the city: but the multitude running together to arms, they were pnt to flight: and so it chanced that Antiochus after his flight returned with dishonor.

3 And when he was come about Ecbatana, he understood the things that were done to Nicanor and Timothee.

4 And swelling in anger, he thought that he might wreake the injury of them, that had put him to flight, upon the Jews. And therefore he commanded his chariotte to be driven, journeying without intermission, the heavenly judgment urging him forward, because he spoke so proudly, that he would come to Jerusalem, & make it an heap of the sepulcher of the Jews.

5 But he that seeth all things our Lord the God of Israel, stroke him with an incurable and invisible plague. For as he ended this very speech, a cruel plague of the bowels took him, and bitter torments of the inner parts:

6 and in deed very justly, as who had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

7 And beside this replenished with pride, breathing fire in his mind against the Jews, and commanding the matter to be hastened, it chanced him going with violence to fall from the chariot, and his limmes to be vexed with a greeuous bruising of the body.

8 And he that seemed to himself to rule evenover the waves of the sea, replenished with pride above the measure of man, and to weye the heights of mountains in a balance, now being humbled to the ground was carried in a portatiue seat, testifying the manifest power of God in himself:

9 so that out of the body of the impious man, worms crawled abundantly, and his live flesh fell of for pains, with his smel also & stinke the army was anoyed.

10 And he that a little before thought to touch the stars of heaven, him no man could carry for the intolerable stink.

11 Hereby therefore he begane, being brought from his great pride, to come to the knowledge of himself, admonished by the plague of God, his pains increasing every moment.

12 And when neither himself now could abide his own stinke, thus he said: It is reason to be subject to God, & a mortal man not to think of himself equally with God.

13 And this wicked man prayed to our Lord, (b) of whom he was not to obtain mercy.

14 And the city to the which he came in hast to have brought it to the ground, & to have made it a sepulchre of bodys heaped together, now wisheth to make

(b) Antiochus was in deed really and seriously grieved, and truly acknowledged that his affliction was for his sins, *li. 1. c. 6 v. 11.* but he was not truly penitent for the offence committed against God & his neighbor but only for his own calamity & misery: & therefore could not obtain *mercy* to remission of his sins, nor release of the punishment. So also the damned in hell, know & confess that they are punished for their sins, but have not true repentance, for their offence against God.

(c) Of this tyrant St. Cyprian giveth this censure: *li. de exhort. Martyrij King Antiochus an inueterate enemy to all the good, Nay, in Antiochus Antichrist is expressed.*

it free:

15 And the Jews whom he said he would not vouchsafe Worthy, no not of burial, but would give them to birds & wild beasts to be spoiled, & destroy them with the little ones, now he promiseth to make them equal with the Athenians.

16 The holy temple also, which before he had spoiled, he would adorn with goodly donaries, and would multiply the holy vessels, and of his revenues would allow the charges pertaining to the sacrifices.

17 Besides these things, that he would be a Jew also, & would walk through every place of the earth, and would declare the power of God.

18 But the pains ceasing not (for the just judgment of God was come upon him) despayring he wrote to the Jews by the manner of a supplication an epistle containing these words:

19 **TO HIS VERY GOOD SUBJECTS** the Jews the king & prince Antiochus, much health, & welfare, and to be happy.

20 If you and your children farewell, & if things be with you to your mind, we give very great thanks.

21 And I being in infirmity, and mindful of you benignely, being returned out of the places of Perses, & taken with a grievous infirmity, have thought it necessary to have a care for the common profite:

22 not despayring of myself, but having great hope to escape the sicknes.

23 But considering that my father also, at what times he led his army in the higher places, he showed who should take the pryncedome after him:

24 that if any mishappe should chance, or hard tydings be told, they that were in the countries, knowing to whom the whole government was committed, might not be troubled.

25 Besides this, considering that all the potestates, and bordering neighbors wait for times, and expect the Event, I have appointed my son Antiochus king, whom, I having recourse oftentimes to the higher kingdoms did commend to many of you: & I have written to him that which is set down here beneath.

26 I pray you therefore, and desire you mindful of the benefits both public and private, that every one keep his fidelity to me, and to my son.

27 For I trust that he will deal modestly & gently, and following my purpose, and that he will be common unto you.

28 Therefore (c) the murderer, and blasphemer being very sore stricken, and as himself had handled others, in a strange country among the mountains, with a miserable death departed this life.

29 But Philip his foster brother removed his body: who fearing the son of Antiochus, went to Ptolemy Philometor into Ægypt. *

**li. 1. c. 6. v. 17.*

Chapter 10

Judas Machabeus cleanseth the temple, and institueth the feast of dedication.

10. *Young Antiochus Eupator reigning Ptolomeus of disgust killeth himself with poison.* 14. *Judas resisteth great forces of Gorgias, taketh certain boldnes from the Idumeans, punisheth traytors, and killeth many enemies.* 24. *In his battle against Timothy is miraculously assisted from heaven:* 37. *and finally killeth him.*

(a) This recovering and cleansing of the temple was after the fourth battle of Judas, which was against Lysias one of Antiochus chief captians, as appeareth. *li. 2. c. 4* and so was before the death of Antiochus, written here. *ch. 9.*

1 **BUT** Machabeus, and they that were with him, our Lord protecting them, (a) recovered the temple & the city again:

2 but the altars, which the aliens had set up through the streets, and also the temples he threw down.

3 And having purged the temple, they made another altar: and out of fired stones taking fire they offered sacrifices after two years, and set incense, and lamps, and the breads of proposition.

4 Which things being done, they besought our Lord prostrate on the ground, that they might no more fall into such evils: but and if they had sometime sinned, that they might be chastened of him more mildly, & not be delivered to barbarous, & blasphemous men.

li. 1. c. 4.
v. 5

5 And what day the temple had been polluted of the aliens, it happened that on the same day was made the purification, the five and twentieth of the month, which was Casleu.

6 And with joy eight days they kept in manner of tabernacles, remembering that a little before they had kept the solemn day of Tabernacles in the mountains, and in dens after the manner of beasts.

7 For the which cause they bare before them stalks of herbs, and green boughs, and palms to him, that gave successe to cleanse his place.

8 And they decreed by common precept, and decree to all the nation of the Jews every year to keep these days.

9 And Antiochus that was called the Noble, his departure out of life was after this sort. *

** li. 1. c. 5.*
v. 1.

10 But now of Eupator the son of Antiochus the impious, we will tell the things that have been done, abbridging the evils that were done in the wars.

11 For he having taken upon him the kingdom, appointed over the affairs of the king one Lysias general of the host of Phænicia and Syria.

12 For Ptolemy who was called Macer, determined to be a keeper of justice toward the Jews, and especially for the iniquity, that was done against them, and to deal peaceably with them.

13 But being accused for this of his friends to Eupator, when he was called oftentimes traytour, because he had left Cypres committed unto him by Philometor, and removing to Antiochus the Noble, had revolted also from him, he (b) made an end of his life with poison.

(b) It is never an act of fortitude but of extreme pusillanimity when one in temporal misery killeth himself to be ridde thereof. But is a most heroical act to

14 But (c) Gorgias being captain of the places, taking unto him strangers often warred against the Jews.

15 And the Idumeans that kept the commodious holds, received them that were chased from Jerusalem, and attempted to make battle.

16 And they that were with Machabeus, beseeching our Lord by prayers that he

die willingly for
Gods Glory.

(c) Against this
Gorgias Judas had a
victory before in the
time of Antiochus
Epiphanes. *li. 1. c.*
4.

(d) Timothy the
second captain
general of Antiochus
with Bacchides was
once before
overthrown. *li. 1. c.*
8. v. 30.

would be their helper, made an assault upon the holds of the Idumeans:

17 and sticking to it with great force, they won the places, killed them that came in the way, & slew altogether no less then twenty thousand.

18 And whereas certain were fled into two towers very strong, having all prouision to make resistance,

19 Machabeus for the expugning of them, leaving Simon and Joseph, and also Zachæus, and such as were with them very many, himself turned to those battles which forced more.

20 But they that were with Simon, being led with covetousnes, were persuaded with money by certain that were in the towers: and taking seventy thousand didrachmaes, they let certain escape.

21 But when it was told Machabæus what was done, assembling the princes of the people he accused them, that they had sold their brethren for money, their adversaries being let Go.

22 These therefore being become traytours he slewe, and forthwith he took the two towers.

23 And with weapons and hands doing all things prosperously, in the two holds he slew more then twenty thousand.

24 And (d) Timothee, who before had been overcome of the Jews, having called together an army of foreign multitude, and Gathering horsemen of Asia, came as to take Jewry by arms.

25 But Machabeus and they that were with him, when he approached, besought our Lord, sprinkling their head with earth, and being girded about the loins with hairclothes,

26 lying flatte at the brim of the altar, that he would be propitious to them, and an enemy to their enemies, and an adversary to their adversaries, as the law saith.

27 And so after prayer taking weapons, going forth somewhat far out of the city, and being come very near the enemies they pitched.

28 And at the very first rising of the Sun both joined battle: these in deed having our Lord the surety of victory, and prosperity with virtue: but they had courage for the captain of the battle.

29 But when there was a sore fight, there appeared to the adversaries from heaven five men upon horses, comely with golden bridles, conducting the Jews:

30 of whom two having Machabeus between them, compassing him round about with their armor, kept him safe: and against the adversaries they threw darts, & fire balles, Whereby both confounded with blindness, and filled with perturbation they fel.

31 And there were slain twenty thousand five hundred, and horsemen six hundred.

32 But Timothy fled into Gazara a strong hold, whereof Chæreas was the captain.

33 And Machabeus, and they that were with him joyfully besieged the hold

(e) Josephus Gorion, *li. 3. c. 13.* saith these twenty zealous young men were of the *Assidians*, who professed a certain religious form of life: of whom mention is made before. *li. 1. ch. 2 v. 42. & c. 7 v. 13.*

four days.
 34 But they that were within, trusting to the place, blasphemed above measure, & cast forth abominable words.
 35 But when the fifth day appeared, (e) twenty young men of them that were with Machabeus, incensed in their minds because of the blasphemy, went manfully to the wall, and with fierce conrege going on, they scaled to the top:
 36 Yea and the others also mounting up, attempted to set the towers and the gates on fire, and to burn the blasphemers themselves alive.
 37 And the hold being sacked for two days together, they slew Timothy that was found hyding himself in a certain place: and his brother Chæreas, and Apollophanes they killed.
 38 Which things being done, they blessed our Lord in hymns and confessions, who did great things in Israel, and gave them the victory.

ANNOTATIONS

Chapter 10

Protestants confess that Judas instituted this feast.

It is distinct from other Feasts.

8. *They decreed.*) Beza in his Annotations (*in Joan. 10. v. 22*) set forth in English in the year. 1603. confesseth that the feast which our Saviour observed, *was instituted by Judas Machabeus, and his brethren, after the restoring of Gods true religion by casting out Antiochus his garrison It is also clear that this feast was in winter, ibidem, agreeable to the text, in the month of Cassleu, which is Nouember, whereas the feast of tabernacles was in September, before winter; and the feast of restauration of the temple after the captivity of Babylon, was in Adar (1. Esd. 6.) which is Februarie, between which time and midst of March, was not competent space for those things which Christ did after this feast, before his Passion.*

And therefore it is very strange that Beza, or other Protestants will deny these Books to be Canonical: which have so excellent a testimony by the Evangelist of our Saviours own fact.

Chapter 11

Lysias supposing with his army of fourscore thousand footme, & a great band of horsemen to subdue Jerusalem: 6. Judas with his few praying God, and going to fight, an Angel, in form of an horsemen, goeth before them: 10. so they setting upon the enemies kill many, & the rest flee. 13. Lysias perceiuing Gods power, offereth to procure peace. 22. Whereto the king, agreeth, writing to him, 27. and to the Jews. 34. The Romans also write to the Jews.

(a) This Lysias also bad been vanquished before, *li. 1. c. 4. v. 28.*

1 **BUT** a little after (a) Lysias the kings procuratour, and cosin, and chief over the assayers, being greatly offended with these things, that had happened,
 2 having gathered four score thousand, and all the horsemen, came against the Jews, thinking that taking the city, he should make it an habitation for the Gentiles:
 3 and he should have the temple to make gayne of money, as the rest of the temples of the Gentiles, and every year the priesthood to be sold:
 4 never recounting the power of God, but furious in mind, he trusted in the

multitude of foot men, and thousands of horsemen, and in four score elephants.

(b) Knowing that the Patriarchs Abraham, Isaac, Jacob, likewise Moyses Josue and many others were singularly assisted by Angelles, these Machabees in their good cause prayed for Angelical help, and had it: but jointly with their own endeavor, although some times God giveth such victories without cooperation of men. *Exo. 14. 4. Reg. 19.*

5 And he entered into Jewry, and approaching to Bethsura, which was in a narrow place from Jerusalem the space of five furlongs, he expugned that hold.

6 But as Machabeus, and they that were with him, understood that the holds were expugned, they besought our Lord with weeping and tears, and all the multitude together, (b) that he would send a good Angel to the saving of Israel.

7 And Machabeus himself first taking weapons, exhorted the rest together with him, to adventure, and to give aid to their brethren.

8 And when they went forth together with prompt courage, at Jerusalem there appeared going before them an horseman in white clothing, with armor of gold, shaking a speare.

9 Then all they together blessed our merciful Lord, and took great courage: being ready to penetrate not only men, but also most fierce beasts, and walls of iron.

10 They went therefore promptly, having an helper from heaven, and our Lord having pity upon them.

11 And like lions running violently upon the enemies, they overthrew of them eleven thousand footmen, and of horsemen a thousand six hundred:

12 and they put to flight all, & very many of them being wounded scaped a way naked. Yea and Lysias himself shamefully fleeing escaped.

13 And because he was not senselesse recounting with himself, the diminution made on his side, and understanding the Hebrews to be invincible, because they rested upon the help of the Almighty God, he sent unto them:

14 and promised that he would consent to all things, that are just, and that he would force the king to be their friend.

15 And Machabeus granted to Lysias requests, in all things having respect to the commonwealth and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king granted it.

16 For there were epistles written to the Jews from Lysias, containing this tenure: **LYSIAS** to the people of the Jews health.

17 John and Absalom that were sent from you, delivering the writings, requested that I would accomlishe those things which by them were signified.

18 Therefore whatsoever might be brought to the king I declared unto him: and that which the matters permitted I granted.

19 If therefore you keep fideletie in the affairs & henceforward, also will endeavor to be a cause of doing you good.

20 And concerning the rest, word for word I have given commandment both to these, and to them that are sent of me, to commune with you.

(c) Lysias was indeed the king cosin. v. 35 but he calleth him brother for honor sake.

21 Fare ye well. In the year an hundred forty eight, of the month Dioscorus the four & twentieth day.

22 But the kings epistle contained these things: King Antiochus to Lysias (c) his brother, health.

23 Our father being translated amongst the gods, we being willing that they

that are in our kingdom should live without trouble, and employ diligence to their own matters,

24 we have heard that the Jews consented not to my father to turn to the rite of the Greeks, but that they would keep their own institution, and therefore that they request us their rites to be granted them.

25 Being therefore desirouse that this nation also be quiet, oradyning we have decreed, that the temple be restored unto them, that they might do according to the custom of their ancestours.

26 Thou shalt do well therefore if thou send to them, & give the right hand, that our pleasure being known they may be of good cheer, & look to their own commodities.

27 But to the Jews the kings epistle was in this manner: **King** Antiochus to the senate of the Jews, and to the rest of the Jews health.

28 If you fare well, you are so as we would: yea ourselves also fare well.

29 Menelaus came to us, saying that you would come down to your country men, that are with us.

30 To them therefore that come and go, until the thirtith day of the month Xanthicus, we give the right hands of securitie,

31 that the Jews may use their own meats, and their own laws, as also before: and that none of them by any means suffer molestation for these things, which have been done by ignorance.

32 And we have sent also Menelaus to speak to you.

33 Fare ye well. In the year an hundred fortie eight, of the month Xanthicus the fifthenth day.

34 And the Romans also sent an epistle, which is thus: **QUINTUS** Memmius, and Titus Manilius legats of the Romans, to the people of the Jews health.

35 Concerning these things which Lysias the kings cosin hath granted you, we also have granted.

36 But touching the things which he thought good to be referred to the king, send ye forthwith some body, conferring diligently among yourselves, that we may decree as is convenient for you: for we go to Antioch.

37 And therefore make hast to write again, that we also may know of what mind you are.

38 Fate ye well. In the year an hundred forty eight the fifthenth day of the month Xanthicus.

Chapter 12

Whiles the Jews have peace with the king, others still persecute them. 5. which Judas revengeth. 13. and in Caspin maketh great slaughter, and reposeth in Characa. 19. Ten thousand of Timothees men are slain. 20. whom Judas pursuing killeth many in Carnion: 34. taketh him, but releaseth him again: 27. the like in Ephron. 32. Some Jews are slain in battle against Gorgias. 38. Judas and his men are purified, and Gathering the dead bodys, find that some

had taken unlawful spoils. 42. For whose souls he prayeth, and causeth sacrifice to be offered.

(a) Another Timothy was slain. *ch. 10. v. 37.*

(b) Also another Apollonius was slain before. *li. 1. c. 3. v. 11.*

1 **THESE** covenants being made, Lysias went forward to the king, and the Jews gave themselves to husbandry.

2 But they that stayed there, (a) Timothie & (b) Appollonius the son of Gennaius, & also Jerome, & Demophon, besides these also Nicanor the governor of Cyprus, did not suffer them to live in rest and quietness.

3 And the Ioppites committed a certain flagitious fact, which was this: They desired the Jews with whom they dwelt, to go into the botes, which they had prepared, with their wives & children, as though no secret enmities were between them.

4 Therefore according to the common decree of the city, & they agreeing thereto, & because of the peace suspecting nothing: when they were gone forward, into the depth, they drowned no less then two hundred.

5 Which cruelty Judas as he understood to be done upon the men of his nation, commanded the men that were with him: and invocating God the just judge,

6 he came against the murderers of his brethren, & the haven he set on fire in the night, the botes he burnt, & them that were fled from the fire, he slew with the sword.

7 And when he had thus done these things, he departed as to return again, and to root out all the Ioppites.

8 But when he understood that they also, which were at Jamnia, would do in like manner to the Jews dwelling with them,

(c) A furlong is about the eight part of a mile, so this fire was seen thirty miles of others count a furlong to contain a thousand foot, the fifth part of a mile so it was seen 48. miles distant.

9 he came upon the Iammites also by night, and set the haven on fire with the ships, so that the light of the fire appeared at Jerusalem (c) two hundred forty furlongs of.

10 When they were now departed thence nine furlongs, and made their journey towards Timothee, the Arabians five thousand men, and five hundred horsemen joined battle with them.

11 And when there was a mighty battle, and by the help of God it had succeeded prosperously, the rest of the Arabians that were overcome, besought Judas that the right hand might be given them, promising that they would give pastures, and profit them, in other things.

12 And Judas thinking in very deed that they might be profitable in many things, promised peace, and right hands being taken, they departed to their tabernacles.

13 And he set also upon a certain city strong with bridges, and environed with walls, which was inhabited with multitudes of heathen of all sorts, the name whereof is Caspin.

14 But they that were within, trusting in the firmenes of the walls, & the prouision of victuals, dealt the more slackly, with reviling words prouoking Judas, and blaspheming, and speaking such things as is not lawful to speak.

15 But Machabeus invocating the great prince of the world, who without rams and engines in Jesus time threwe down Ierico, fiercely assaulted the walls. *Josue. 6.*

(d) *Tubianeis*, or *Tubieni*, signify religiously good, it is probable that these were *the Assideans*. li 1. c. 2. v. 42. c. 7. v. 13.

16 And the city being taken by the will of our Lord he made innumerable slaughters, so that the pool adjoining of two furlongs in breadth, seemed to run died with blood.

17 From thence they departed seven hundred fifty furlongs, and they came to Characa to those Jews, that are called (d) Tubianeians:

18 and in those places they took not Timothee, and nothing being done he went back, having left in a certain place a very strong garrison.

19 But Dositheus, and Sosipater, who were captayns with Machabeus, slew them that were left of Timothy in the hold, ten thousand men.

20 And Machabeus ordaining about him six thousand, and placing them by bands, went forth against Timothee, who had with him an hundred twenty thousand footmen, & of horsemen two thousand five hundred.

21 And the coming of Judas being known, Timothy sent the women and children, and the other baggage before into the fortress, that is called Carnion: for it was invincible, and hard to come by, by reason of the straits of the places.

22 And when the first band of Judas had appeared, fear was stroken into the enemies, by the presence of God, who seeth all things, and they were put to flight one of another, so that they were rather overthrown of their own company, and were weakened with the strokes of their own swords.

23 But Judas was exceeding earnest punishnig the profane men, and he overthrewe of them thirty thousand men.

24 And Timothy himself fell into the hands of Dositheus and Sisipaters parts, and with many prayers he besought that he might be let go alive, because he had parents & brethren of many of the Jews, whom it might happen by his death to be deceived.

25 And when he had given his faith that he would restore them according to the appointmet they let him go without harm, for the safety of their brethren.

26 And Judas came back from Carnion, having slain twenty five thousand.

27 After the flight and slaughter of these, he moved his army to Ephron a strong city, wherein a multitude dwelt of diverse nations: & strong young men standing before the walls resisted manfully, & in this were many engines, and prouision of darts.

28 But when they had invocated the Almighty, who with his power breaketh the forces of the enemies, they took the city: and of them that were within they overthrew twenty five thousand.

29 From thence they departed to a city of the Scythians, which was distant from Jerusalem six hundred furlongs.

30 But those Jews that were with the Scythopolitans testifying that they were used curteously of them, evenin the times of misery that they dealt modestly with them:

(e) Judas had the victory twice before against this Gorgias. li. 1. c. 4. v. 1. li. 2.

31 giving them thanks, and exhorting them also thence forward to be favorable toward their stock, they came to Jerusalem the solemn day of the weeks approaching.

c. 10. v. 14.

32 And after Pentecost they went against (e) Gorgias the governor of Idumea.

33 And he went forth with footmen three thousand, and horsemen four hundred.

34 Who buckling together, it chanced few of the Jews to be slain.

35 But Dositheus one of the Bacenors an horseman, a valiant man, held Gorgias: and whereas he would have taken him alive, a certain horseman of the Thracians came upon him, and cut of his shoulder: and so Gorgias escaped into Maresa.

36 But they that were with Esdrin, fighting long, and being wearied, Judas invocated our Lord to be their helper, and captain of the battle:

37 beginning in his countrey language, and with hymmes raising a cry, draue Gorgias soldiers into flight.

38 And Judas having gathered an army came into the city Odollam: & when the seventh day came on, being purified according to the custom, they kept the Sabbath in the same place.

39 And the day following Judas came with his company, to take away the bodys of them that were overthrown, and with their kinsmen to lay them in the sepulchers of their fathers.

40 And they found under the coats of the slain some (f) of the donaries of the idols, that were in Jamnia, from which the law forbiddeth the Jews: therefore it was made plain to all, that for that cause they were slain.

41 all therefore blessed the just judgment of our Lord, who had made manifest the hidden things.

42 And so turning to prayers, they besought him, that the same offence, which was committed, might be forgotten. But the most valiant Judas exhorted the people to keep themselves without sin, Seeing before their eyes what was done, because of the sins of them that were overthrown.

43 And (g) making a Gathering, he sent twelve thousand drachmes of silver to Jerusalem for sacrifice to be offered for sin, well and religiously thinking of the resurrection.

44 (for unless he hoped that they that were slain, should rise again, it should seeme superfluous, and vain to pray for the dead)

45 And because he considered that they, which had taken their sleep (h) with godliness, had very good grace laid up for them.

46 It is therefore (i) a holy, and healthful cogitation to pray for the dead, that they may be loosed from sins. *

(f) It was commanded. *Deut.* 7. v. 25. not to covet nor take any thing pertaining to idols, but to destroy all. See this sin punished. *Josue.* 7. 1. *Reg.* 15. & c.

(g) Unless it had been the doctrine & practice of the Church to pray for the dead, Judas could never have thought of any such matter.

(h) It is only profitable for those that die penitent.

(i) It is only profitable for those that die penitent.

**li. 1. c. 6. v. 18*

ANNOTATIONS

Chapter 12

46. *It is a holy and healthful cogitation to pray for the dead.*) The Catholic belief, doctrine, and practice of praying for the dead, is so evidently confirmed by this place, that our adversaries have no better shift to avoid the same, then by denying these

This text is clear

for praying for the dead.

Likewise the Greek.

Denial of this doctrine is heresy.

Judas was high priest when he caused prayers and sacrifice to be offered for the dead. It was the general practice of the Church. And is yet observed by the Jews.

Books to be Canonical Scripture. Which being authentically proved, it may here suffice to add that albeit the Greek text (as in other innumerable places) differeth from the Latin, yet it is no less clear for this doctrine. Which in English is thus: v 45. *Regarding (or considering) that grace is laid up for them that sleep (or dye) in piety: to wit in true faith and repentance; in the next verse (46) inferreth thus: Whereupon he (Judas Machabeus) made reconciliation (or expiation) for the dead, that they might be delivered (or loosed) from their sin, that is, from punishment for sin.*

Omitting therefore multitude of other proofes, we will here only cite two great Doctors, who with others teach that the denial of this particular point of religion is a condemned heresy. St. Augustine *li de Hæresib hæc. 53.* noteth this for a special heresy, saying: Arians are named of one Aerius, who being a priest, and taking it grievously that he could not be ordained a Bishop, falling into the heresy of the Arians, added some proper doctrines of his own, saying: *that we ought not to pray, nor offer sacrifice for the dead.* Likewise St. Bernard, *Ser. 66 in Cantica:* in plain terms saith they are *heretics*, which *believe not that there is Purgatory fire* after death, but that the soul departing from the body, goeth forthwith either to rest or to damnation. Let them then (saith he) ask of him who said: There is some sin that shall not be forgiven, neither in this *world, nor in the future:* why he said this, if there remain no remission, and purgation of sin in the future world? He therefore aduiseth all to beware of such seducers, saying: See the Detractors, see the dogs. They deride us, because we baptize infants: for that *we pray for the dead.*

It is also most Worthy of consideration, that Judas Machabeus, (who did this charitable act for his soldiers slain in the holy wars) was the High priest, or chief Bishop of the Church at that time, and defender of true faith and Religion. Finally we may also observe that he did not any new thing, but practiced the usual custom of the whole Church. For so it appeareth by their set form of Office for the dead, called **HASCHABAH**, that is, *Rest*, or prayer for rest, in their book **MAHZOR**, translated and set forth by Bishop Genebrard, in the year of our Lord. 1569. Where are these express supplications. *Requiescat anima ipsius in cubili suo: iaceat in pace: dormiat in pace.* His (or her) *soul rest in his bed: lie, and sleep in peace.* Again, *Ye Angels of peace come forth to mete him, & c.* And that the Jews this day use to pray for the dead, is a clear thing, and confessed by Protestants, namely Munsterus, and Fagius in their Annotations upon the 14. *of Deut.* and M. Whitaker, in his first book against F. Dureus, fol 81.

Chapter 13

Menelaus a fugitive Jew is put to death. 9. Antiochus with his great army is defeated twice, with loss of many men. 23. Philippe rebelling, peace is renewed. 24. And Judas is made Lord of Ptolemais.

1 **IN** the year an hundred forty nine Judas understood, that Antiochus Eupator came with a multitude against Jewry,

2 and with him Lysias the procuratour, and cheefe over the affairs having with him of footmen (a) an hundred ten thousand, & of horsemen five thousand, & elephants twenty two, chariots with hookes three hundred.

3 And Menelaus also joined himself with them: and with much deceite besought Antiochus, not for the weale of his contrie, but hoping that he should be appointed to the principallitie.

4 But the king of Kings stirred up Antiochus mind against the sinner, & Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that being apprehended he should be killed in the same place.

(a) In the first book, *ch. 6 v. 30* the number of this army differeth from the number here recorded, the cause is for that sometimes those only are counted which were permanent, sometimes others are also counted

which came
vncertainly. The like
difficulties of
differences occur
often in the Books
of Kings and
Paralipomenon.

5 And there was in the same place a tower of fifty cubits, having an heap of ashes on every side: this had a prospect steepe down.

6 From thence he commanded the sacrilegious person to be thrown down into the ashes, all thrusting him forward to death.

7 And by such law it chanced the transgressour of the law to dye: & Menelaus not to be put into the earth.

8 And in deed very justly, because he committed many offences toward the altar of God, the fire and ashes whereof was holy: himself was condemned into the death of ashes.

9 But the king furiose in mind, came to show himself worse to the Jews then his father.

10 Which things when Judas understood, he commanded the people that day and night they should invoke our Lord, that as always now also he would help them:

11 as who were afrayed to be deprived of the law, & their country, & the holy temple: and that he would not suffer the people that had of late taken breath a little while, to be again subdued to the blasphemous nations.

12 all therefore doing it together, and crauinig mercy of our Lord with weeping & fastings, being prostrate for three days continually, Judas exhorted them to prepare them selves.

13 But he with the ancients consulted, before the king should bring his army to Jewry, and win the city, to go out, and to commit the Event of the thing to the judgment of our Lord.

14 Committing therefore the power and charge of all to God, the Creator of the world, and having exhorted his company to fight manfully, and to stand even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

(b) The watch word
this night was: *The
victory of God.*

15 And having given a sign to his company of (b) the victory of God, with most valiant young men piked out, by night setting upon the kings court, in the camp he slew four thousand men, and the greatest of the elephants, with them that had been placed thereupon,

16 and he filled the camp of the enemies with exceeding fear and perturbation, and the things being prosperously atcheiued, they departed.

17 And this was done when the day appeared, the protection of our Lord helping him.

18 But the king having taken a taste of the hardines of the Jews, attempted the difficulty of the places by policie:

19 and he moved his camp to Bethsura, which was a strong hold of the Jews: but he was put to flight, he fel, he was diminished.

20 And to them that were within Judas sent necessaries.

21 But one Rhodocus of the Jews army uttered the secrets to the enemies, who being sought for was apprehended, and shut up.

22 Again the king had talk with them that were in Bethsura: he gave the right hand: he took it: he went away.

23 He joined battle with Judas, he was overcome. And as he understood that Phillippe rebelled at Antioch, who was left over the affairs, dismayed in mynd intreating the Jews, and yielding unto them, he sweareth concerning all things that seemed reason, & being reconciled he offered sacrifice, honored the temple, and gave hosts.

24 He embraced Machabeus, & made him governor & prince from Ptolemais even to the Gerrenians.

25 But after, as he came to Ptolemais the Ptolemaians took grievously the covenant of amity, being offended lest perhaps they would break their league.

26 Then Lysias went up to the judgment seat, and declared the reason, and appeased the people, and returned to Antioch: and in this manner the Kings journey and return proceeded. *

* I. c. I.

Chapter 14

Demetrius having taken certain holds from Antiochus, 3. Alcimus lately deposed from the office of high priest, 6. accuseth good men of disloyaltie, 11. others also incense Demetrius. 12. Whereupon Nicanor being sent into Jewry, maketh Alcimus again high priest: 18. hath peace with Judas, conuersing with him most familiærly. 26. But by Alcimus suggestion, seeketh to deliver him into the kings hands: 30. otherwise threatneth to profane the temple. 34. The priests pray God to protect them. 37. Razias being accused, and pursued, 41. in extreme distress killeth himself with marvelous courage of spirit.

1 **BUT** after the space of three years Judas understood, and they that were with him, that Demetrius the son of Seleucus with a strong multitude, and with ships was come up by the port of Tripolis to commodious places,

2 and held the countries against Antiochus, and his governor Lysias.

3 And one (a) Alcimus that had been high priest, but voluntarily was contaminated in the time of the confusion, considering that there was safety for him by no means, nor access to the altar,

4 came to king Demetrius in the year an hundred fifty, offering him a crown of gold, & a palm, & besides these, * Talloes, which seemed to be of the temple. And that same day in deed he held his peace.

* a golden bough.

5 But having gotten a commodious time for his madness, being called of Demetrius to counsel, and asked on what thing and counsels the Jews rested, he answered:

6 They of the Jews that are called (b) Assidians, of whom Judas Machabeus is captain, nourish battles, and move seditions, neither do they suffer the realm to be quiet.

7 For I also being defrawd of my ancestours Glory (I mean of the high priesthood) am come hither:

8 principally in deed keeping fidelity to the kings commodities, but secondly also providing for my citizens, forby their naughtiness all our stock is not a little vexed.

9 But all these things being known, o king, provide I pray thee, both for the

(a) Alcimus was of Aarons stock. *li. 1. c. 7. v. 14.* but for this apostasy here mentioned was vncapable of high priesthood, & so Matthathias was ordained being of the same progeny and most sincere in religion.

(b) This description of the Assideans made by their malicious enemy in calumnious and odious terms, showeth well their singular zeal, & sincerity in promoting Gods service. And so their adversaries

malignant
accusations more
against them than all
others, is a plain
testimony of their
more rare and more
singular virtues.

(c) Apostates and
politics make their
gayne by spoyling
the faithful.

country, & for our stock according to thy humanity published to all men.

10 For as long as Judas is alive, it is impossible that there be peace to the affairs.

11 And such things being said of him, the other friends also behaving themselves as enemies against Judas, incensed Demetrius. *

* *li. 1. c. 7.*
v. 26.

12 Who forth with sent Nicanor, chief over the elephants captain into Jewry:

13 giving him commission, that he should take Judas himself: but them that were with him, he should disperse, & make Alcimus the high priest of the greatest temple. *

A

14 Then the nations, which had fled from Judas out of Jewry, joined themselves by troops with Nicanor, (c) esteeming the miseries, and calamities of the Jews the prosperities of their own affairs.

15 The Jews therefore having heard of Nicanors coming, & the assembly of the nations, being sprinkled with earth besought him, that ordained his people to keep them forever, and that protecteth his portion by evident signs.

16 And the captain commanding forthwith they removed from thence, and they came together to the castle of Dessau.

17 And Simon the brother of Judas had joined battle with Nicanor: but he was made afraid with the sudden coming of the adversaries.

18 Nevertheless Nicanor hearing the manlines of Judas companions, and greatness of courage, that they had for the conflicts of their country, was afraid to make tryall by blood.

19 Wherefore he sent Posidonius, and Theodotius, & Mathias before to give and take the right hands.

20 And when there was long consultation of these things, and the captain himself had moved it to the multitude, there was one sentence of them all to accord unto amitie.

21 Therefore they appointed a day, wherein they might secretly deal among them selves, and seats were brought forth and set forevery one.

22 But Judas commanded armed men to be in places convenient, lest perhaps some mischefe might suddenly arise from the enemies: & they made agreable communication.

23 Nicanor abode at Jerusalem, and did nothing unjustly, and the flocks of the multitudes, that had been gathered together he diminished.

24 And he esteemed Judas always dear from the heart, and he was inclined to the man.

25 And he desired him to marrie a wife, and to beget children. He made a marriage, he lived quietly, and they lived in common.

26 But Alcimus seeing their charity one towards another, and the covenants, came to Demetrius, and said that Nicanor assented to foreign matters, and that he ment to make Judas being a traytour to the kingdom, his successour.

27 Therefore the king being exasperated with this Mans most wicked criminations, wrote to Nicanor, saying, that he in deed was greatly displeased for the covenant of their amitie: Nevertheless that he commanded him to send

Machabeus quickly prisoner to Antioch.

(d) Nicanor a right worldly politike, a figure of Pilate and of such temporizing Judges, counsellors, and courtiers, as lack zeal in religion.

28 Which things being known Nicanor was amazed, and took it grievously, if he should undo those things which they had covenanted, being nothing hurt of the man.

29 But (d) because he could not resist the king, he observed opportunity Whereby to accomplish the commandment.

30 But Machabeus seeing that Nicanor dealt with him more austere, and that he exhibited his accustomed meeting more sternly, understanding this austeritie not to be of good, a few of his company gathered together, he hid himself from Nicanor.

(e) They knew not precisely where Judas was, neither would they search for him to deliver him to the persecutor.

31 Which when he understood that he was stoutly prevented of the man, he came to the most great & most holy temple: and the priests offering the accustomed hosts, he commanded the man to be delivered unto him.

32 Who (e) saying with an oath, that they knew not where he was, that was demanded, stretching out his hand to the temple,

(f) Bacchus called also *Liber*, and by many other names, feigned by infidels to be author and god of wine. And therefore drunkards dedicate Feasts & temples to him.

33 he sware, saying: Unless you will deliver Judas prisoner unto me, I will beat down this temple of God to the flat ground, and will dig down the altar, and this temple I will consecrate to (f) *Liber pater*.

34 And when he had said these things, he departed. But the priests stretching forth their hands unto heaven, invocated him that was always the defender of their nation, saying thus:

35 Thou o Lord of all, which lackest nothing, wouldest a temple of thy habitation to be made amongst us.

36 And now o Lord holy of all holies, preserve forever this house impolluted, which of late hath been cleansed.

37 And Razias one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and well reported of, who for his affection was called father of the Jews.

38 This man long time kept the purpose of continencie in Judaisme, and content to give his body and life for perseverance.

39 But Nicanor willing to manifest the hatred that he had against the Jews, sent five hundred soldiers to take him.

(g) St. Augustine epist. 61. *ad Dulcitium & l. 2. c. 23. ad epist. 2. Gaud.* discussing this fact; saith the holy scripture doth tell it, not praise it. As to be admired not to be imitated, & that either it was not well done by him, or at least is not convenient in this time of grace.

40 for he thought if he had entrapd him, that he should do the Jews very great hurt.

41 But the multitudes coueting to rush into his house, and to break open the gate, & to set fire thereto, when he was in taking, (g) he struck himself with a sword:

42 choosing to die nobly rather then to be made subject to sinners, and against his noble birth to suffer unworthy injuries.

43 But whereas for hast he had not made the wound with a sure stroke, and the multitudes brake in within the doors, running back boldly to the wall, he threwe down himself manfully headlong unto the multitudes:

44 who quickly giving place to his fall he fell upon his neck.

45 And when he had breathed, incensed in mind he arose: and when his blood

ran with a great streame, & he was wounded with most grievous wounds, running he passed through the multitude:

* *li. 1. c. 7.*
v. 39.

46 and standing upon a certain steepe rock, & now being become without blood, gryping his bowels, with both hands he cast them upon multitudes, invoking the dominator of life and spirit, that he would restore these to him again: & so he departed this life. *

Chapter 15

Nicanor intending to assault Judas on the sabbath day, 5. blasphemeth most proudly. 7. Judas with all confidence in God encorregeth his men. 11. confirming them with the relation of a vision in sleep. 21. So he with fervent prayer, the enemy trusting his own strength, joineth battle. 27. and killeth thirty five thousand, and Nicanor amongst the rest. Whose head, and hand cut off with the shoulder are hanged up in Jerusalem: 33. his tongue given to the birds, and a festival day observed. 38. And herewith the Author (of this second book) concludeth the whole history.

1 **BUT** Nicanor as he understood that Judas was in the places of Samaria, he purposed with all violence to join batel (a) the day of the Sabbath.

(a) Profane men make their advantage of religious mens good conscience, but Judas rightly instructed in this case defended his just cause also in the sabbath. *li. 1. c. 3. v. 40.*

2 But the Jews that of necessity followed him, saying do not so searcely and barbarously, but give honor to the day of the sanctification, and honor him that beholdeth all things:

3 that vnhappy man asked, if there were a power in heaven, that commanded the sabbath day to be kept.

4 And they answering: There is the living Lord himself in heaven, the potent, that commanded the seventh day to be kept.

5 But he said: And (b) I am potent upon the earth, that commanded arms to be taken, and the kings affairs to be accomplished. Nevertheless he obtained not to accomplish his counsel.

6 And Nicanor in deed puffed up with exceeding pride, had thought to have set up a common victorious memory of Judas.

7 But Machabeus always trusted with all hope that there would come aid from God to them.

8 And exhorted his company, that they should not fear at the coming of the nations, but should have in mind the aids given unto them from heaven, and now should hope that they should have the victory from the Almighty.

9 And speaking unto them out of the law, and the Prophets, admonishing them also of the conflictcs, that they had made before, he made them the more prompt:

10 and so their hearts being encouraged, withal he showed the fraude of the Gentiles, and their breaking of oathes.

(c) This dream was from God as the effect showed. And Judas knew also that it so was by internal inspiration, as

11 And he armed every one of them, not with sense of buckler and spear, but with very good words, & exhortations, (c) declaring a dream worthy to be credited, Whereby he rejoiced them all.

12 And the vision was in this manner: Onias who had been the high priest, a

Joseph. *Mat. 1. v. 20*, was assured of his dreams.

(d) Jeremie (*ch. 38. v. 17.*) persuaded the king of Juda to yield himself with the city and people to the Chaldees, and not to resist. But now he delivereth a sword to Judas, exhorting him to fight: according to Gods will in diverse cases, and times, for *there is a time of ware, and a time of peace. Eccle 3. v 8.*

(e) Gods honor, & holy things are first and principally to be respected, before worldly friends, though they also must be regarded in due order and place.

good and benigne man, reverent to behold, modest of manners, and comely of speech, and who from a child was exercised in virtues, that he stretching forth the hands prayed for all the people of the Jews.

13 After this that there appeared also another man marvelous for age, and Glory, and for the port of great dignity about him.

14 And that Onias answering said. This is a lover of his brethren, & of the people of Israel: this is he that prayeth much for the people, & for the whole city, Jeremie the Prophet of God.

15 And that Jeremie put forth his righthand, and (d) gave unto Judas a sword of gold, saying:

16 Take the holy sword a gift from God, Wherewith thou shalt overthrow the adversaries of my people Israel.

17 Being exhorted therefore with the words of Judas exceeding good, by which the courages might be stured up, and the hearts of the young men strengthened, they resolved to fight, and to encounter manfully: that manhood might decide the matter, because the holy city, and the temple were in danger.

18 (e) For there was less care for their wives, and children, and also for their brethren, and kinsmen: but the greatest and principal fear was for the holiness of the temple.

19 And they also that were in the city, took no little care for them that were to join battle.

20 And when they did all hope that judgment would be given, and the enemies were present, and the army was set in aray, the beasts & horsemen disposed in convenient place,

21 Machabeus considering the coming of the multitude, and the Variety of the prouision of armor, and the fiercenes of the beasts, stretching forth his hands unto heaven, he invocated our Lord, that worketh wonders, who not according to the might of arms, but according as it pleaseth him, giveth victory to the Worthy.

22 And he said invocating in this manner: Thou Lord which didst send thine Angel in the time of Ezechias king of Juda, and didst kill an hundred eighty five thousand of the camp of Sennacharib:

23 & now o Dominator of the heavens send thy good Angel before us, in fear and trembling of the greatness of thine arm,

24 that they may be afraid, which with blasphemy come against thine holy people. And he in deed ended his prayer thus.

25 But Nicanor, and they that were with him, with trumpets & songs came near.

26 But Judas, and they that were with him, invocating God by prayers joined battle:

27 with the hand in deed fighting, but in their hearts praying to our Lord, they overthrow no less then five and thirty thousand, being greatly delighted with the presence of God.

28 And when they had ceased, and returned with joy, they understood that

4. Reg. 19.

Nicanor was slain, for all his armor.

29 A shout therefore being made, and a great cry, they blessed the Almighty Lord in their country language.

30 And Judas, who by all means was in body and mind ready to die for his citizens, commanded that Nicanors head, and hand with the shoulder being cut of, should be carried to Jerusalem.

31 Whither when he was come, having called his countrimen, and the Priests to the altar, he sent also for them that were in the castle,

32 And showing them the head of Nicanor, & the wicked hand, which he stretching forth against holy house of Almighty God, had mightily bragged.

33 The tongue also of impious Nicanor being cut out, he commanded to be given pecemeale to the birds: and the hand of the furious man to be hanged up against the temple.

34 all therefore blessed the Lord of heaven, saying: Blessed be he, that hath kept his place undefiled.

35 And he hung up Nicanors head in the top of the castle, that it might be an evident, & manifest sign of the help of God.

36 Therefore all by common counsel decreed, by no means to let pass this day without solemnity:

37 but to keep the solemnity the thirteenth day of the month Adar, which is called in the Syrian language, the day before Mardocheus day. * &c.

38 These things therefore being done concerning Nicanor, & (e) from that time the city being possessed of the Hebrews, I also in these will make an end of speaking.

39 And if well, and as is competent for a storie that myself also would: but if not so worthily it resteth to be pardoned me.

40 For as to drink always wine, or always water is hurtful, but to use now one now another is delectable: so to the readers, if the speech be always exact, it will not be grateful. Here therefore it shall be ended.

(e) More being written in the first book, this author maketh one conclusion of all, because other persecutors being also overcome the land was again caulme after storms.

* *li. 1. c. 8.*
v. 1.

ANNOTATIONS.

Chapter 15

12. *Onias prayed for all the people. And. v. 14. Jeremie prayeth for the people.* As against prayer of the faithful for the dead: *Ch. 12.* so against prayer of Saints for the militant Church, Protestants have no better evasion, when they are pressed with these examples, then by denying the authority of the Books. For Seeing the Prophet Jeremie, and the High priest Onias, being in *Limbo patrum* (no holy souls ascending into heaven before Christ) did pray for the whole people of the Jews, it is also certain that they, and other Saints in Glory, do of their excellent charity pray for those that are in this mortal life. Yet neither do we Catholics urge this place, as though we had no other to alleage, for we show the same doctrine, by other holy Scriptures, *Gen. 48. Exo 32. Jere. 15. Luc. 16. 2. Petri 1. Apoc. 5. 6 8,* and others: neither must we omit these Books, because our adversaries deny them, Seeing the learned Doctors, and holy Fathers confirm the same doctrine by those Scriptures. Among others ancient Origen, *tomo 18. in Joan.* saith, it appeareth that Saints departed from this life have care of the people, as it is written (saith he) in the Acts of the Machabees, many years after the

Prayer of Saints is evidently proved by this place.

It is also proved by many other holy Scriptures.

Neither is this place to be omitted.

The author of this book asketh pardon for his style, not for the doctrine nor history. But the authors of these Annotations crave pardon for all defects.

death of Jeremie: *this is Jeremie the prophet of God, woe prayeth much for the people.* Likewise St. Bernard. *Ser. 3. vigil. Natiuit. Domini. & Ser. 11. again Ser. 76. in Cantica,* admonisheth that a good religious man is like to this *Onias*: who prayeth to God for all the people.

39. *If not se worthily.*) He demandeth not pardon, as though he suspected any error in his doctrine or in the history, but of his unpolished style in writing. As S Paul saith that *himself was rude in speech, yet not in knowledge 2. Cor. 11. v. 6.*

But we, who by Gods great Goodness have passed now to the end of this English old Testament justly fearing, that we have not worthily discharged so great a work: and in no wise presuming that we have avoided all errors, as well of doctrine as history: much more we acknowledge that our style is rude and unpolished. And therefore we necessarily, and with all humility crave pardon of God, and all his glorious Saints. Likewise of the Church militant, and particularly of you right we beloved English readers; to whom as at the beginning we directed and dedicated these our endeavors: so to you we offer the rest of our labors, even to the end of our lives: in our B, Saviour **JESUS** Christ, to whom be all praise and Glory. Amen.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE SIXTH AGE:

from the captivity in Babylon to the coming of our Saviour,
near the space of 640 years.

SUCH is the providence of Almighty God, that not obscurely, or as some times only, but manifestly, and without intermission his Divine Majesty is acknowledged, his name glorified, his Religion professed, and his precepts observed by a visible known Church, from the beginning of the world to the end thereof, as we have already showed in the other five ages; and shall no less clearly declare the same in this sixth. For albeit the peculiar people of God were for their sins carried forth of their country, and held captives in Babylon seventy years, and after their reduction were subject to strangers ruling over them, and sometimes extremely afflicted with persecution, yet they still persevered in the same faith and religion, had succession of Priests, and of one High priest, with conservation also of the royal line of David, even to Christ our eternal King and Priest.

Gods true Service
hath always
continued in the
visible Church.

First therefore concerning Articles of faith and religion, the belief in one God was so generally confessed by the whole Jewish nation, that their Priests and Prophets did use it for a principle, in confirmation of other points, as well doctrinal as moral. So Malachie teaching that our neighbor is to be beloved, God to be served, and his laws to be kept: Is there not one Father of us all (saith he. ch. 2. v. 10.) Hath not one God created us? Why then doth every one of us despise his brother, violating the covenant of our fathers? More expressly Jeremie in his Epistle (Baruc. 6.) showeth the vanity and absurdity of many gods: exhorting the people to serve the one omnipotent God, saying to him sincerely in their hearts; (v. 5.) Thou oughtest to be adored o Lord. Likewise, when the Magicians of Chaldea ascribed the knowledge of dreams to false gods, Daniel with the other three children (ch. 2. v. 18) prayed the God of heaven: and the mystery was revealed to Daniel. and he declared and expounded the kings dream. Who thereupon confessed to Daniel (v. 47.) In very deed your God is the God of gods, and Lord of Kings. The same three children (Daniel. 3.) were cast into the burning furnace, and Daniel into the lions den (ch. 6. & 14.) ready to die for their faith in one God. For this faith also Mardocheus, as is written in the book of Esther, was persecuted, and he with all the people were in extreme danger. And the author of the book of wisdom teacheth that one God is known by consideration of his creatures: all men are vain (saith he. ch. 13. v. 1.) that by things seen, understand not him that is: neither attending to the works agnise who was the workman. So the author of Ecclesiasticus ch. 1. v. 8. professeth: There is one most high Creator omnipotent, and mighty king, and to be feared exceedingly, sitting upon the throne, the God of Dominion.

Faith in one God is
the ground of all
religion.

As for the high Mystery of three Divine Persons in one God not so commonly revealed in the old testament, yet was it known and in some sort

The B. Trinity
revealed to some
and uttered
obscurely in the old

testament.

*uttered: As Aggeus 2. v. 5. & 6. I am with you, saith the Lord of hosts, the word that I did covenant with you: when you came out of the land of Ægypt: and my Spirit shall be in the midst of you. Where, by the Lord of hosts, is commonly understood God the Father; by his spirit, God the holy Ghost, and the word may signify God the Son: of whose Incarnation the Prophet plainly speaketh in the next verses. For in this consisteth the covenant between God and his people, that they should keep his word of precepts and commandments expressed in the law: and he would send them the word, his only Son the Second Divine Person to redeem mankind. Again the same three Persons seem to be distinguished in diverse places, God the Father is described according to Mans small capacity, Daniel. 7. v. 9. thus: Thrones were set, and **THE ANCIENT OF DAYS** sat: his vesture white as snow, and the hears of his head as clean wool, his throne flames of fire, his wheels fire kindled. He is called Ancient of days, not only because he is eternal, for so are the other two Divine Persons, but this term is attributed to the Father, because in order he is the beginning, from whom the other two Persons proceed (The Son by generation, the holy Ghost from the Father and the Son by procession.) To God the son the same Prophet Daniel prayeth: ch. 9. v. 17. saying: Now therefore hear o our God, the petition of thy servant, and his prayers: and show thy face upon thy Sanctuary which is desert, for thine own sake: that is, for thine own merits: which can only be understood of that Divine Person, which is incarnate. Zacharie, 12. v. 10. God speaking by the prophet saith: I will power out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of prayers, which may easily be understood to be the promise of the B. Trinity: but that which immediately followeth: and they shall look towards me, whom they pierced, can only be spoken by the Second Divine Person, who only is incarnate, and was pierced in his Passion. In the book of wisdom is much written of wisdom increated, a term appropriated to God the Son. especially ch. 2. 7. 8. 9. and 10. The like in Ecclesiasticus, ch. 1. 4. 24. And ch. 51. v. 14. is distinct mention of the Father & the Son, I have invocated (saith the author, or any faithful soul) our Lord, the Father of my Lord. There is likewise particular mention of the holy Ghost in some places. As 2. Esd. 9. v. 20. Thou gavest them the good Spirit, which should teach them. for the office of internal teaching is appropriated to the holy Ghost. Joan. 14. v. 17. and 16. v. 13. The Spirit of truth, and he shall teach you all truth. Ezec. 36. v. 27. I will put my Spirit in the midst of you, and will make that you walk in my precepts. Zach. 7. v. 12. The words which the Lord sent in **HIS SPIRIT**, by the hand of the former Prophets. Sapient. 1. v. 5. The holy Ghost of discipline will fly from him that feigneth. Ecclesiasticus 1. v. 9. He created her in the holy Ghost. 24. v. 29. They that eat **ME**, shall yet hunger, and they that drink **ME**, shall yet thirst. Where God calleth the holy Ghost (which is received by grace) himself. Because all three Divine Persons are one God. And that there be many Divine Persons in God, who is one in substance, is sufficiently signified by all those holy Scriptures, where God is called by the name Elohim, in the plural number; especially Seeing this name hath also the singular number, Eloha. As Job. 12. v. 4. & 36. v. 2. Daniel. 2. v. 28. Habacuc. 1. v. 11. & 3. v. 3. which last place seemeth most plainly to speak of the Son of God, **ELOHA MITHEMAN IAVO**. God will come from Theban, or from the South. And therefore where this word Elohim is used in the plural number (as in most places it is) it signifieth plurality of Persons in God.*

Distinction of
Persons in one God.

The Father.

The Son.

The holy Ghost.

Other places prove
plurality of Persons
in God.

The mystery of
Christs Incarnation
is more frequent &

more plain in the holy Scriptures especially in the Prophets. Jeremie.

Baruch.

Ezechiel.

Daniel.

Aggeus.

Zacharias.

Malachias.

Also the Books of wisdom.

Ecclesiasticus.

& Machabees.

Prophecies & figures of the B. virgin mother of God.

Christs Incarnation is more clearly foreshowed by the Prophets, who above other consolations, most especially comforted the people by their prophecies of Christ our Saviour. Jeremie 23. v. 5. I will raise up to David a just branch, and he shall reign a king, and shall be wise, and he shall do judgment and justice in the earth. Ch. 31. v. 23. A woman shall compass a man. Christ though in body a little infant, yet in power and Wisdom was most perfect of all men, even when he was in his mothers womb. Ch. 33. v. 14. Behold the days will come, saith our Lord, and I will raise up the good word. v. 15. I will make the spring of justice to bud forth unto David, & he shall do judgment and justice in the earth. Jeremies Lamentations are in greatest part of Christ and his Church. And some part can hardly be applied to any other. ch. 3. v. 30. He shall give the cheek to him that striketh him, he shall be filled with reproaches, ch. 4. v. 20. Christ our Lord is taken in our sins. Baruch. 2. v. 35. God promising to reduce the people from Babylon, addeth: And I will establish unto them another testament Everlasting (by Christ, whose kingdom is forever) that I be their God, and they shall be my people. Ch. 3. v. 36. This is our God, and there shall none other be esteemed against him. v. 38. After these things he was seen upon the earth, and was conversant with men. Ezechiel peculiarly called by an Angel the son of man, was therein a special figure of our Saviour, who so calleth himself. And the same prophet hath in plain terms foreshowed the office of Christ, the true Pastor of all pastors. ch. 34. v. 25. I will (saith God by this prophet) raise up over them one Pastor, who shall feed them, my servant David. that is, Christ prefigured by David. His admirable visions in the three first chapters, and nine last pertain properly and principally to the new Testament of Christ, and his Church, showing the abundance of grace and Glory given by him to the elect. Daniel. 7. v. 13. With the clouds of heaven there came in as it were the Son of man, and he came even to the ancient of days, and in his sight they offered him. He came even to the ancient of days, because in his Divinity he is equal to the Father: and in his humanity he is offered to God in Sacrifice. v. 14 His power is eternal: and his kingdom shall not be corrupted. ch. 9. v. 24. Seventy weeks (of years) are abridged, that sins may be forgiven, grace be infused, prophecies be fulfilled, and the holy one of holies be anointed. all which belong only to Christ. v. 26. After sixty two weeks Christ shall be slain. Aggeus. 2. v. 8. The desired of all nations shall come. Zach 3. v. 8. I will bring my servant the Orient. ch. 13. v. 7. Strike the Pastor, and the sheep shall be dispersed, fulfilled in Christs Passion Mat. 26. v. 21. Malach. 3. v. 2. Forthwith shall come to his temple the Dominator, whom you seek, & the Angel of the testament, whom ye desire. The book of wisdom. ch. 2. v. 12. describeth the malice of the wicked against Christ. Let us (say they) circumvent the just, because he is unprofitable to us: and he is contrary to our works, and reproachfully objecteth to us the sins of the law. v. 13. He boasteth that he hath the knowledge of God, and nameth himself the Son of God. Ecclesiasticus 24. v. 34. God appointed to David his servant, to raise up a king of him, most strong and sitting in the throne of honor forever. Which eternal king proceeding from David can be none but Christ our Saviour. And all the praises of Patriarchs, and Prophets (in the last eight chapters) consist in their faith, and expectation of Christ. Likewise the Priests and people. 1. Mach. 14. v. 28. 35. and 49. showed their faith of Christ to come, when they established Simon, and his progeny in the government and high priesthood, forever till there rise the faithful Prophet, to wit the Prophet of whom all the Prophets did speak (Luc. 24 v. 27.) Amongst the rest Jeremie, ch. 31. v. 23.

Angeles excel corporal creatures in multitude.

And in power.

and Ezechiel ch. 44. v. 2. make also especial mention of some singular privileges of the most excellent virgin Mother of God. Of whom also Judith, and Esther were apparent figures, who received special graces for the benefit of their nation, and so did this singular Virgin receive of God most eminent gifts, above all other mere creatures, for the benefit of the whole Church.

They help men and are lawfully invocated by men.

Of Angels the celestial spirits, is frequent mention in the holy Scriptures of this age. Their multitude is innumerable, and therefore are insinuated to men by general terms. Daniel. 7. v. 10. Thousands of thousands ministered to him, and ten thousand hundred thousands assisted him. And their power is most great, and to men most profitable. An Angel defended the three children in the furnace, walking with them in the fire. Daniel. 3. v. 49 95. Another defended Daniel from the lions. ch. 6. v. 22. The same or another carried Habacuc from Jewry into Babylon. Dan. 141 v. 35. and restored him in his place again. v. 38. The Archangel Gabriel instructed Daniel, ch. 8. v. 16. 17. ch. 9. v. 21. And ch. 10. v. 13. & 20. Other Angels the Patroness or Guardians of the Persians and Grecians, prayed for those countries; and St. Michael, v. 21. for the Jews. An Angel spake in Zacharie, ch. 1. v. 9. Another Angel went to mete him. ch. 2. v. 3. And in respect of Angelical offices, both St. John Baptist, and our Saviour himself are figuratively called Angeles. Malach. 3. v. 1. No marvel therefore that Judas Machabeus and his army, 2. Machab. 11. v. 6. prayed for the assistance of a good Angel, which was granted them. v. 8. And so they went promptly, having an helper from heaven. v. 10. Their like prayer had the same effect in another battle. 2. Machab. 15. v. 27.

Devils hating God, and all mankind never cease to tempt men to sin.

They seek to be honored with sacrifice.

Contrary to these glorious Angeles are other spirits, at first created in grace, which falling into pride, and most obstinate malice are perpetual enemies to God their Creator, and to all mankind, continually calumniating the works of God, and of all his servants, whereof they are called Devils, or calumniators. They never cease tempting all they can to evil, so to bring men to eternal death: For by the envy of the Devil (Sap. 2. v. 7.) death (both of soul & body) came into this world. The just stipend of sin. all sins offend God and please the Devils. But more particularly they desire to be honored as God with Sacrifice. Which therefore they require to them selves and their idols. And for this sin of Idolatry, above all others, God is most provoked to wrath: & for the same most especially punished his people: as the Prophet Baruch (Chapter 4. v. 6.) signifieth to the people, saying: You are sold to the Gentiles. & c. You are delivered to their adversaries: and giving the reason why, he addeth: v. 7. For you have exasperated him that made you, the eternal God immolating to Devils. And not to God. The same all the Prophets teach, and withal that Sacrifice is the sovereign service due to God only, and not to any creature, how excellent soever. But of Sacrifice there is so much written, that it were over long and needless to recite the places. It importeth more to observe the predictions of the most excellent, and perfect Sacrifice of the new Testament. Malachie. 1. v. 11. From the rising of the Sun (saith God by this Prophet) even to the going down, there is sacrificing, and there is offered in my name a clean oblation. In the old testament they offered cattle, & birds, by pouring out their blood about the altar, and drawing forth their bowels. For purging and cleansing whereof there was much washing and labor: but now in the Church of Christ, is the clean Sacrifice of our Lords body and blood, in forms of bread and wine. It is also in itself so pure, that it can not be polluted (as the old sacrifices were, v. 12.) by unworthy Priests, but is always available to some or

Sacrifice is the proper service of God.

Sacrifice of the new testament, in all places.

More pure and excellent then the old.

The old ceased and the new succeeded.

which shad also be abandoned by Antichrist.

Transubstantiation confessed by Rabbins.

Baptism.

Penance.

Holy Orders.

Feasts.

And extraordinary.

other, ex opere operato. According to that the same Prophet testifieth ch. 3. v. 4. The Sacrifice of Juda and Jerusalem shall please our Lord. Which is necessarily understood of the Christians sacrifice: for else this place were contrary to that which God said to the Jewish priests, ch. 1. v. 10. I have no will in you, and I will not receive gift at your hand. Daniel also prophesieth, ch. 9. v. 27. that in the half of the week the host and the sacrifice shall fail. Ch. 12. v. 11. The continual sacrifice shall be taken away, thereby signifying that not only after the figure, the Sacrifice prefigured should succeed (for else there should be no daily Sacrifice at all in the new Testament, which Malachie saith plainly there shall be, not in one, or in few places, but from the rising of the sun, even to the going down, & c.) but also that both the old and new sacrifices should be taken away in their several times. For so our Saviour (Mat. 24. v. 15.) applieth the next words of this prophecy, and abomination of desolation shall be set up, not only as a sign before the destruction of Jerusalem, but also of the end of the world. Verified in part as in the figure, when the temple was destroyed, & diverse profanations made in the same place: but more especially shall be fulfilled by Antichrist, abolishing the holy Sacrifice of Christs body and blood, so much as he shall be suffered: as St. Hyppolitus writeth, lib. de Antichristo. & in oratione de consummatione mundi. Agreeable to St. Ireneus. li. 4. c. 32. & li. 5. in fine St. Jerome. in Dan. 12. Theodoretus in eundem locum, and St. Chrysostom in opere imperfecto. Yea some Hebrew Rabbins acknowledge Transubstantiation, in the Eucharist. as R. David Kimhi witnesseth upon these words of Osee. 14. v. 8. They shall live with wheat, and shall spring as a vine: many of our Doctors (saith he) expound this, that there shall be mutation of nature in wheat, in the times of our Redeemer Christ.

This Rabbi David also, and the Chaldee Paraphrasis expound Ezechiels prophecy, ch. 36. v. 25. I will power out upon you clean water, of the remission of sin, though they signify not by what particular means. Which Christian Doctors undoubtedly explicate of the Sacrament of Baptism. And likewise his other prophecy, ch. 47. v. 1. waters issued forth under the threshold of the house towards the East, can not be understood of any other waters then of Baptism.

The purifications, oblations, and other works of penance practiced by the people, after their return from captivity, written. 2. Esd. 9. 10. 13. testify their observation of the law in this point, by which the Sacrament of penance in the new testament was prefigured.

In like sort the continuance of Priesthood, and priestly functions is manifest in the Books of Esdras, and of other Prophets, which prefigured the Sacrament of holy. Orders, in the Church of Christ.

In these times also the Feasts instituted by the law, were observed with more or less solemnity, as time, place, and other opportunities served. As Esdras testifieth. li. 1. c. 3. v. 2. Josue (the high priest) and Zorobabel (the duke) after their return from captivity, built an altar (not withstanding the threats of infidels) and offered upon it holocaust to our Lord morning and Evening. And they made the solemnity of tabernacles, and other Feasts, as well in the Calends, as in all the solemnities of our Lord, though the temple was not yet built again (v. 6.) And afterwards upon new occasion, Judas Machabeus, 1. Mach. 4. & 2. Mach. 10. instituted a new feast, which our Saviour observed

Abstinence.

Joan. 10. v. 12.

Form of good life prescribed in the sapiential Books.

The like observation was kept of fasts. Fasts Ordinary.) For amongst the Feasts which were all duly performed (1. Esd. 3. v. 5.) one was of Expiation which consisted in fasting from even to Even. Levit. 23. Num. 29. And besides the Ordinary, Esdras appointed a peculiar fast for special purposes, 1. Esd. 8. v. 21. And I proclaimed (saith he) a fast, beside the river Ahaua, that we might be afflicted before the Lord our God: and might desire of him a right way for us, and our children. And (v. 23.) we fasted and besought our God hereby: and it fell out prosperously unto us. Again, 2. Esd. 9. v. 1. The children of Israel came together in fasting, and sackclothes, and earth upon them. See more of fasting, Judith. 4. & 9. Esther 5. & 14. Zachar. 8. And of abstinence from certain meats according to the law, Daniel 1. & 9. Judith. 10. & 12. 2. Mach. 6. & 7.

The ascending by steps from earth to heaven.

More generally the whole form of good life is excellently prescribed in the Books of wisdom and Ecclesiasticus. Where under the general virtues of Wisdom and Justice, all are admonished to seek diligently to know God, and to serve him. As much as to say, to have faith and good works: the two feet, and legs, on which the godly walk unto life Everlasting. Let one short sentence here serve for example (wishing all men to read more in the Books themselves) Sap. 6. v. 18. 19. & 20. is this gradation. The beginning of wisdom is the true desire of discipline; the care of discipline is love; & love is the keeping of her laws: and the keeping of the laws is the consummation of incorruption: & incorruption maketh to be next to God. These are the steps from earth to heaven, from this vale of miseries to eternal happiness. first A true and sincere desire of discipline, or of Gods true service: 2. This desire or care of discipline breedeth love of God: 3. love is the keeping of laws, the commandments of God: for he that saith he loveth God, and keepeth not his commandments is a liar: 4. keeping the laws is the consummation of incorruption: making the soul perfect in virtues, and free from corruption of sins: 5. and this incorruption maketh to be next to God, joining man with God, which is the perfect beatitude of eternal life. And so he concludeth, v. 22. Therefore (from first to last by degrees) desire of wisdom leadeth to the Everlasting kingdom. Yet must we understand that neither the first step of good desire, nor any of the rest is in a Mans own power as of himself, so much as to think a good thought, but Gods grace preventeth stirreth men up, and continually assisteth, in all good beginnings progress, and perseverance, as the same Divine author teacheth a little before, v. 14. wisdom preventeth them that covet her, that she first may show herself unto them. Then to admit, or refuse is in their power, that have good motions. And therefore sin is rightly imputed, and damnation justly inflicted upon the wicked, because as Nehemias (2. Esd. 9. v. 17.) testifieth of the ungrateful people, they would not hear. And they hardened their necks, and gave the head to return to their servitude, as it were by contention, or striving against God, through their own free will; which appeareth here to remain in sinners. On the other side the same Nehemias in confidence of reward for good works, and of his voluntary cooperating with Gods grace, feared not to pray (2. Esd. 5. v. 19) in these words: Remember me my God to good, according to all things which I have done to this people.

Without Gods grace preventing, no man can think or do any thing meritorious.

Confidence of good works done in grace.

Voluntary vows like to Evangelical counsels.

Perpetual virginity.

Some men moreover besides the commandments of the law, voluntarily professed a peculiar state of holy life, a plain figure, or rather an example of Evangelical counsels. As in the former ages the Nazarites, whose rule is

Prayers of Saints. *prescribed Numbers 6. practiced by Sampson (Iudic. 13.) and Samuel (1. Reg. 1.) and the Rechabits (Ieve. 35.) so in this last age next before Christ the Assideans, or Esseni. 1. Mach. 2. v. 42. of whom Judas Machabeus in his time was head or captain. 2. Mach. 14. v. 6. Jeremie the prophet (ch. 16 v. 2.) by Gods ordinance lived single unmarried all the time of the captivity. Thou shalt not take a wife, and thou shalt not have sons and daughters in this place: to wit, in Jerusalem. Neither did he marry when he was afterwards in. Ægypt. But of his own accord remained a virgin all his life, as St. Jerome writeth, li 1. aduers. Jouinianum.*

Relics.

Holy vessels.

Sign of the Cross.

Prayer for the dead.

Prayers of Saints after they are departed from this world is manifestly deduced of the sacred text, Jere. 15. v. 1. of Moyses and Samuel, not to be heard if they should pray for the people, whom God had decreed to punish, were consequently to be heard in some other case. And more expressly. 2. Mach. 15. v. 12. & 14. is recorded that Onias, and Jeremie did pray for all the people, and for all the holy city. Reverent estimation of Relics, and other holy things is manifest by the fact of the same Prophet Jeremie, who by Gods ordinance (2. Mach 2. v. 1. & 5.) hid the holy fire, and the Tabernacle, and the Ark, & the Altar of incense in a cave. that they should not be profaned by infidels ransacking Jerusalem, and the temple: Other holy ornaments also, and vessels were restored by the favorable king Cyrus, 1. Esd. 1. v. 7. & ch. 8. v. 30. In figure also of the holy cross on which Christ was to redeem mankind, those that mourned for the abominations in Jerusalem (Ezec. 9.) were signed in their foreheads with the letter Thau, or. T. and so were saved from the common slaughter of the unsigned.

Resurrection.

Judgment.

Everlasting punishment. and eternal reward.

The coming of Elias, & conversion of the Jews.

The state of the Church in the times of heathen Monarchies, in general.

Prayer and Sacrifice for the dead is likewise clear, 2. Mach. 12. v. 43. &c. if either the text may be admitted for Canonical, saying (v. 46.) It is a holy and healthful cogitation to pray for the dead; or for good testimony of Judas fact; being High priest, and doing that which the whole Church practiced, and which the Jews yet observe to this day.

Of the General Resurrection, is good testimony in the same place v. 43. and 44. as the ground of Judas his piety towards the dead, well and religiously thinking of the Resurrection. For unless he hoped that they which were slain should rise again, it should seem superfluous, and vain to pray for the dead. But Seeing he did believe the Resurrection, he did right well and piously. And Seeing the belief of resurrection is true, it followeth, as this author inferreth, that it is a holy thing to pray for the dead.

Malachie the last of the Prophets, in the last chapter foreshoweth, and describeth the General judgment, in the end of this world: wherein the wicked shall be condemned, and the just eternally rewarded. Which day shall come (saith he) kindled as a furnace. all that do impiety (dying in that state) shall be stubble, and that day shall inflame them. And there shall rise to you that fear my name, the Sun of justice, and health in his wings, or glorious beams, healing and curing all bodily infirmities, and defects. Before which day he foretelleth of two signs, v. 5. The coming of Elias the Prophet. and. v. 6. & the conversion of the Jews to Christ. And thus much may here suffice, for particular points of religion in this age. It resteth to view the state and government of the Church in this time. Which may be considered according to the four Monarchies of heathen nations: the Chaldees; the Medes & Persians; the Grecians; and the Romans: Under the Chaldees, whose Imperial city was

Their state in the captivity.
King Jechonias, and Josedech High priest were in Babylon before the whole nation was captive.

Babylon, they were in captivity seventy years. By the Medes and Persians (for that Monarchy consisted of those two nations) they were released from captivity with many favors, yet sometimes afflicted. Under the Monarchy of the Grecians, they were partly in extreme persecution of Antiochus Epiphanes, and of other Grecian Kings and princes, partly in wars for defense of Gods laws. Before and after which persecution and wars, as well under the Grecians, as the Romans till Christs Passion the Church was for most part in peace, yet some times afflicted. But omitting many intricate difficulties about the times and reigns of sundry heathen Kings, it will suffice our purpose to show the general state of the Jewish nation, with their own particular governors spiritual and temporal, with more or less favor of foreign Princes.

Jechonias entertained in captivity as a prince.

First therefore concerning their estate in their captivity in Babylon, we may here observe Gods providence, in that before the city and temple of Jerusalem were destroyed, and the whole nation made captive, Joachin (otherwise called Jechonias) the son of Joachaz (who was also called Jechonias) king of Juda was transported into Babylon, and his mother, and many other principal persons. 4. Reg. 24. v. 15. Likewise Josedech son of Saraias high priest (1. Paral. 6. v. 15.) was carried into Babylon. And in the mean time Sedecias (uncle to Joachin) reigned in Juda, who in the eleventh year, was taken and carried captive into Babylon, and there died, Joachin yet living in prison. And Saraias the High priest with others, was slain in Rebla, when Jerusalem was destroyed. 4. Reg. 25. v. 18. & 21. To whom Josedech succeeded in the high priesthood. So that both the issue of David, in the right line of our Saviours Genealogy, and the High priest of Aarons stock, were in Babylon before the whole body of the nation was brought thither. This Jechonias (or Joachin) remained in prison, till the death of Nabuchodonosor, the space of thirty seven years, and was then delivered by Evilmerodach, and by him entertained courteously as a prince, 4. Reg. 25. v. 27. He married there and had issue Salathiel; and Salathiel had Zorobabel. Who together with Josue son of Josedech high priest, & Esdras, Nehemias, & others recited 1. Esd. 2. conducted the children of Israel from Babylon into their country. There were also in a former transmigration Daniel, and the other three children Ananias, Misael, & Azarias, (of the royal or principal blood) in the third year of Joakim (otherwise called Eliacim son of Josias. 4. Reg. 23. v. 34.) king of Juda. Dan. 1. v. 1. 6. These with others were carried as hostages into Babylon, and brought up more liberally. Where serving God sincerely, abstaining from unlawful meats, were protected by God, much also esteemed and promoted in that place. For Daniel about the age of twelve years, convinced the two wicked judges, and delivered Susanna from their cruel hands. Dan. 13. And afterwards for declaring and interpreting the kings dream (Dan. 2.) and excellent wisdom, and gift of prophecy was admired by all, advanced by the king: but maligned by certain envious sorcerers, and great men. Whereby he was sometimes in great danger, but still delivered by Gods power protecting him. Dan. 6. & 14. The other three children were likewise advanced. Dan. 2. v. 49. and therefore by diverse envied, and for refusing to adore an idol set up by Nabuchodonosor were cast into a hot burning furnace, and there preserved. Dan. 3.

Daniel with other three children were carried before any of the Kings into Babylon.

They were singularly esteemed.

Sometimes in danger. But preserved by God.

Jeremie prophesied in Jerusalem and in Ægypt,

Ezechiel and Daniel in Babylon.

The Monarchy of

Jeremie, who before this time began to prophecy whiles he was a child; (Jere. 1.) continued in the time of captivity, in Jerusalem and Jewry, with much affliction, and still prophesying finally died in Ægypt. Baruch his scribe, and

Medes and Persians. *also a Prophet, went sometimes into Babylon, and returned into Jewry (Baruch. 1.) instructing and exhorting the people.*

Cyrus licensed the Jews to return and build up their temple. Prophecy of Christ: after seventy weeks.

Ezechiel was carried with king Jechonias, and Josedech into Babylon, and there prophesied (ch. 1. v. 2.) part of the same time with Daniel, in great part the same things with Jeremie. And during the captivity, king Jechonias; Josedech the high priest, Jeremie, Baruch, Ezechiel Prophets, & innumerable others (some Martyrs, and many Confessors) parted from this world. But Daniel yet lived. And in place of Josedech High priest Josue succeeded, and the progeny of king Jechonias continuing in Salathiel, and Zorobabel, the nation had them and other eminent men, with temporal dependence upon foreign princes in the next Monarchy of the Medes and Persians.

Mardocheus.

Esther.

Aman.

Judith.

For when Darius king of Medes had slain Baltazar king of the Chaldees, and so possessed Babylon, with the whole country he brought the Monarchy to the Medes & Persians. Dan. 5. v. 31. and within the space of one year he died; and Cyrus succeeding granted leave to all the Jews to return into Jewry; and there to build up their temple, and city of Jerusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that Christ our Saviour should come into the world, within seventy weeks (of seven years to the week, that is, in four hundred ninety years) after the perfect finishing of the temple. and city. Dan. 9. v. 24. & 25. But when they were so built again, that the weeks began to be counted, is very obscure: as it was the will of God, that the prophecy, being certain in itself, should not be over clear to every Mans understanding, but as likewise many other prophecies, shut and sealed. Dan. 12. v. 6. 9. 13.

Aggeus and Zacharias.

In this time of the Medes and Persians Monarchy, Mardocheus remaining in Chaldea, after the relaxation had that vision in a dream, Esther. 11. after which followed the history of him, & Queen Esther, and wicked Aman; with the danger and delivery of all the Jews in those parts.

The Church more glorious in the new testament.

Some think it likewise probable, that the history of Judith happened after the captivity; though others suppose that it was in the time of Manasses king of Juda. which not being our purpose to discuss and decide, we will pass to things more certain.

Malachie.

The Prophets Aggeus & Zacharias near twenty years after the relaxation, earnestly exhorted the princes & people to build up the temple which had been begun, and now was neglected upon vain fear, thinking, the time was not yet come of building the house of our Lord. Aggeus. 1. v. 2. Whereupon the prophet reproveth them, expostulating thus: Why, is it time for you to dwell in embowed houses, and this house (of our Lord) desert? And assureth them. v. 10. that their ground should remain barren, and ch. 2. v. 15. their sacrifices ungrateful, till they should build the temple: promising moreover that this new temple should be more glorious by Christs personal presence therein, then the former temple built by Salomon. But especially the Church of Christ prefigured by the temple, should far excel the Synagogue of the old testament. ch. 2. v. 10. Great shall be the Glory of this last house more then of the first. Which Zacharie confirmeth inviting the Gentiles to come, and the Jews to return into Christs Church: ch. 2. v. 6. O flee out of the land of the North, saith our Lord, because into the four winds of heaven, have I dispersed you. v. 7. O Sion flee thou that dwellest with the daughter of Babylon. And by diverse other visions and prophecies they foreshow the conversion of the Gentiles, and

The Grecian Monarchy.

King Alexander honored Jaddus the

| | |
|--|--|
| High priest. | <i>rejection of the Jews for their obduration, but in the end they also shall be converted.</i> |
| The schismatical temple in Garizim. | <p><i>Malachie prophesied after the finishing of the temple, exhorting all to offer their sacrifices with purity of heart, reprehending both priests and people for not so doing. ch. 1. He also foreshoweth the rejection of the Jews, & calling of the Gentiles, with the change of the old sacrifices, and institution of a new far more excellent, and more effectual, to be offered every where (v. 10. & 11.) He concludeth his prophecy ch. 4. foretelling the terrible day of Judgment, and life or death Everlasting.</i></p> <p><i>These later Prophets yet living, as Josephus, Eusebius, Theodoretus and others testify in their histories, the Grecians obtained so great a Monarchy by king Alexander the Great of Macedon, that being parted after his death amongst many, yet all were great kingdoms, some longer some shorter time. In the beginning whereof when king Alexander came to Jerusalem, as Josephus writeth. li. 11. c. 8. Antiquit. Jaddus the high priest going forth in his pontifical attire to mete him, the same king straightaways fell down at his feet with all reverence. And being demanded by his friends, the princes of his army, why he so much honored the high priest, he answered, that he honored not the man for himself, but for his office, and God in him, who had appeared to him in sleep in that very habit, and ornaments, when be in Macedonia discoursed in his mind of making battle against the Persians, promising him assured victory. Shortly after this it happened, that Manasses an Apostate high priest, by intercession of Sanaballat, whose daughter he had unlawfully married, obtained license to build a temple in Garizim, which the Samaritans afterwards pretended to be more ancient then the temple of Jerusalem, against which our Saviour gave sentence. Joan. 4. v. 22. It was also decided by king Ptolomeus in Alexandria (as Josephus witnesseth. li. 13. c. 6.) by way of arbitrament, finding that the temple of Jerusalem, and the High priests thereof had a perpetual succession from Salomons time, and that their pretence of Jacobs adoring in Garizim was not to the purpose, Seeing there was no succession, that temple being lately built. Nevertheless the same Ptolomeus to gratify Onias another Apostate, son of good Onias High priest and Martyr (2. Macab. 4. v. 34.) gave leave to build another temple in Ægypt, which stood likewise in schism against the true temple of Jerusalem, wresting to their purpose the prophecy of Isaie. ch. 19. v. 19. In that day there shall be an altar of our Lord in the midst of Ægypt. Which St. Jerome showeth to be understood of the Church of Christ. Before this last schismatical temple, and after the former were the Seventy two Interpreters, or Translators of the Hebrew Bible into Greek. of whom St. Jerome and all ancient Fathers speak much, & esteem of very great & Canonical authority.</i></p> |
| Another schismatical temple in Ægypt. | |
| The Seventy two Interpreters. | |
| Profane learning flourished amongst the Grecians, but they erred exceedingly in matters of Religion. | |
| Primum principium. Summum bonum. Pythagoreans. | |
| Stoics. Academics. Peripatetics. Epicures. | |
| The assured faith of the Church, the city of God. | |
| | <p><i>In the time of the Grecians Monarchy, profane learning flourished more then before, and Philosophers abounded, but differed exceedingly amongst them selves, and all erred in the principles both of Natural & Moral knowledge. For whereas in deed God omnipotent was the only maker of the whole world, and all things therein, all these Philosophers supposed and taught, that some material thing was coeternal with God: and so they put the same thing to have been the beginning of all other things. Which some say was the water, some the air, some the Earth, some the Fire, some all these four Elements, some the Atomos, or indivisible small bodies, some one thing some another. Whereof St. Epiphanius writeth in compendio contra bæreses. And</i></p> |

the like absurd concepts they had of the chief Good, or Summum bonum. Which the Pythagoreans thought to be nothing else but a certain immortality of the soul, and so, as it may still be in a body. And therefore Seeing both men and beasts do die, they held opinion, that when a soul parteth out of one body, it goeth into another. Yea and maketh transmigration from one species or kind to another. As from a Mans body into the body of a horse, or an ox; and contrariwise from a brute beast into a man again, and from one beast into another. The Stoics put the chief good in virtues, but could reach no further then to a certain contentment of joy in their mind, not knowing the reward of virtues to consist in seeing God. Platonics, or Academics conceived more of God, and pure spirits, but thought both corporal and spiritual creatures were coeternal with God. The Peripatetics placed the chief good, or felicity in the aggregation of best spiritual, corporal, and worldly things together. The Epicures esteemed carnal and bodily pleasures above all. And all these and their followers judged so diversely of the right true felicity, contradicting and condemning each others opinions, that they were multiplied into innumerable Sects. As St. Augustine declareth out of Marcus Varro: and opposeth against them all, the one assured faith and judgment of Gods Church, in his 19. book de civit. Dei. c. 4. And concludeth with the Royal Prophet, and St. Paul, that their cogitations are vain, which will have happiness to be in any other thing but in Seeing God; or to be obtained by any other means, without Gods grace. And not only before & since, but also in the same times the authors of The Books of wisdom & Ecclesiasticus taught right doctrine against those erroneous Philosophers.

For profession also of true faith and religion the Machabees both suffered, and labored most notably, when king Antiochus Epiphanes (1. Mach. 1. v. 43.) wrote to all his kingdom, that all the people should be one, and every one should leave his own law. And whosoever should not do according to the word of Antiochus they should die. Against which most wicked decree, and cruel execution thereof, Gods grace so abounded that (v. 65.) many of the people of Israel, determined with themselves, that they would not eat the unclean things: and they chose rather to die, then to be defiled with unclean meats: and that they would not break the holy law of God, & so were murdered: As is more particularly recorded, 2. Mach. 5. v. 14. how there were in the space of three days fourscore thousand slain, forty thousand imprisoned, & no less sold. After this with more pretence of justice, but with more malice, endeavoring to terrify others, & to draw them to yield, or make show of conformity to wicked laws, ch. 6. v. 10. Two women were accused to have circumcised their sons, whom when they had led about through the city, with the infants hanging at their breasts, they threw down headlong by the walls. And v. 11. other people were burnt with fire, for secretly keeping the day of the Sabbath. Thirdly, v. 18. Eleazarus being urged to eat swines flesh, and entreated by his familiar friends, to make show of conformity, would neither eat, nor feign to eat it, but died most constantly, leaving an example of virtue & fortitude. Fourthly seven brethren and their mother (2. Mach. 7.) yielded also their lives in most glorious Martyrdom, because they would not yield conformity to wicked laws. After which heroical constancy in suffering, it was also Gods providence, that others should show their fortitude, in delivering his Church from these calamities and dangers. For Matthathias of the tribe of Levi, and stock of Aaron Priest, and (after the apostasy of Jason. li. 2. c. 4. v. 10.) High priest, lamenting the pitiful

The Machabees
 professed the same.
 Antiochus his Edict.

Martyrs for this
 faith.

For circumcision.
 For keeping the
 Sabbath

For abstaining from
 swines flesh.

Holy wars for the
 Church and religion.
 Matthathias.

Judas Machabeus.

A religious prayer.

The temple

cleansed. *state of Gods people, with resolute mind, and invincible courage resisting wicked Antiochus (1. Mach. 2.) of just Zeal with his own hands slew one, who for fear of death was ready to offer sacrifice to idols, & withal killed the kings commissioner, who came to compel men to commit Idolatry: and then gathered troops to defend so holy a cause. Against whom the enemies fighting on the Sabbath days killed many, which of scruple would not resist. But upon further consideration, the rest resolved to defend themselves also on the Sabbath day, if they were assaulted.*

Antiochus died miserably.

Nicanor slain.

Judas died gloriously.

Jonathas.

Altimus died miserably.

Simon.

Joannes Hyrcanus.

The Roman Monarchic.

Herod the first strange king of the Jews.

He enlarged the temple. But sold the office of High priest.

This king was a sign of Christs coming.

Next to him succeeded his son Judas Machabeus in both the offices of High priest & General captain: who (as good order required (first pursued the wicked (to wit amongst his own subjects) inquiring them out, and such as troubled his people, them he burned with fire. 1. Mach. 3. v. 5. and his enemies were repelled for fear of him: all the workers of iniquity were troubled: and salvation was directed in his hand. For he and his followers 2. Mach. 8. v. 2. invoked our Lord, that he would have respect to his own people; the temple; the city; hear the voice of blood crying unto him, remember the most unjust deaths of innocents, and the blasphemies done to his name. so he with a few (having made this preparation by prayer) overthrew the armies of Antiochus, with their four principal captains Apollonius (1. Mach. 3. v. 11.) and (v. 23.) Seron, (ch. 4.) Gorgias, and Lysias. Then cleansing the temple (v. 36. & li. 2. ch. 10.) renewed the holy vessels, which were destroyed by Antiochus, and dedicated a new altar. v. 47. & 56.

And whiles Judas with his brethren delivered the people from all bordering enemies. 1. Mach. 5. & li. 2. ch. 10. & 11. Antiochus Epiphanes li. 1. c. 6. & li. 2. ch. 9. died most miserably. And his young son Antiochus Eupator reigned. Against whose captains Judas had still more victories. li. 2. ch. 12. & 13. Then followed the last battle of Nicanor sent by king Demetrius, where he was slain by Judas forces, in the midst of his army. li. 1. ch. 7. & li. 2. ch. 15. whereof Demetrius hearing sent new forces with Bacchides and Alcimus, and more then two parts of Judas small camp flying away, he with only eight hundred. li. 1. ch. 9. setting upon the enemies defeated the strongest part of their army: but another part coming at his back, great slaughter was made on both sides, and Judas after many heroical acts was now slain in battle, dying with most renowned Glory. v. 18. all good men lamenting his death. After him Jonathas his brother succeeded High priest, and general captain, ch. 9. v. 28. who managing the common affairs with great wisdom, piety, and courage; the wicked usurper Alcimus, who not long before swearing that he would not hurt the Assideans, presently killed threescore of them in one day. li. 1. ch. 7. v. 15. and beginning to deface the temple, was suddenly stricken with a palsy, and died miserably, li. 1. ch. 9. v. 54. Jonathas prospering against the enemies confirmed league with the Romans and Lacedemonians, ch. 12. At last was deceived, and both he and his sons were treacherously, slain by Tryphon, ch. 13. So Simon his brother was made High priest, and captain general by public consent. ch. 14. Who after many noble acts, ch. 15. was also villainously slain with two of his sons, by his son in law Ptolemy. And his other son Joannes Hyrcanus succeeded, ch. 16. In his days the Jews in Jerusalem wrote to their brethren in Ægypt, exhorting them not to frequent the schismatical temple in Ægypt, but to keep the Feasts which were instituted in Jerusalem. Thus much of the troublesome state of the Church, reduced to peace by the Machabees.

Shortly after which time, the Roman kingdom having been often increased

The Genealogy of Christ from the captivity.

Succession of High p The true succession continued also in the times of usurpers.riests.

A petition to **JESUS CHRIST.**

*in the space of near seven hundred years from the building of Rome, was by Pompeius the great, subduing the East countries, extended so far, that as Pliny writeth. li. 7. c. 26. Asia Minor was now as it were the middle part, which before was the uttermost borders of their dominions. And the same Pompeius, amongst the rest, taking Jerusalem, brought the Jews under the Roman Empire, near fourscore years before Christ, under whom they enjoyed some liberties, till Herod Ascalonita a stranger born (his father an Idumean, his mother an Arabic) was first made governor of Galilee, then Tetrarch of Judea, and afterwards king thereof. Who being advanced by the Romans to royal dignity, endeavoring by sundry benefits to get the peoples favor, amongst other things enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that which was built after the captivity: yea more excellent as some think, then that which Salomon built. But this new king made sale of spiritual offices. Namely he sold the office of the High priest for money, and that from year to year, or for short and limited time. In him was fulfilled the prophecy of the Patriarch Jacob, Gen 49. giving it for a sign that Christ our Redeemer should presently come into this world, saying: The scepter shall not be taken away from Judas, and a duke out of his thigh, till he do come that is to be sent, and the same shall be the expectation of the Gentiles. And therefore Herod hearing by the Sages, that the true king of Jews was born, in extreme fury murdered the innocent Infants. Mat. 2. And so both Jews and Gentiles were admonished that the Messias was born of the seed, and right line of King David. Whose Genealogy before the captivity we noted in the fifth age of the world to Joachaz son of Josias. Now therefore to prosecute the same, we must observe, that whereas St. Mathew saith: Josias begat Jechonias, by this Jechonias he meaneth Joachaz, otherwise called Jechonias; or else he ascribeth the nephew to the grandfather as his son. For Josias was slain at least eleven years before Jechonias the father of Salathiel was born. And thus later Jechonias was also called Joachin, the first of the third Tesseractad, so the second Salathiel. the 3. Zorobabel: 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Jacob, 13. Joseph. the husband of Marie, of whom was born the fourteenth, **JESUS CHRIST.** And this known by tradition, not written before St. Matthews Gospel.*

The succession also of the High priests, declared in our former Recapitulations of the fourth and fifth ages, from Aaron to Josedech, who was High priest in the captivity, after that his father Saraias was slain, 4. Reg. 25. v. 18. continued, as partly by holy scriptures, the rest by other authors appeareth in this order: After the same Josedech, his son Josue, then Joachim, Eliachim, Eliasib, Joiada, Jonathan, Jaddus, in the time of king Alexander: Onias the first, Simon Priscus, Eleazarus, by whom the Seventy two Interpreters were sent to king Ptolomeus Philodelphus. Manasses, who became an Apostate, Onias the second, Simon the second, of whom is Worthy mention, Eccli. 50. Onias the third, whose brother Jason obtained the office of the king by simony, and became an Apostate, so was never lawful, neither those that followed him. Menelaus of the tribe of Benjamin. Lisimachus his brother, & vicar. Alcimus though of Aarons stock, yet for his Apostasy unlawful. all which time the true High priests were of the Machabees, Matthathias & his sons Judas, Jonathas, and Simon, his son Joannes Hyrcanus. Then Aristobulus, Alexander, another Hyrcanus, in whose time Pompeius took Jerusalem, Antigonus, after whom Herod put Anaelus in the office for money. And so the

rest or most of them that followed were simoniacal. Aristobulus, Josue, Simon, Mathias, Josephus, Jozarus, Eleazarus, Josue, Anna, Ismael, Eleazarus, Simon, and Caiphas. Who in Council (Joan. 11. v. 49.) gave sentence (which himself understood not) that it was expedient, that one man die for the people, and the whole nation perish not. Which the holy Evangelist ascribeth to his office, being high priest of that year, he prophesied that JESUS should die for the nation: and not only for the nation, but to gather into one the children of God, that were dispersed.

JESUS REDEEMER, *correct in us our errors, gather the dispersed, conserve them that are and shall be gathered, make all one flock in one fold under one Pastor, thy self JESUS CHRIST. To whom with the Father, and the holy Ghost be all thanks, praise, honor, and Glory, now and forever and Ever. AMEN.*

THE PRAYER OF MANASSES

with the second & third Books of Esdras, extant in most Latin and vulgar Bibles, are here placed after all the Canonical Books, of the old Testament: because they are not received into the Canon of Divine Scriptures by the Catholic Church.

THE PRAYER OF MANASSES KING OF JUDA, WHEN HE WAS HELD CAPTIVE IN BABYLON.

LORD omnipotent God of our fathers, Abraham, & Isaac, and Jacob, and of their just seed, which didst make heaven and earth: with all the ornaments of them, which hast bound the sea with the word of thy precept, which hast shut up the depth, and sealed it with thy terrible and laudable name: whom all things dread, & tremble at the countenance of thy power, because the magnificence of thy Glory is importable, & the wrath of thy threatening upon sinners is intolerable: but the mercy of thy promise is infinite and unsearchable: because thou art our Lord, most high, benign, long suffering, and very merciful, and penitent upon the wickedness of men. Thou Lord according to the multitude of thy Goodness hast promised penance, and remission to them that have sinned to thee, and by the multitude of thy mercies thou hast decreed penance to sinners, unto salvation. Thou therefore Lord God of the just, hast not appointed penance to the just, Abraham, & Isaac and Jacob, them that have not sinned to thee, but hast appointed penance for me a sinner: because I have sinned above the number of the sand of the sea. Mine iniquities Lord be multiplied, mine iniquities be multiplied, and I am not Worthy to behold, & look upon the height of heaven, for the multitude of mine iniquities. I am made crooked with many a band of iron, that I can not lift up my head, and I have not respiration: because I have stirred up thy wrath, and have done evil before thee: I have not done thy will, and thy commandments I have not kept: I have set up abominations, and multiplied offenses. And now I bow the knee of my heart, beseeching Goodness of thee. I have sinned Lord, I have sinned, & I acknowledge Mine iniquities. Wherefore I beseech desiring thee, forgive me Lord, forgive me: and destroy me not together with Mine iniquities, neither reserve thou forever, being angry, evils for me, neither damn me into the lowest places of the earth: because thou art God, God, I say, of the penitent: in me thou shalt show all thy Goodness, because thou shalt save me unworthy according to thy great mercy, and I will praise thee always all the days of my life: because all the power of the heavens praiseth thee, and to thee is Glory forever and Ever. Amen.

*Paral. 33.
v. 12.*

THE THIRD BOOK OF ESDRAS

For help of the readers, especially such as have not leisure to read all, we have gathered the contents of the chapters; but made no Annotations: because the text it self is but as a Commentary to the Canonical Books; and therefore we have only added the concordance of other Scriptures in the margin.

Chapter 1

Josias king of Juda maketh a great Pasch, 7. giving many hosts to such as wanted for sacrifice: 14. the Priests and Levites performing their functions therein: 22. in the eighteenth year of his reign. 25. He is slain in battle by the king of Ægypt, 32. and much lamented by the Jews. 34. His son Jeconias succeedeth. 37. After him Joakim, 40. who is deposed by the king of Babylon. 43. Joachin reigneth three months, and is carried into Babylon. 46. Sedecias reigneth eleven years wickedly. 52. and he with his people is carried captive into Babylon, the city and temple are destroyed. 57. so remained till the Monarchy of the Persians.

1 **AND** Josias made a Pasch in Jerusalem to our Lord & immolated the Phase the fourteenth Moon of the month:

*4. Reg. 23.
v. 21. 2.
Paral. 35.
v. 1.*

2 appointing the Priests by courses of days clothed with stoles in the temple of our Lord.

3 And he spake to the Levites the sacred servants of Israel, that they should sanctify them selves to our Lord in the placing of the holy ark of our Lord in the house, which king Salomon son of David built.

4 It shall not be for you to take it upon your shoulders. And now serve your Lord, and take the care of that nation Israel, in part according to your villages and tribes,

5 according to the writing of David king of Israel, and according to the magnificence of Salomon his son, all in the temple, and according to your fathers portion of principality, among them that stand in the sight of your brethren the children of Israel.

6 Immolate the Pasch, and prepare the sacrifices for your brethren, and do according to the precept of our Lord which was given to Moyses.

*Exo. 12.
Levit. 23.
Num. 28.*

7 And Josias gave unto the people that was found of sheep, lambs, and kids, and goats thirty thousand, calves three thousand.

8 These things were given to the people of the Kings goods according to promise: and to the priests for the Phase, sheep in number two thousand, and calves an hundred.

9 And Jechonias, and Semeias, and Nathanael brethren, and Hasabias, and Oziel, and Coraba for the Phase sheep five thousand, calves five hundred.

10 And when these things were done in good order, the Priests and the Levites stood having azymes by tribes.

11 And according to the portions of their fathers principality, in the sight of the people they did offer, to our Lord according to those things, which were written in the book of Moyses:

12 and roasted the Phase with fire as it ought: and the hosts they boiled in cauldrons, and in pots with benevolence:

13 and they brought to all that were of the people: and afterward they prepared for them selves and the priests.

14 For the Priests offered the fat, until the hour was ended: and the Levites prepared for

themselves, and their brethren, the children of Aaron.

15 And the sacred singing men, the children of Asaph were by order according to the precept of David and Asaph, and Zacharias, and Jeddimus, which was from the king.

16 And the porters at every gate, so that none transgressed his own: for their brethren prepared for them.

17 And the things were consummate that pertained to the sacrifice of our Lord.

18 In that day they celebrated the Phase, and offered hosts upon the sacrifice of our Lord, according to the precept of king Josias.

19 And the children of Israel, that were found at that time, celebrated the Phase: and the festival day of Azymes for seven days:

20 and there was not celebrated such a Phase in Israel, from the times of Samuel the prophet:

21 and all the Kings of Israel did not celebrate such a Phase as Josias did, and the Priests, and the Levites, and the Jews, and all Israel, that were found in their abode at Jerusalem.

22 In the eighteenth year, Josias reigning was the Phase celebrated.

23 And the works of Josias were directed in the sight of his Lord in a heart full of fear:

24 and the things concerning him are written in the ancient times, touching them that sinned, and were irreligious against our Lord above all nations, and that sought not the words of our Lord upon Israel.

25 And after all this fact of Josias, came up Pharaoh the king of Ægypt coming in Charcamis from the way upon Euphrates, and Josias went forth to meet him.

26 And the king of Ægypt sent to Josias saying: What is there between me & thee king of Juda?

27 I was not sent of the Lord to fight against thee: for my battle is upon Euphrates, go down in haste.

28 And Josias did not return upon his chariot: but endeavored to overthrow him, not attending the word of the prophet from the mouth of our Lord:

29 but he made battle against him in the field of Mageddo. And princes went down to king Josias.

30 And the king said to his servants: Remove me from the battle, for I am weakened exceedingly. And forthwith his servants removed him out of the battle.

31 And he went up into his second chariot: & coming to Jerusalem, died, and was buried in his fathers sepulcher.

32 And in all Jewry they mourned for Josias, & the rulers with their wives lamented him until this day. And this was given out to be done always unto all the stock of Israel.

33 But these things were written before in the book of the histories of the Kings of Juda: and all the acts of the doing of Josias, and his Glory and his understanding in the law of our Lord: and the things that were done by him, and that are not written in the book of the Kings of Israel and Juda.

34 And they that were of the nation, taking Jechonias the son of Josias, made him king for Josias his father, when he was three and twenty years old.

35 And he reigned over Israel three months. And the king of Ægypt removed him, that he should not reign in Jerusalem:

36 and he put a tax upon the nation of silver an hundred talents, and of gold one talent.

37 And the king of Ægypt made Joakim his brother king of Juda and Jerusalem:

*4. Reg. 23.
v. 29. 2.
Paral. 35.
v. 20.*

*4. Reg. 23.
v. 30. 2.
Par. 36. v.
1.*

38 and he bound the magistrates of Joakim, and Zaracel his brother, and taking them brought them back into Ægypt.

39 Joakim was five and twenty years old when he began to reign in the land of Juda and Jerusalem: and he did evil in the sight of our Lord.

40 And after this man came up Nabuchodonosor the king of Babylon, and binding him with a band of brass, brought him into Babylon.

41 And Nabuchodonosor took the sacred vessels of our Lord, and carried away, and consecrated them in his temple in Babylon.

42 For his uncleanness, and lack of religion is written in the book of the times of the Kings.

*4. Reg. 24.
v. 1. v. 17.*

43 And Joachin his son reigned for him. And when he was made king, he was eighteen years old.

44 And reigned three months and ten days in Jerusalem, and did evil in the sight of our Lord:

45 and after a year Nabuchodonosor sending, transported him into Babylon together with the sacred vessels of our Lord.

*Jere. 37. v.
2.*

46 And he made Sedecias king of Juda and Jerusalem, when he was one and twenty years old: and he reigned eleven years.

47 And he did evil in the sight of our Lord, and was not afraid of the words which were spoken by Jeremie the prophet from the mouth of our Lord:

48 and being sworn of king Nabuchodonosor, forsworn he did revolt: and his neck being hardened, & his heart, he transgressed the ordinances of our Lord the God of Israel.

49 And the princes of the people of our Lord did many things wickedly, and they did impiously above all the uncleanness of the nations: and they polluted the temple of our Lord that was holy in Jerusalem.

50 And the God of their fathers sent by his messenger to reclaim them, for that he would spare them, and his tabernacle.

51 But they scorned at his messengers: and in the day that our Lord spake to them, they were mocking his Prophets.

52 Who was moved even unto wrath upon his nation for their impiety, and commanded the Kings of the Chaldees to come up.

53 These slew their young men with the sword, round about their holy temple, and spared not young man, and old man, and virgin, and youth:

54 but all were delivered into their hands: & taking all the sacred vessels of our Lord, and the Kings treasures, they carried them into Babylon,

*Jere. 25. v.
12. & 29. v.
10. Dan. 9.
v. 2.*

55 and burnt the house of our Lord, and threw down the walls of Jerusalem: and the towers thereof they burnt with fire,

56 and consumed all their honorable things, and brought them to naught, and those that were left of the sword, they led into Babylon.

57 And they were his servants until the Persians reigned in the fulfilling of the word of our Lord by the mouth of Jeremie:

58 as long as the land quietly kept her sabbaths, all the time of her desolation she sabbathized in the application of seventy years.

Chapter 2

Cyrus king of Persia permitteth the Jews to return into their country: 10. and delivereth to them the holy vessels, which Nabuchodonosor had taken from the temple. 16. Certain adversaries writing to king Artaxerxes, hinder those that would repair the ruins of Jerusalem.

1 **CYRUS** king of the Persians reigning for the accomplishment of the word of our Lord by the mouth of Jeremie,

*2. Paral.
36. v. 22.
2. Esd. 1.
v. 1. & 6.
v. 3. Jere.
26. v. 12.
& 29. v.
10. Dan.
9. v. 2.*

2 our Lord raised up the spirit of Cyrus king of the Persians, and he proclaimed in all his kingdoms, and that by writing,

3 saying: Thus saith Cyrus king of the Persians: The Lord of Israel, the high Lord, hath made me king over the whole earth.

4 and hath signified to me to build him a house in Jerusalem, which is in Jewry.

5 If there be any of your kindred, his Lord go up with him into Jerusalem.

6 Whosoever therefore dwell about the places, let them help them that are in the same place, in gold and silver,

7 in gifts, with horses, and beasts, and with other things which by vows are added into the temple of our Lord, which is in Jerusalem.

8 And the princes of the tribes, of the villages and of Jewry, of the tribe of Benjamin, & the Priests, and the Levites standing up, whom our Lord moved to go up, and to build the house of our Lord which is in Jerusalem, and they that were round about them,

9 did help them with all their gold and silver, and beasts, and many whose mind was stirred up, with many vows.

10 And Cyrus the king brought forth the sacred vessels of our Lord, which Nabuchodonosor the king of Babylon transported out of Jerusalem, and consecrated them to his Idol.

11 And Cyrus the king of Persians bringing them forth, delivered them to Mithridatus, who was over his treasures.

12 And by him they were delivered to Salmanasar president of Jewry.

13 And of these was the number: Cups for libaments of silver two thousand four hundred, basins of silver thirty: phials of gold thirty, also of silver two thousand four hundred: and other vessels a thousand.

14 and all the vessels of gold and silver, were five thousand eight hundred sixty.

15 And they were numbered to Salmanasar together with them, that came out of the captivity of Babylon into Jerusalem.

16 But in the times of Artaxerxes king of the Persians, there wrote to him of them that dwelt in Jewry and Jerusalem, Balsamus, and Mithridatus, and Sabellius, and Rathimus, Balthemus, Sabellius scribe, and the rest dwelling in Samaria, and other places the epistle following to king Artaxerxes.

*1. Esd. 4.
v. 7.*

17 **SIR**, thy servants Rathimus over occurrences, and Sabellius the scribe, and the other judges of thy court in Cælesyria, and Phoenice.

18 And now be it known to our Lord the king, that Jews came up from you to us, coming into Jerusalem a rebellious, & very naughty city, do build the furnaces thereof, and set up the walls, and raise the temple.

19 And if this city, and the walls shall be finished, they will not only not abide to pay tributes, but also will resist the Kings.

20 And because that is in doing about the temple, we thought it should do well not to neglect this

same thing:

21 but to make it known to our Lord the king, that if it shall seem good, o king, it may be sought in the Books of thy fathers,

22 and thou shalt find in the records, things written of these, and thou shalt know that this city hath been rebellious, and troubling Kings, and cities,

23 and the Jews rebels, & making battles in it from time out of mind, for the which cause this city was made desolate.

24 Now therefore we do thee to understand, Lord king, that if this city shall be built, and the walls thereof shall be erected, there will be no coming down for thee into Cælesyria, & Phoenice.

25 Then wrote the king to Rathimus, the writer of the occurrences, and to Balthemus, and to Sabellius the scribe, and to the rest joined with them, and to the dwellers in Syria, and Phoenice, as followeth:

26 I have read the epistle that you sent me. I commanded therefore search to be made, & it was found that the same city is from the beginning rebellious to Kings,

27 and the men rebels, and making battles in it, & there were most valiant Kings ruling in Jerusalem, and exacting tributes in Cælesyria, & Phoenice.

28 Now therefore I have given commandment to forbid those men to build the city, and to stay them that nothing be done more then is:

29 and that they proceed not farther, whereof are evils, so that there may be trouble brought upon the Kings.

30 Then these things being read which were written of king Artaxerxes, Rathimus, and Sabellius the scribe, and they that were appointed with them joining together in hast came to Jerusalem with a troop of horsemen, and multitude, & company:

31 and they began to forbid the builders, and they ceased from building of the temple in Jerusalem, till in the second year of the reign of Darius king of the Persians.

Chapter 3

After a solemn supper made to all the court, and chief princes, king Darius sleeping: 4. three esquires of the body keeping watch, proposed the question: 10. Whether wine, or a King, or women, or the truth doth excel? 17. The first praiseth wine.

1 **KING** Darius made a great supper to all his domestical servants, and to all the magistrates of Media and Persia,

2 and to all that were purple, and to the praetors, and consuls, and lieutenants under him from India unto Æthiopia, an hundred twenty seven provinces.

3 And when they had eaten and drunken, and returned full, then Darius went up into his chamber, and slept, and awaked.

4 Then those three young men keepers of his body, which guarded the kings body, said one to another;

5 Let every one of us say a word that may excel: & whose word soever shall appear wiser then the others, to him will king Darius give great gifts,

6 to be covered with purple, & to drink in gold, and to sleep upon gold, & a chariot with a bridle of gold, & a bonnet of silk, and a chain about his neck:

7 and he shall sit in the second place next Darius for his wisdom. And he shall be called the cousin of Darius.

8 Then every one writing his word signed it, and they put it under the pillow of Darius the king,

9 and they said. When the king shall rise, we will give him our writings: and which soever of the three the king shall judge, and the magistrates of Persia, that his word is the wiser, to him shall the victory be given as is written.

10 One wrote: Wine is strong.

11 Another wrote, a King is stronger.

12 The third wrote, Women are more strong: but above all things truth overcometh.

13 And when the king was risen, they took their writings, and gave him, and he read.

14 And sending he called all the Magistrates of the Persians, and the Medes, and them that wear purple, and the praetors, and the overseers;

15 and they sat in the Council: and the writings were read before them.

16 And he said: call the young men, and they shall declare their own words. And they were called, and went in.

17 And he said to them: Declare unto us concerning these things which are written. And the first began, he that had spoken of the strength of wine,

18 and said: O ye men, how doth wine prevail over all men that drink! it seduceth the mind.

19 And also the mind of king and orphan it maketh vain. Also of the bondman and the free, of the rich man and the poor,

20 and every mind it turneth into security and pleasantness, and it remembreth not any sorrow and duty,

21 and all hearts it maketh honest, and it remembreth not king, nor magistrate, and it maketh a man speak all things by talents.

22 And when they have drunk, they remember not friendship, nor brotherhood: yea and not long after they take swords.

23 And when they are recovered and risen from the wine, they remember not what they have done.

24 O ye men, doth not wine excel? who thinketh to do so? And having said this, he held his peace.

Chapter 4

The second praiseth the excellency of a king: 13. The third (which is Zorobabel) commendeth women: 33. but prefers truth above all 41. Which is so approved, and he is rewarded. 42. The king moreover at his request restoreth the holy vessels of the temple, and granteth means to build the city of Jerusalem, and the temple.

1 **AND** the next began to speak, he that spake of the strength of a king.

2 O ye men do not the men excel, which obtain land and sea, and all things that are in them?

3 But a king excelleth above all things, and hath dominion over them: and every thing whatsoever he shall say to them, they doe.

4 And if he send them to warriors, they go, and throw down mountains, and the walls, and towers.

5 They kill, and are killed: and the Kings word they transgress not. For if they shall overcome,

they bring to the king all things whatsoever they have taken for a prey.

6 In like manner also all others, for so many as are not soldiers, nor fight, but till the ground: when they shall reap, again they bring tributes to the king.

7 And he being one only if he say: kill ye, they kill: say he: forgive, they forgive. say he: strike: they strike: say he, destroy, they destroy:

8 say he build, they build.

9 say he, cut down, they cut down, say he plant, they plant:

10 and all the people, & potestates here him, and beside this he sitteth down, and drinketh, and sleepeth.

11 And others guard him round about, and can not go every one, and do their own works, but at a word are obedient to him.

12 O ye men, how doth not a king excel that is so renowned? And he held his peace.

13 The third that spake of women and truth, this is Zorobabel, began to speak.

14 O ye men, not the great king, & many men, neither is it wine that doth excel. Who is it then that hath the dominion of them?

15 Have not women brought forth the king, and all the people, that ruleth over land & sea:

16 and were they not born of them, and did not they bring up them which planted the vineyards, whereof wine is made?

17 And they make the garments of all men, & they do honor to all men, and men can not be separated from women.

18 If they have gathered gold and silver, and every beautiful thing, & see a woman comely and fair,

19 leaving all these things they fix their look upon her, & with open mouth behold her, and allure her more then gold and silver, and every precious thing.

20 Man forsaketh his father that brought him up, and his country, and joineth himself to a woman.

21 And with a woman he refresheth his soul: and neither doth he remember father, nor mother, nor country.

22 And hereby you must know that women rule over you. Are you not sorry?

23 And a man taketh his sword, & goeth into the way to commit thefts and murders, & to sail seas & rivers,

24 and seeth a lion, and goeth in darkness: and when he hath committed theft, and fraud, and spoils, he bringeth it to his beloved.

25 And again, man loveth his wife more then father or mother.

26 And many have become mad for their wives: and have been made bondmen for them:

27 and many have perished and been slain, and have sinned for women.

28 And now believe me, that the king is great in his power: because all countries are afraid to touch him.

29 Nevertheless I saw Apemes the daughter of Bezaces the concubine of a marvelous king, sitting by the king at his right hand,

30 and taking of the crown from his head, and putting it upon her self, and with the palm of her left

hand she stroke the king.

31 And beside these things he with open mouth beheld her: and if she smile he laugheth, and if she be angry with him, he flattereth, till he be reconciled to her favor.

32 O ye men, why are not women stronger? Great is the earth, and high is the heaven: who doeth these things?

33 And then the king and they that wear purple looked one upon another. And he began to speak of truth.

34 O ye men, are not women strong? The earth is great and heaven is high: & the swift course of the Sun turneth the heaven round into his place in one day.

35 Is not he magnificent that doth these things, and the truth great, and stronger above all things?

36 all the earth calleth upon the truth, heaven also blesseth it, and all works are moved, and tremble at it, and there is not any thing with it unjust.

37 Wine is unjust, the king is unjust, women are unjust, all the sons of men are unjust, and all their works are unjust, and in them is not truth, and they shall perish in their iniquity:

38 and truth abideth, and groweth strong forever, and liveth, and prevaieth forever and Ever.

39 Neither is there with it acception of persons, nor differences: but the things that are just it doth to all men, to the unjust and malignant, and all men are well pleased in the works thereof.

40 And there is no unjust thing in the judgment thereof, but strength, and reign, and power, and Majesty of worlds. Blessed be the God of truth.

41 And he left speaking. And all the people cried, and said: Great is truth and it prevaieth.

42 Then the king said to him: Ask, if thou wilt any more, then the things that are written, and I will give it thee, according as thou art found wiser than thy neighbors, & thou shalt sit next to me, and shalt be called my cousin.

43 Then said he to the king: Be mindful of thy vow, which thou hast vowed, to build Jerusalem in the day that thou didst receive the kingdom:

44 and to send back all the vessels that were taken out of Jerusalem, which Cyrus separated, when he sacked Babylon, and would have sent them back thither.

45 And thou hast vowed to build the temple, which the Idumeans burnt, when Jewry was destroyed of the Chaldees.

46 And now this is that which I ask Lord, & which I desire, this is the majesty which I desire of thee, that thou perform the vow which thou hast vowed to the king of heaven by thy mouth.

47 Then Darius the king rising up, kissed him: and wrote letters to all the officers, and overseers, and them that wear purple, that they should conduct him, and them that were with him, all going up to build Jerusalem.

48 And to all the overseers that were in Syria, and Phoenice, and Libanus he wrote letters, that they should draw Cedar trees from Libanus into Jerusalem, to build the city with them.

49 And he wrote to all the Jews which went up from the kingdom into Jewry for liberty, every mighty man, & magistrate, & overseer not to come upon them to their gates,

50 and all the country which they had obtained to be free unto them, & that the Idumeans leave the castles which they possess of the Jews,

51 and to the building of the temple to give every year twenty talents until it were thoroughly built:

52 & upon the altars to burn holocausts daily, as they have commandment: to offer other ten

talents every year,

53 & to all that go forth from Babylon to build the city, that there should be liberty as well to them as to their children, and to all the priests that go before.

54 And he wrote a quantity also, and commanded the sacred stole to be given, wherein they should serve;

55 and to the Levites he wrote to give precepts, until the day wherein the house shall be finished, and Jerusalem builded. And to all that keep the city, he wrote portions and wages to be given to them.

56 And he sent away all the vessels whatsoever Cyrus had separated from Babylon,

57 and all things whatsoever Cyrus said, he also commanded to be done, and to be sent to Jerusalem.

58 And when that young man was gone forth, lifting up his face toward Jerusalem, he blessed the king of heaven,

59 and said: Of thee is victory, and of thee is wisdom, and Glory. And I am thy servant.

60 Blessed art thou which hast given me Wisdom, and I will confess to thee Lord God of our fathers.

61 And he toke the letters, and went into Babylon. And he came, and told all his brethren that were in Babylon:

62 and they blessed the God of their fathers, because he gave them remission and refreshing,

63 that they should go up and build Jerusalem, and the temple wherein his name was renowned, and they rejoiced with music and joy seven days.

Chapter 5

Those that returned from captivity of Babylon into Jerusalem, and Jewry, are recited. 47. They restore Gods service: 66. but are hindered from building.

1 **AFTER** these things there were chosen, to go up the princes of towns by their houses, and tribes, and their wives, and their sons and daughters, and their men servants and women servants, and their cattle.

*1. Esd. 2.
v. 1.*

2 And Darius the king sent together with them a thousand horsemen, till they conducted them to Jerusalem with peace, & with music & with tymbrels, and shaulmes:

3 and all the brethren were playing, and he made them go up together with them.

4 And those are the names of the men that went up by their towns according to tribes, and according to the portion of their principality.

5 Priests: The children of Phinees, the son of Aaron, Jesus the son of Josedec, Joakim the son of Zorobabel, the son of Salathiel of the house of David, of the progeny of Phares, of the tribe of Juda.

6 Who spake under Darius king of the Persians the marvelous words in the second year of his reign the first month Nisan.

7 And they are these, that of Jewry came up from the captivity of the transmigration, whom Nabuchodonosor the king of Babylon transported into Babylon, and returned into Jerusalem.

*1. Esd. 2.
v. 2. 2.
Esd. 7. v.
6.*

8 And every one sought a part of Jewry according to his own city, they that came with Zorobabel, and Jesus, Nehemias, Areores, Elimeo, Emmanio, Mardocheo, Beelsuro, Mechpsatochor, Olioro,

Emonia one of their princes.

9 And the number of them of the same nation, of their rulers the children of Phares, two thousand an hundred seventy two:

10 The children of Ares, three thousand an hundred fifty seven:

11 The children of Phoemo, an hundred forty two: in the children of Jesus and Joabes, a thousand three hundred two:

12 the children of Demu, two thousand four hundred seventy: the children of Choraba, two hundred five: the children of Banica, an hundred sixty eight,

13 the children of Bebech, four hundred three: the children of Archad, four hundred twenty seven:

14 the children of Cham, thirty seven: the children of Zoroar, two thousand sixty seven: the children of Adin, four hundred sixty one:

15 the children of Aderectes, an hundred eight: the children of Ciaso and Zelas an hundred seven: the children of Azoroc, four hundred thirty nine:

16 the children of Iedarbone, an hundred thirty two: the children of Ananias, an hundred thirty: the children of Asoni, ninety:

17 the children of Marsar, four hundred twenty two: the children of Zabarus, ninety five: the children of Sepolemon, an hundred twenty three:

18 the children of Nepopas, fifty five: the children of Hechanatus, an hundred fifty eight: the children of Cebethamus, an hundred thirty two:

19 the children of Crearpatros, which are of Enocadie and Modia, four hundred twenty three: they of Gramas and Gabea, an hundred twenty one.

20 They of Besselon, and Ceagge, sixty five: they of Bastaro, an hundred twenty two:

21 they of Bechenobes, fifty five: the children of Liptis, an hundred fifty five: the children of Labonni, three hundred fifty seven:

22 the children of Sichem, three hundred seventy: the children of Suadon, & Cliomus, three hundred seventy eight:

23 the children of Ericus, two thousand an hundred forty five: the children of Anaas, three hundred seventy. The priests:

24 the children of Ieddu, the son of Euther, the son of Eliasib, three hundred seventy two: the children of Emerus, two hundred fifty two:

25 the children of Phasurius, three hundred fifty seven the children of Caree, two hundred twenty seven.

26 The Levites: The children of Jesus in Caduhel, and Bamis, and Serebias, and Edias, seventy four, the whole number from the twelfth year, thirty thousand four hundred sixty two.

27 The sons, and daughters, and wives, the whole number, forty thousand two hundred forty two.

28 The children of the Priests, that sang in the temple: the children of Asaph, an hundred twenty eight.

29 And the porters: the children of Esmeni, the children of Azer, the children of Amon, the children of Accuba, of Topa, the children of Tobi, all an hundred thirty nine.

30 Priests that served in the temple: the children of Sel, the children of Gaspha, the children of Tobloch, the children of Caria, the children of Su, the children of hellu, the children of Lobana, the children of Armacha, the children of Accub, the children of Vtha, the children of Cetha, the

children of Aggab, the children of Obai, the children of Anani, the children of Canna, the children of Geddu,

31 the children of An, the children of Radin, the children of Desanon, the children of Nachoba, the children of Caseba, the children of Gaze, the children of Ozui, the children of Sinone, the children of Attre, the children of Hasten, the children of Asiana, the children of Manneri, the children of Nasissim, the children of Acusu, the children of Agista, the children of Azui, the children of Fauon, the children of Phasalon,

32 the children of Meedda, the children of Phusa, the children of Careé, the children of Burcus, the children of Saree, the children of Coesi, the children of Nasith, the children of Agisti, the children of Pedon.

33 Salomon his children, the children of Asophot, the children of Phasida, the children of Celi, the children of Dedon, the children of Gaddahel, the children of Sephegi,

34 the children of Aggia, the children of Sachareth, the children of Sabathen, the children of Caroneth, the children of Malsith, the children of Ama, the children of Sasus, the children of Addus, the children of Suba, the children of Eura, the children of Rahotis, the children of Phasphat, the children of Malmon.

35 all that served the sanctuary, and the servants of Salomon, four hundred eighty two.

36 These are the children that came up from Thelmela, Thelharsa: the princes of them, Carmellam, and Careth:

37 and they could not declare their cities, and their progenies, how they are of Israel. The children of Dalari, the children of Tubal, the children of Nechodaici,

38 of the Priests, that did the function of priesthood: and there were not found the children of Obia, the children of Achisos, the children of Addin, who took a wife of the daughters of Pargeleu:

39 and they were called by his name, and the writing of the kindred of these was sought in the register, and it was not found, and they were forbid to do the function of priesthood.

40 And Nehemias and Astharus said to them: Let not the holy things be participated, till there arise a high priest learned for declaration and truth.

41 And all Israel was beside men servants, and women servants, forty two thousand three hundred forty.

42 Their men servants and women servants, seven thousand three hundred thirty seven. Singing men and singing women, two hundred three score five.

43 Camels, four hundred thirty five. Horses, seven thousand thirty six. Mules, two hundred thousand forty five. Beasts under yoke, five thousand twenty five.

44 And of the rulers themselves by their villages, when they came into the temple of God, which was in Jerusalem, to renew and raise up the temple in his place, according to their power:

45 and to be given into the temple to the sacred treasure of the works, of gold twelve thousand mnas, and five thousand mnas of silver, and stoles for Priests an hundred.

46 And the Priests and Levites, and they that came out of the people, dwelt in Jerusalem, and in the country, and the sacred singing men, and porters, and all Israel in their countries.

47 And the seventh month being at hand, and when the children of Israel were every man in his own affairs, they came together with one mind into the court, that was before the east gate.

48 And Jesus the son of Josedec, and his brethren the priests: Zorobabel the son of Salathiel, and his brethren standing up, prepared an altar,

*1. Esd. 3.
v. 1.*

49 that they might offer upon it holocausts, according to the things that are written in the book of Moyses the man of God.

50 And there assembled there of other nations of the land, and all the nations of the land erected the altar in his place, and they offered hosts, and morning holocausts to our Lord.

51 And they celebrated the feast of Tabernacles, and the solemn day, as it is commanded in the law: and sacrifices daily, as it behooved:

52 and after these the appointed oblations, and the hosts of the sabbaths, and of the new Moons, and of all the solemn sanctified days.

53 And as many as vowed to our Lord from the new Moon of the seventh month, began to offer the hosts to God, and the temple of our Lord was not yet built.

54 And they gave money to the masons and workmen, and drink and victuals with joy.

55 And they gave carts to the Sidonians, and Tyrianes, that with them they should carry cedar beams from Lybanus, and should make boats in the haven Joppe, according to the decree that was written for them by Cyrus king of the Persians.

56 And in the second year coming into the temple of God in Jerusalem, in the second month began Zorobabel the son of Salathiel, and Josue the son of Josedec, and their brethren, and the Priests and Levites, and all that were come from the captivity into Jerusalem.

57 and they founded the temple of God in the new Moon of the second month of the second year, after that they came into Jewry and Jerusalem.

58 And they appointed the Levites from twenty years, over the works of our Lord: and Jesus stood and his son, and the brethren, all Levites joining together, & executors of the law, doing the works in the house of our Lord.

59 And all the Priests stood, having stoles with trumpets:

60 and Levites the children of Asaph, having cymbals together Praising our Lord, and blessing him according to David king of Israel.

61 And they song a song to our Lord, because his sweetness, and honor is forever upon Israel.

62 And all the people sounded with trumpet, and cried out with a loud voice, Praising our Lord in the raising up of the house of our Lord.

63 And there came of the Priests and Levites, and presidents by their villages the more ancients, which had seen the old house:

64 and to the building of this with cry and great lamentation, and many with trumpets and great joy:

65 in so much that the people heard not the trumpets for the lamentation of the people. For the multitude was sounding with trumpets magnifically, so that it was heard far of.

66 And the enemies of the tribe of Juda; and Benjamin heard it, and they came to know what the voice of the trumpets was:

67 And they knew that they which were of the captivity do build a temple to our Lord the God of Israel.

68 And coming to Zorobabel & Jesus, the overseers of the villages, they said to them: We will build together with you:

69 For we have in like manner heard your Lord, & we walk like from the days of Asbazareth king of the Assyrians, who transported us hither.

*1. Esd. 4.
v. 2.*

70 And Zorobabel, and Jesus, & the princes of the villages of Israel, said to them:

71 It is not for us and you to build the house of our God. For we alone will build to our Lord of Israel according as Cyrus the king of the Persians hath commanded.

72 And the nations of the land lying upon them that are in Jewry, and lifting up the work of the building, and bringing ambushments, and peoples, prohibited them to build.

73 and practicing assaults hindered them, that the building might not be finished all the time of the life of king Cyrus, and they deferred the building for two years until the reign of Darius.

Chapter 6

The Jews by assistance of king Darius build up the Temple in Jerusalem.

1 **AND** in the second year of the reign of Darius prophesied Aggeus, and Zacharias the son of Addo the prophet to Jewry and Jerusalem in the name of God of Israel upon them.

*1. Esd. 5.
v. 1.*

2 Then Zorobabel the son of Salathiel standing up, and Jesus the son of Josedec began to build the house of our Lord, which is in Jerusalem.

3 When the Prophets of our Lord were present with them, and did help them. At the same time came Sisennes to them, the deputy of Syria, and of Phoenice, and Satrabuzanes, and his fellows:

4 and they said to them: By whose commandment, build ye this house, and this roof, and perfect all other things? And who are the workmen that build these things?

5 And the ancients of the Jews, which were left of the captivity by our Lord, had favor when the visitation was made upon them.

6 And they were not hindered from building, till it was signified to Darius of all these things, and answer was received.

7 A copy of the letter, which they sent to Darius. **SISENNES** deputy of Syria and Phoenice, and Satrabuzanes, and his fellows in Syria and Phoenice presidents, to king Darius greeting:

8 Be all things known to our Lord the king, that when we came into the country of Jewry, and had entered into Jerusalem, we found them building the great house of God.

9 And the temple of polished stones, and of great and precious matter in the walls.

10 And the works to be a doing earnestly, and to succeed, and prosper in their hands, and in all Glory to be perfected most diligently.

11 Then we asked the ancients saying, by whose permission build ye this house, & found these works?

12 And therefore we asked them, that we might do thee to know the men & the overseers, and we required of them a roll of the names of the overseers.

13 But they answered us saying: We are the servants of the Lord, which made heaven and earth.

14 And this house was built these many years past by a king of Israel. that was great and most valiant, and was finished.

15 And because our fathers were provoking to wrath, and sinned against God of Israel, he delivered them into the hands of Nabuchodonosor the king of Babylon, king of the Chaldees.

16 And throwing down this house they burnt it, and they led the people captive into Babylon.

17 In the first year when Cyrus reigned the king of Babylon, Cyrus the king wrote to build this house.

18 And these sacred vessels of gold and silver which Nabuchodonosor had taken out of the house which is in Jerusalem, and had consecrated them in his own temple, Cyrus brought them forth again out of the temple which was in Babylon, and they were delivered to Zorobabel, & to Salmanasar the deputy.

19 And it was commanded them that they should offer these vessels, & lay them up in the temple, which was in Jerusalem, and build the temple of God itself in his place.

20 Then did Salmanasar lay the foundations of the house of our Lord, which is in Jerusalem: and from that time until now it is a building, and is not accomplished.

21 Now therefore if thou think it good o king, let it be sought in the kings libraries of Cyrus the king, which are in Babylon:

22 and if it shall be found, that the building of the house of the Lord, which is in Jerusalem, began by the counsel of Cyrus the king, and it be thought good of our Lord the king, let him write to us of these things.

23 Then Darius the king commanded search to be made in the libraries: and there was found in Ecbatana a town that is in the country of Media, one place wherein were written these words:

*1. Esd. 6.
v. 1.*

24 **IN THE FIRST YEAR** of the reign of Cyrus, king Cyrus commanded to build the house of the Lord which is in Jerusalem, where they did burn incense with daily fire,

25 the height whereof shall be of ten cubits, & the breadth threescore cubits, four square with three stones polished, and with a loft gallery of wood of the same country, & one new gallery, and the expenses to be given out of the house of Cyrus the king.

26 And the sacred vessels of the house of the Lord, as well of gold as of silver, which Nabuchodonosor took from the house of our Lord, which is in Jerusalem where they were laid, that they be put there:

27 And he commanded Sisennes the deputy of Syria & Phoenice, and Satrabuzanes, and his fellows & them that were ordained presidents in Syria & Phoenice, that they should refrain themselves from that place.

28 And I also have given commandment to build it wholly: and have provided, that they help them, which are of the captivity of the Jews, till the temple of the house of the Lord be accomplished.

29 And from the vexation of the tributes of Coelesyria & Phoenice, a quantity to be given diligently to these men for the sacrifice of the Lord, to Zorobabel the governor, for oxen, and rams, and lambs.

30 And in like manner corn also, and salt, and wine, and oil continually year by year, according as the priests which are in Jerusalem, have prescribed to be spent daily:

31 that libaments may be offered to the most high God for the king & his children, & that they may pray for their life.

32 And that it be denounced, that whosoever shall transgress any thing of these which are written, or shall despise it, a beam be taken of their own, & they be hanged, & their goods be confiscate to the king.

33 Therefore the Lord also, whose name is invocated there, destroy every king & nation, that shall extend their hand to hinder or to handle ill the house of the Lord which is in Jerusalem.

34 I Darius the king have decreed that it be most diligently done according to these things.

Chapter 7

The house of God is finished, 7. and dedicated, 10. the feast of Pasch is also celebrated seven days with Azymes.

1 **THEN** Sisennes the deputy of Coelesyria, and Phoenice, and Satrabuzames, and their fellows, obeying those things which were decreed of Darius the king,

*1. Esd. 6.
v. 13.*

2 applied the sacred works most diligently, working together with the ancients of the Jews, the princes of Syria.

3 And the sacred works prospered, Aggeus & Zacharias the Prophets prophesying.

4 And they accomplished all things by the precept of our Lord the God of Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the king of the Persians.

5 And our house was a finishing until the three and twentieth day of the month of Adar, the sixth year of Darius the king.

6 And the children of Israel, and the Priests and Levites, and the rest that were of the captivity, which were added did according to those things that are written in the book of Moyses.

7 And they offered for the dedication of the temple of our Lord, oxen an hundred, rams two hundred, lambs four hundred.

8 And kids for the sins of all Israel, twelve, according to the number of the tribes of Israel.

9 And the Priests and Levites stood clothed with stoles by tribes, over all the works of our Lord the God of Israel, according to the book of Moyses, and the porters at every gate.

10 And the children of Israel, with them that were of the captivity celebrated the phase the fourteenth Moon of the first month, when the Priests and Levites were sanctified.

11 all the children of the captivity were not sanctified together, because all the Levites were sanctified together.

12 And all the children of the captivity immolated the phase, both for their brethren the Priests, and for them selves.

13 And the children of Israel did eat, they that were of the captivity all that remained apart from all the abominations of the nations of the land seeking our Lord.

14 And they celebrated the festival day of Azymes seven days feasting in the sight of our Lord.

15 Because he turned the counsel of the king of the Assyrians toward them, to strengthen their hands to the works of our Lord the God of Israel.

Chapter 8

Esdras going from Babylon to Jerusalem, 9. carrieth king Artaxerxes favorable letters, 14. with license to take gold, silver, and all things necessary at their pleasure. 31. The chief men that go with him are recited. 51. He voweth a fast praying for good success in their journey. 56. weigheth the gold and silver, which he delivereth to the Priests, and Levites. 69. And severily admonisheth the people to repentance, for their marriages made with infidels.

1 **AND** after him when Artaxerxes king of the Persians reigned, came Esdras the son of Azarias, the son of Hellicias the son of Salome,

*1. Esd. 7.
v. 1.*

2 the son of Sadoc, the son of Achirob, the son of Ameri, the son of Azahel, the son of Bocci, the son of Abisue, the son of Phinees the son of Eleazar, the son of Aaron the first priest.

3 This Esdras came up from Babylon being scribe & wise in the law of Moyses, which was given of our Lord the God of Israel to reach and to do.

4 And the king gave him Glory, because he had found grace in all dignity and desire in his sight.

5 And there went up with him of the children of Israel, and the Priests, and the Levites, and the sacred singers of the temple, and the porters, and the servants of the temple into Jerusalem.

6 In the seventh year when Artaxerxes reigned in the fifth month, this is the seventh year of his reign, going forth of Babylon in the new Moon of the fifth month,

7 they came to Jerusalem according to his commandment, according to the prosperity of their journey, which their Lord gave them.

8 For in these Esdras had great knowledge, that he would not pretermitt any of those things, which were according to the law, and the precepts of our Lord, and in teaching all Israel all justice and judgment.

9 And they that wrote the writings of Artaxerxes the king, coming delivered the writing which was granted of Artaxerxes the king to Esdras the Priest, & the reader of the law of our Lord, the copy whereof here followeth.

10 **KING** Artaxerxes to Esdras the Priest, and reader of the law of the Lord, greeting.

11 I of courtesy esteeming it among benefits, have commanded them that of their own accord are desirous of the nation of the Jews, and of the Priests and Levites, which are in my kingdom, to go with thee into Jerusalem.

12 If any therefore desire to go with thee, let them come together, and set forward as it hath pleased me, and my seven friends my counselors:

13 that they may visit those things which are done touching Jewry and Jerusalem, observing as thou hast in the law of the Lord.

14 And let them carry the gifts to the Lord the God of Israel, which I have vowed and my friends to Jerusalem, and all the gold and silver, that shall be found in the country of Babylon to the Lord in Jerusalem, with that,

15 which is given for the nation it self unto the temple of their Lord which is in Jerusalem: that this gold and silver be gathered for oxen, and rams, and lambs, and kids, and for the things that are agreeable to these,

16 that they may offer hosts to the Lord upon the altar of their Lord, which is in Jerusalem.

17 And all things whatsoever thou with thy brethren wilt do with gold and silver, do it at thy pleasure according to the precept of the Lord thy God.

18 And the sacred vessels, which are given thee to the works of the house of the Lord thy God, which is in Jerusalem.

19 And other things whatsoever shall help thee to the works of the temple of thy God, thou shalt give it out of the kings treasure.

20 When thou with thy brethren wilt do ought with gold and silver, do according to the will of the Lord.

21 And I king Artaxerxes have given commandment to the keepers of the treasure of Syria and Phoenice, that what things soever Esdras the Priest and reader of the law of the Lord, shall write for, they give him unto an hundred talents of silver, likewise also of gold.

22 And unto an hundred measures of corn, & an hundred vessels of wine, and other things whatsoever abound without taxing.

23 Let all things be done to the most high God according to the law of God, lest perhaps there arise wrath in the reign of the king, and of his son, and his sons.

24 And to you it is said, that upon all the Priests, and Levites, and sacred singers, and servants of the temple, & scribes of this temple

25 no tribute, nor any other tax be set, and that no man have authority to object any thing to them.

26 But thou Esdras according to the Wisdom of God appoint judges, and arbiters in all Syria and Phoenice: and teach all them that know no the law of thy God:

27 that whosoever shall transgress the law, they be diligently punished either with death, or with torment, or else with a forfeit of money, or with banishment.

28 And Esdras the scribe said: Blessed be the God of our fathers, which hath given this will into the kings heart, to glorify his house, which is in Jerusalem.

29 And hath honored me in the sight of the king, and of his counselors, and friends, and them that wear purple.

30 And I was made constant in mind according to the aid of our Lord my God, and gathered together of Israel men, that should go up together with me.

31 And these are the princes according to their kindreds, and several principalities of them that came up from Babylon the kingdom of Artaxerxes.

*1. Esd. 8.
v. 1.*

32 Of the children of Phares, Gersomus: and of the children of Siemarith, Amenus; of the children of David, Acchus the son of Secilia:

33 Of the children of Phares, Zacharias, and with him returned an hundred fifty men.

34 Of the children of leader Moabilion, Zaræi, and with him two hundred fifty men:

35 Of the children of Zachues, Jechonias of Zechoel, and with him two hundred fifty men:

36 of the children of Sala, Maasias of Gotholia, & with him seventy men:

37 of the children of Saphatia, Zarias of Michel, and with him eighty men:

38 of the children of Job, Abdias of Jehel, and with him two hundred twelve men:

39 of the children of Bania, Salimoth, the son of Iosaphia, and with him an hundred sixty men:

40 of the children of Beer, Zacharias Bebei, and with him two hundred eight men:

41 of the children of Ezead, Joannes of Eccetan, and with him an hundred ten men:

42 of the children of Adonicam, which were last, and these are their names, Eliphalam the son of Gebel, and Semeias, and with him seventy men.

43 And I gathered them together to the river that is called Thia, and we camped there three days, and viewed them again.

44 And of the children of the Priests and Levites I found not there.

45 And I sent to Eleazarus, and Eccelon, and Masman, and Maloban, and Enaathan, and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and Mosolam the leaders themselves, and that were skillful.

46 And I said to them that they should come to Loddeus, who was at the place of the treasury.

47 And I commanded them to say to Loddeus, and his brethren, and to them that were in the treasury, that they should send us them that might do the function of priesthood in the house of the Lord our God.

48 And they brought unto us according to the mighty hand of the Lord our God cunning men: of

the children of Moholi, the son of Levi, the son of Israel, Sebebia, & his sons and brethren, which were eighteen:

49 Asbia, and Amin of the sons of the children of Chananeus, and their children twenty men.

50 And of them that served the temple, whom David gave, and the princes themselves to the ministry of the Levites of them that served the temple, two hundred twenty. all their names were signified in writings.

51 And I vowed there a fast to the young men in the sight of God, that I might ask of him a good journey for us, and them that were with us, and for the children, and the cattle because of ambushments.

52 For I was ashamed to ask of the king footmen and horsemen in my company, to guard us, against our adversaries.

53 For we said to the king that the power of our Lord will be with them that seek him with all affection.

54 And again we besought the Lord our God according to these things: whom also we had propitious, and we obtained of our God.

55 And I separated of the rulers of the people, and of the Priests of the temple, twelve men, and Sedebia, and Asanna, and with them of their brethren ten men.

56 And I weighed to them the gold and silver, and the vessels of the house of our God pertaining to the Priests, which the king had given, and his counselors, and the princes, and all Israel.

57 And when I had weighed it, I delivered of silver an hundred fifty talents, and silver vessels of an hundred talents, and of gold an hundred talents.

58 And of vessels of gold seven score and twelve brazen vessels good of shining brass, resembling the form of gold.

59 And I said to them: You are also sanctified to our Lord, and the vessels be holy, and the gold and silver is vowed to our Lord the God of our fathers.

60 Watch and keep, till you deliver them to some of the rulers of the people, and to the Priests, and Levites, and to the princes of the cities of Israel in Jerusalem, in the treasury of the house of our God.

61 And those Priests and Levites that received the gold and silver and vessels, brought it to Jerusalem into the temple of our Lord.

62 And we went forward from the river Thia, the twelfth day of the first month, till we entered into Jerusalem.

63 And when the third day was come, in the fourth day the gold being weighed, and the silver, was delivered in the house of the Lord our God, to Marimoth Priest the son of Jori.

64 And with him was Eleazar the son of Phinees: and with them were Josadus the son of Jesus, and Medias, and Banni the son of a Levite, by number and weight all things.

65 And the weight of them was written the same hour.

66 And they that came out of the captivity, offered sacrifice to our Lord the God of Israel, oxen twelve, for all Israel, rams eighty six,

67 lambs seventy two, buck goats for sin twelve, and for health twelve kine, all for the sacrifice of our Lord.

68 And they read again the precepts of the king to the Kings officers, and to the deputies of

Coelesyria, and Phoenice: and they honored the nation, and the temple of our Lord.

69 And these things being finished, the rulers came to me, saying: The stock of Israel, and the princes, and the Priests, and the Levites,

*1. Esd. 9.
v. 1.*

70 and the strange people, and nations of the land have not separated their uncleanness from the Chananeites, and Hetheites, and Pherezeites, and Jebusites, and Moobites, & Ægyptians, and Idumeans.

71 For they are joined to their daughters both themselves, and their sons: and the holy seed is mingled with the strange nations of the earth, and the rulers and magistrates were partakers of that iniquity from the beginning of the reign it self.

72 And forth with as I heard these things, I rent my garments and the sacred tunic: and tearing the hears of my head, and my beard, I sat sorrowful and heavy.

73 And there assembled to me mourning upon this iniquity, as many as were then moved by the word of our Lord the God of Israel, and I sat sad until the Evening sacrifice.

74 And I rising up from fasting, having my garments rent and the sacred tunic, kneeling, and stretching forth my hands to our Lord,

75 I said: Lord I am confounded, and ashamed before thy face,

76 for our sins are multiplied over our heads, and our iniquities are exalted even to heaven.

77 Because from the times of our fathers we are in great sin unto this day.

78 And for the sins of us, and of our fathers we have been delivered with our brethren, and with our Priests to the Kings of the earth, into sword and captivity, and spoil with confusion unto this present day.

79 And now what a great thing is this that mercy hath happened to us from thee o Lord God, & leave thou unto us a root, and a name in the place of thy sanctification,

80 to discover our light in the house of the Lord our God, to give us meat in all the time of our bondage.

81 And when we served, we were not forsaken of the Lord our God: but he set us in favor, appointing the Kings of the Persians to give us meat,

82 and to glorify the temple of the Lord our God, and to build the desolations of Sion, to give us stability in Jewry, and Jerusalem.

83 And now what say we Lord, having these things? For we have transgressed thy precepts, which thou gavest into the hands of thy servants the Prophets,

84 saying: That the land into which ye entered to possess the inheritance thereof, is a land polluted with the coinquinations of the strangers of the land, and their uncleanness hath filled it wholly with their filthiness.

85 And now your daughters you shall not match with their sons, and their daughters you shall not take for your sons.

86 And you shall not seek to have peace with them forever, that growing strong you may eat the best things of the land, and may distribute the inheritance to your children forever.

87 And the things that happen to us, all are done for our naughty works, and our great sins.

88 And thou gavest us such a root, and we are returned again to transgress thy ordinances, that we would be mingled with the uncleanness of the nations of this land.

89 Wilt not thou be wrath with us to destroy us till there be no root left nor our name?

90 Lord God of Israel thou art true. For there is a root left until this present day.

91 Behold, now we are in thy sight in our iniquities. For it is not to stand any longer before thee in these matters.

92 And when Esdras with adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Jerusalem a very great multitude, men and women, and young men and young women. For there was great weeping in the multitude it self. *1. Esd. 10. v. 1.*

93 And when he had cried, Jechonias of Jeheli of the children of Israel, said to Esdras: We have sinned against our Lord, for that we have taken unto us in marriage strange women of the nations of the land.

94 And now thou art over all Israel, in these therefore let there be an oath from our Lord to expel all our wives that are of strangers with their children.

95 As it was decreed to thee of the ancestors according to the law of our Lord, rising up declare it.

96 For to thee the business pertaineth, and we are with thee: do manfully.

97 And Esdras rising up adjured the princes of the Priests and Levites, and all Israel to do according to these things and they sware.

Chapter 9

Esdras fasting for the sins of the people, commandeth that they separate all strange women from them. 18. The Priests and Levites, which had offended herein, are recited. 38. He readeth the law before the people: 48. certain do expound to the multitudes in several places. 52. And so they are dismissed with joy.

1 **AND** Esdras rising up from before the court of the temple, went into the chamber of Jonathas the son of Nasabi. *1. Esd. 10. v. 6*

2 And lodging there he tasted no bread, nor drank water for the iniquity of the multitude.

3 And there was proclamation made in all Jewry, & in Jerusalem to all that were of the captivity gathered in Jerusalem,

4 that whosoever shall not appear with in two or three days, according to the judgment of the ancients sitting upon it, their goods should be taken away, and himself should be judged an alien from the multitude of the captivity.

5 And all were gathered that were of the tribe of Juda, and of Benjamin within three days in Jerusalem: this is the ninth month, the twentieth day of the month.

6 And all the multitude sat in the court of the temple trembling, for the present winter.

7 And Esdras rising up said to them: You have done unlawfully taking to you in marriage strange wives, that you might add to the sins of Israel.

8 And now give confession, & magnificence to our Lord the God of our fathers:

9 and accomplish his will, and depart from the nations of the land, and from your wives the strangers.

10 And all the multitude cried, and they said with a loud voice: As thou hast said, we will do.

11 But because the multitude is great, and winter time, and we can not stand in the air without succor: and this is a work for us not of one day, nor of two, for we have sinned much in these things:

12 Let the rulers of the multitude stand, and that dwell with us, and as many as have with them

foreign wives,

13 and at a time appointed let the priests out of every place, and the judges assist, until they appease the wrath of our Lord concerning this business.

14 And Jonathas the son of Ezeli, and Ozias of Thecam took upon them according to these words: and Bosoramus, and Levis, and Sabbathæus, wrought together with them.

15 And all that were of the captivity stood according to all these things.

16 And Esdras the priest chose unto him men the great princes of their fathers according to their names: & they sat together in the new Moon of the tenth month to examine this business.

17 And they determined of the men that had outlandish wives, until the new Moon of the first month.

18 And there were found of the priests intermingled that had outlandish wives.

19 Of the sons of Jesus the son of Josedec, and his brethren: Maseas, and Eleazarus, and Joribus, and Joadeus,

20 and they put to their hands to expel their wives: and to offer a ram to obtain pardon for their ignorance.

21 And the sons of Semmeri: Maseas and Esses, Ieelech, and Azarias.

22 And of the children of Fosere: Limosias, Hismaenis, and Nathanee, Iussio, Reddus, and Thalsas.

23 And of the Levites: Iorabdus, and Semeis, and Colnis, and Calitas, and Facteas, and Coluas, and Eliomas,

24 and of the sacred singing men, Eliasib, Zaccarus.

25 And of the porters, Salumus, and Tolbanes.

26 And of Israel: of the sons of Foro, Ozi, and Remias, and Geddias, & Melchias, and Michelus, Eleazarus, and Iammebias, and Bannas.

27 And of the sons of Iolaman: Chamas, and Zacharias, and Iezuelus, and Ioddus, and Erimoth, and hellias.

28 And of the sons of Zathoim: Eliadas, and Liasumus, Zochias, and Larimoth, & Zabdis, and Thebedias.

29 And of the sons of Zebes: Joannes, and Amanias, and Zabdias, and Emeus.

30 And of the sons of Banni: Olamus, & Maluchus, and Ieddeus, and Jasub, and Azabus, & Ierimoth.

31 And of the sons of Addin: Nathus, and Moosias, & Caleus, and Raanas, Maaseas, Mathathias, and Beseel, and Bonnus, and Manasses.

32 And of the sons of Nuae: Noneas, and Aseas, and Melchias, and Sameas, and Simon, Benjamin, and Malchus, and Marras.

33 And of the sons of Asom: Carianeus, Mathathias, & Bannus, & Eliphalach, and Manasses, and Semei.

34 And of the sons of Banni: Jeremias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias, and Jonas, and Marimoth, & Eliasib, and Matheneus, and Eliasis, and Orizas, and Dielus, and seemedius, & Zambris, and Josephus.

35 And of the sons of Nobei: Idelus, and Mathathias, and Sabadus, and Zecheda, Zedmi, and

Jessei, Baneas.

36 all these married outlandish wives, and did put them away with their children.

37 And the Priests and the Levites, and they that were of Israel, dwelt in Jerusalem, and in the whole country in the new Moon of the seventh month. And the children of Israel were in their habitations.

38 And all the multitude was gathered together into the court, which is on the east of the sacred gate:

39 and they said to Esdras the high priest, and reader, that he should bring the law of Moyses, which was delivered of our Lord the God of Israel.

40 And Esdras the high priest brought the law to all the multitude of them from man unto woman, and to all the priests to hear the law in the new Moon of the seventh month.

41 And he read in the court, which is before the sacred gate of the temple, from break of day until Evening before men and women. And they all gave their mind to the law.

42 And Esdras the priest, and reader of the law stood upon a tribunal of wood, which was made.

43 And by him stood Mathathias, and Samus, and Ananias, Azarias, Urias, Ezechias, and Balsamus on the right hand,

44 and on the left Faldeus, Misael, Malachias, Ambusthas, Sabus, Nabadias, and Zacharias.

45 And Esdras took the book before all the multitude: for he was chief in Glory in the sight of all.

46 And when he had ended the law, they stood all upright: and Esdras blessed our Lord the most high God, the God of Sabaoth omnipotent.

47 And all the people answered: Amen. And lifting up their hands falling on the ground, they adored our Lord.

48 Jesus and Banaeus, and Sarebias, and Iaddimus, and Accubus, and Sabbathæus, and Calithes, & Azarias, and Ioradus, and Ananias, and Philius Levites,

49 who taught the law of our Lord, and read the same in the multitude, & every one preferred them that understood the lesson.

50 And Atharathes said to Esdras the high priest and the reader, and to the Levites, that taught the multitude,

51 saying: This day is sanctified to our Lord. And they all wept, when they had heard the law.

52 And Esdras said, departing therefore eat ye all the fattest things, & drink all most sweet things, and send gifts to them that have not.

53 For this is the holy day of our Lord, & be not sad. For our Lord will glorify you.

54 And the Levites denounced openly to all, saying: This day is holy, be not sad.

55 And they went all to eat, and drink, and make merry; and to give gifts to them that had not, that they might make merry, for they were exceedingly exalted with the words that they were taught.

56 And they were all gathered in Jerusalem to celebrate the joy, according to the testament of our Lord the God of Israel.

THE FOURTH BOOK OF ESDRAS

Chapter 1

Esdras is sent to expostulate with the ungrateful Jews for neglecting Gods many great benefits.

1 **THE** second book of Esdras the prophet, the son of Sarei, the son of Azarei, the son of Hellcias, the son of Sadanias, the son of Sadoch, the son of Achitob,

*1. Esd. 7.
v. 1.*

2 the son of Achias, the son of Phinees, the son of Helli, the son of Amerias, the son of Asiel, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 the son of Aaron of the tribe of Levi; who was captive in the country of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of our Lord came to me, saying:

5 go, and tell my people their wicked deeds, and their children the iniquities, that they have done against me, that they may tell their childrens children:

6 because the sins of their parents are increased in them, for they being forgetful of me have sacrificed to strange gods.

7 Did not I bring them out of the land of Ægypt from the house of bondage? But they have provoked me, & have despised my counsels.

8 But do thou shake of the hear of thy head, and throw all evils upon them: because they have not obeyed my law. And it is a people without discipline.

9 How long shall I bear with them, on whom I have bestowed so great benefits?

10 I have overthrown many Kings from them. I have stroke Pharao with his servants, and all his host.

Exod 14.

11 all nations did I destroy before their face, & in the East I dissipated the peoples of two provinces Tyre and Sidon, and I slew all their adversaries.

12 But speak thou to them, saying: Thus saith our Lord:

13 I made you pass through the sea, and gave you fenced streets from the beginning. I gave you Moyses for your governor, and Aaron for the Priest:

14 I gave you light by the pillar of fire, & did many marvelous things among you: but you have forgotten me, saith our Lord.

Exo. 13.

15 Thus saith our Lord omnipotent: The quail was a sign to you; I gave you a camp for defense, and where you murmured.

Exo. 16.

16 And you triumphed not in my name for the destruction of your enemies, but yet until now you have murmured.

17 Where are the benefits, that I have given you? Did you not cry out to me when you were hungry in the desert,

Nem. 14.

18 saying: Why hast thou brought us into this desert to kill us? it had been better for us to serve the Ægyptians, then to die in this desert.

| | |
|---|--------------------|
| 19 I was sorry for your mournings, & gave you manna to eat. You did eat bread of Angels. | <i>Exod 16.</i> |
| 20 When you thirsted did not I cleave the rock, & waters flowed in abundance? for the heats I covered you with the leaves of trees. | <i>Num. 20.</i> |
| 21 I delivered unto you fat lands: The Chanaanites, and Pherezeites, and Philistines I threw out from your face: what shall I yet do to you, saith our Lord? | <i>Sap. 16. v.</i> |
| 22 Thus saith our Lord omnipotent: In the desert when you were thirsty in the river of the Amorites, and blaspheming my name, | <i>20. Isa. 9.</i> |
| 23 I gave you not fire for blasphemies, but casting wood into the water, I made the river sweet. | <i>v. 4.</i> |
| 24 What shall I do to thee Jacob? Thou wouldest not obey o Juda. I will transfer my self to other nations, and will give them my name, that they may keep my ordinances. | <i>Exo. 15. v.</i> |
| 25 Because you have forsaken me; I also forsake you: when you ask mercy of me, I will not have mercy. | <i>25.</i> |
| 26 When you shall invoke me, I will not hear you. For you have defiled your hands with blood, and your fete are quick to commit murders. | |
| 27 Not as though you have forsaken me, but yourselves, saith our Lord. | |
| 28 Thus saith our Lord omnipotent: have not I desired you, as a father his sons, and a mother her daughters, and as a nurse her little ones, | <i>Exo. 32.</i> |
| 29 that you would be my people, and I your God, and to me for children, and to you for a father? | |
| 30 So have I gathered you, as the hen her chickens under her wings. But now what shall I do to you? I will throw you from my face. | |
| 31 When you shall bring me oblation, I will turn away my face from you. For I have refused your festival days & new Moons, and circumcisions. | <i>Isa. 1. v.</i> |
| 32 I sent my servants the Prophets to you, whom being taken you slew, and mangled their bodies, whose blood I will require, saith our Lord. | <i>15.</i> |
| 33 Thus saith our Lord omnipotent, your house is made desolate, I will throw you away, as the wind doth stubble, | |
| 34 and your children shall not have issue: because they have neglected my commandment, and have done that which is evil before me. | |
| 35 I will deliver your houses to a people coming, who not hearing me do believe: to whom I have not showed signs, they will do the things that I have commanded. | |
| 36 The Prophets they have not seen, and they will be mindful of their iniquities. | |
| 37 I call to witness the grace of the people coming, whose little ones rejoyce with joy, not Seeing me with their carnal eyes, but in spirit believing the things that I have said. | <i>Mat. 23. v.</i> |
| 38 And now brother behold what Glory: and see people coming from the east, | <i>37. Isa.</i> |
| 39 to whom I will give the conduction of Abraham, Isaac, and Jacob, and of Osee, and Amos, and of Joel, and Abdias, and Jonas, and Michaeas, | <i>66. v. 5.</i> |
| 40 and Naum and Habacuc, of Sophonias, Aggaeus, Zacharias, and Malachias, who also is called the Angel of our Lord. | |

Malach. 3.
v. 1.

Chapter 2

The Synagogue expostulateth with her children for their ingratitude; 10. showing that they shall be forsaken, and the gentiles called.

1 **THUS** saith our Lord: I brought this people out of bondage, to whom I gave commandment by my servants the Prophets, whom they would not hear, but made my counsel frustrate.

2 Their mother that bare them, saith to them: go children, because I am a widow and forsaken.

3 I brought you up with joy, & have lost you with mourning & sorrow, because you have sinned before our Lord your God, & have done that which is evil before him.

4 But now what shall I do to you? I am a widow and desolate, go my children, & ask mercy of our Lord.

5 And I call thee o father a witness upon the mother of the children, that would not keep my testament,

6 that thou give them confusion, & their mother into spoil, that there be no generation of them.

7 Let their names be dispersed into the Gentiles, let them be destroyed out of the land: because they have despised my sacrament.

8 Woe be to thee Assur, which hidest the wicked with thee. Thou Naughty nation, remember what I did to Sodom & Gomorrah:

*Gen. 19.
v. 2.*

9 whose land lieth in clods of pitch, & heaps of ashes: so will I make them, that have not heard me, saith our Lord omnipotent.

10 Thus saith our Lord to Esdras: tell my people, that I will give them the kingdom of Jerusalem, which I meant to give to Israel.

11 And I will take to me the Glory of them, and will give them eternal tabernacles, which I had prepared for them.

12 The wood of life shall be to them for an odor of ointment, and they shall not labor, nor be wearied.

13 go & you shall receive. Ask for yourselves a few days, that they may abide. Now the kingdom is prepared for you, watch ye.

14 call thou heaven and earth to witness: for I have destroyed evil, and have created good, because I live saith our Lord.

15 Mother embrace thy children, bring them up with joy. As a dove confirm their feet: because I have chosen thee, saith our Lord.

16 And I will raise again the dead out of their places, and out of the monuments I will bring them forth, because I have known my name in Israel.

17 Fear not o mother of the children, because I have chosen thee, saith our Lord.

18 I will send thee aid, my servants I say, and Jeremie, at whose counsel I have sanctified, and prepared for thee twelve trees laden with diverse fruits,

19 and as many fountains flowing milk and honey: and seven huge mountains, having the rose and the lily, in the which I will fill thy children with joy.

*Exod. 15.
v. 27.*

20 Justify thou the widow, judge for the pupil, give to the needy, defend the orphan, cloth the naked,

21 cure the broken & feeble, mock not the lame, defend the maimed, and admit the blind to the vision of my Glory.

22 The old man & the young keep with in thy walls:

23 where thou shalt find the dead, commit them to the grave signing it, & I will give thee the first seat in my resurrection.

*Tobie. 1.
v. 12.*

24 Pause and rest my people, because thy rest shall come.

25 As a good nurse nourish thy children, confirm their feet.

26 The servants that I have given thee, none of them shall perish. For I will require them of thy number.

27 Be not wearied. For when the day of affliction and distress shall come, others shall weep, and be sad, but thou shalt be merry and plenteous.

28 The gentiles shall envy, and shall be able to do nothing against thee, saith our Lord.

29 My hands shall cover thee, that thy children see not hell.

30 Be pleasant thou mother with thy children, because I will deliver thee saith our Lord.

31 Remember thy children that sleep, for I will bring them out of the sides of the earth, & will do mercy with them: because I am merciful, saith our Lord omnipotent.

32 Embrace thy children till I come, & show them mercy: because my fountains run over, and my grace shall not fail.

33 I Esdras received commandment of our Lord, in mount Oreb; that I should go to Israel: to whom when I came, they refused me, and rejected commandment of our Lord.

34 And therefore, I say unto you gentiles, which hear, and understand, Look for your pastor, he will give you the rest of eternity: because he is at hand, that shall come in the end of the world.

35 Be ye ready for the rewards of the kingdom, because perpetual light shall shine to you for time Everlasting.

36 Flee from the shadow of this world: receive ye the pleasantness of your Glory. I openly call to witness my Saviour.

37 Receive the commended gift and be pleasant, giving thanks to him that called you to the heavenly kingdoms.

38 Arise, & stand & see the number of them that are signed in the feast of our Lord.

39 They that have transferred them selves from the shadow of the world, have received glorious garments of our Lord.

40 Receive o Sion thy number, and shut up thine made white, which have accomplished the law of our Lord.

41 The number of thy children, which thou didst wish is full. Desire the power of our Lord that thy people may be sanctified, which was called from the beginning.

42 I Esdras saw in mount Sion a great multitude, which I could not number, and they did all praise our Lord with songs.

*Apol. 7. v.
9.*

43 And in the midst of them was a young man high of stature, appearing above over them all, & he put crowns upon every one of their heads, and he was more exalted. And I was astonished at the miracle.

44 Then asked I an Angel, and said: Who are these Lord?

45 Who answering said to me: These are they that have laid of the mortal garment, and taken an immortal, and have confessed the name of God. Now they are crowned, and receive palms.

46 And I said to the Angel: That young man what is he, which putteth the crowns upon them, and

giveth palms into their hands?

47 And answering he said to me. The same is the Son of God, whom they did confess in the world: & I began to magnify them, that stood strongly for the name of our Lord.

48 Then said the Angel to me: go, tell my people, what manner of marvelous things and how great, thou hast seen of the Lord God.

Chapter 3

The works of God are wonderful from the beginning, 7. and men ungrateful 13. In Abraham God chose to himself a peculiar people: who Nevertheless were froward, and obstinate. 23. He also chose David, but still the people were sinful: 28. the Babylonians also, by whom they are afflicted, are no less but rather greater sinners.

1 **IN** the thirtieth year of the ruin of the city I was in Babylon, and was troubled lying in my chamber, and my cogitations came up over my heart.

2 because I saw the desolation of Sion, and the abundance of them that dwelt in Babylon.

3 And my spirit was tossed exceedingly, and I began to speak to the highest timorous words,

4 and said: O Lord dominator thou spakest from the beginning, when thou didst plant the earth, and that alone, and didst rule over the people,

Gen. 1.

5 and gavest Adam a dead body: but that also was the work of thy hands, & didst breath into him the spirit of life, and he was made to live before thee:

Gen. 2. v. 7.

6 and thou broughtest him into paradise, which thy right hand had planted, before the earth came.

7 And him thou didst command to love thy way, and he transgressed it, & forthwith thou didst institute death in him, and in his posterity, and there were born nations, and tribes, and peoples, and kindreds, whereof there is no number.

8 And every nation walked in their own will, & they did marvelous things before thee, and despised thy precepts.

9 And Again in time thou broughtest in the flood upon inhabitants of the world, and didst destroy them.

Gen. 7.

10 And there was made in every one of them, as unto Adam to die, so to them the flood,

11 But thou didst leave one of them, Noe with his house and of him were all the just.

12 And in came to pass, when they began to be multiplied, that dwelt upon the earth, & multiplied children and peoples and many nations: and they began again to do impiety more then the former.

13 And it came to pass when they did iniquity before thee, thou didst choose thee a man of them whose name was Abraham.

14 And thou didst love him and to him only thou didst show thy will.

Gen. 12.

15 And thou didst dispose unto him an Everlasting testament, and toldst him that thou wouldst never forsake his seed. And thou gavest him Isaac, and to Isaac thou gavest Jacob and Esau.

16 And Jacob thou didst sever to thy self, but Esau thou didst separate. And Jacob grew to a great multitude.

17 And it came to pass when thou didst bring forth his seed out of Ægypt, thou broughtest it upon mount Sinai.

Exo. 19.

18 And thou didst bow the heavens, and fasten the earth, and didst shake the world, and madest the

depths to tremble, and troubledst the world,

19 and thy Glory passed four gates of fire, and of earthquake, and wind, and frost, that thou mightst give a law to the seed of Jacob, and to the generation of Israel diligence.

20 And thou didst not take away from them a malignant heart, that thy law might bring forth fruit in them.

21 For Adam the first bearing a vicious heart transgressed and was overcome, yea and all that were born of him.

22 And it was made a permanent infirmity, and the law with the heart of the people, with the wickedness of the root, and that which is good departed, and the wicked remained.

23 And the times passed, & the years were ended: and thou didst raise up unto thee a servant named David,

24 and spakest unto him to build a city of thy name, and to offer unto thee in it frankincense, and oblations.

25 And this was done many years, and they that inhabited the city forsook thee,

26 in all things as Adam and all his generations. For they also used a wicked heart.

27 And thou didst deliver thy city into the hands of thine enemies.

28 Why, do they better things, that inhabit Babylon? And for this shall she rule over Sion?

Jere. 12.

29 It came to pass when I was come hither, and had seen the impieties that can not be numbered: and my soul saw many offending this thirtieth year, & my heart was astonished:

30 because I saw how thou bearest with their sin, and didst spare them that did impiously, and didst destroy thine own people, and preserve thine enemies, and didst not signify it.

31 I nothing remember how this way should be forsaken: doth Babylon better things then Sion?

32 Or hath any nation known thee beside Israel: or what tribes have believed thy testaments as Jacob?

33 Whose reward hath not appeared, nor their labor fructified. For passing through I passed among the nations, and I saw them abound, and not mindful of thy commandments.

34 Now therefore weigh our iniquities in a balance, and theirs that dwell in the world: & thy name shall not be found, but in Israel.

35 Or when have not they sinned in thy sight, that inhabit the earth? or what nation hath so observed thy commandments?

36 These certes by their names thou shalt find to have kept thy commandments, but the nations thou shalt not find.

Chapter 4

Man's wit and reason is not able to understand the counsel and judgment of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and things to come.

1 **AND** the Angel answered me, that was sent to me, whose name was Uriel,

2 and said to me: Thy heart exceeding hath exceeded in this world, & thou thinkest to comprehend the way of the Highest.

3 And I said: It is so my Lord. And he answered me, & said: I am sent to show thee three ways, &

to propose to thee three similitudes.

4 Of the which if thou shalt declare to me one of them, I also will show thee the way which thou desirest to see, and will teach thee whence a wicked heart is.

5 And I said, Speak my Lord. And he said to me: go, weigh me the weight of the fire, or measure me the blast of the wind, or call me back the day that is past.

6 And I answered, and said: what man born can do it, that thou askest me of these things?

7 And he said to me: If I should ask thee, saying: How great habitations are there in the heart of the sea, or how great veins be there in the beginning of the depth, or how great veins be there above the firmament, and what are the issues of paradise:

8 thou wouldest perhaps say to me: I have not descended into the depth, nor into hell as yet, neither have I ascended at any time into heaven.

9 But now I have not asked thee, saving of the fire, and the wind, and the day by the which thou hast passed, and from the which thou canst not be separated: and thou hast not answered me of them.

10 And he said to me: Thou canst not know the things that are thine which grow together with thee:

11 and how can thy vessel comprehend the way of the Highest, and now the world being outwardly corrupted, understand the corruption evident in my sight:

12 I said to him: Better were it for us not to be, then yet living to live in impieties, and to suffer, and not to understand for what thing.

*Iud. 9. 2.
Par. 25.*

13 And he answered me, & said: Going forth I went forward to a wood of trees in the field, and they devised a devise,

14 and said: Come and let us go, and make war against the sea, that it may retire back before us, and we may make us other woods.

15 And in like manner the waves of the sea they also devised a devise, and said: Come let us go up, let us overthrow the woods of the field, that there also we may consummate another country for ourselves.

16 And the woods devise was made vain, for fire came, and consumed it.

17 Likewise also the devise of the waves of the sea. For the sand stood, & stayed them.

18 For if thou wert judge of these, whom wouldest thou begin to justify, or whom to condemn?

19 And I answered, and said: Verily they devised a vain devise. For the earth is given to the wood, and a place to the sea to carry her waves.

20 And he answered me, and said: Thou hast judged well, and why hast thou not judged for thy self?

21 For as the earth is given to the wood, and the sea for the waves thereof: so they that inhabit upon the earth, can understand only the things that are upon the earth: and they upon the heavens, the things that are above the height of the heavens.

22 And I answered, and said: I beseech thee Lord, that sense may be given me to understand.

23 For I meant not to ask of thy superior things, but of those that pass by us daily. For what cause Israel is given into reproach to the gentiles, the people whom thou hast loved, is given to impious tribes, & the law of our fathers is brought to destruction, & the written ordinances are no where:

24 and we have passed out of the world, as locusts, and our life is astonishment and dread, and we

are not Worthy to obtain mercy.

25 But what will he do to his name that is invocated upon us? and of these things I did ask.

26 And he answered me, and said: If thou search very much, thou shalt often marvel: because the world hastening hasteneth to pass,

27 and can not comprehend the things which in times to come are promised to the just: because this world is full of injustice and infirmities.

28 But concerning the things that thou demandest I will tell thee: for the evil is sowed, and the destruction thereof is not yet come.

29 If then that which is sown be not turned up, and the place depart where the evil is sown, that shall not come where the good is sown.

30 Because the grain of ill seed hath been sown in the heart of Adam from the beginning: and how much impiety hath it engendered until now, and doth engender until the floor come?

31 And esteem with thy self the grain of the ill seed, how much fruit of impiety it hath engendered:

32 When the ears shall be cut, which are innumerable, what a great floor will they begin to make?

33 And I answered, and said: How, and when shall these things be? why are our years few and evil?

34 And he answered me, and said to me, Hasten not above the Highest. For thou doest hasten in vain to be above him, for thy excess is much.

35 Did not the souls of the just in their cellars, ask of these things, saying: How hope I so, and when shall the fruit come of the floor of our reward?

36 And Jeremiel the Archangel answered to those things, and said: When the number of the seeds in you shall be filled, because he hath weighed the world in a balance,

37 and with a measure hath he measured the times, and in number he hath numbered the times, and hath not moved, nor stirred them, until the foresaid measure be filled.

38 And I answered, and said: O Lord Dominator, we also are all full of impiety.

39 And lest perhaps for us the floors of the just be not filled, for the sins of the inhabitants upon the earth.

40 And he answered me, and said: go, and ask a woman with child, if when she hath accomplished her nine months, her womb can yet hold the infant within it?

41 And I said it can not Lord. And he said to me, in hell the cellars of the souls are like to the matrice.

42 For as she that is: In travail maketh haste, to escape the necessity of travailing: so this also hasteneth to render those things which are commended to it.

43 From the beginning it shall be showed thee touching those things, which thou doest covet to see.

44 And I answered, and said: If I have found grace before thine eyes, & if it be possible, and if I be fit,

45 show me if there be more to come then is passed, or more things have passed, then are to come.

46 What passed, I know: but what is to come, I know not.

47 And he said to me: Stand upon the right side, and I will show thee the interpretation of the similitude.

48 And I stood, and saw: and behold a burning furnace passed before me, & it came to pass when the flame passed, I saw: and behold the smoke overcame.

49 After these things there passed before me a cloud full of water, and with violence casting in much rain: and when the violence of rain was cast, the drops therein overcame.

50 And he said to me: Think with thyself, as the rain increaseth more then the drops, and the fire then the smoke: so did the measure that passed, more a bound. But the drops, and the smoke overcame:

51 and I prayed, & said, shall I live thinkest thou until these days? or what shall be in those days?

52 He answered me, and said: Of the signs whereof thou askest me, in part I can tell thee, howbeit of thy life I was not sent to tell thee, neither do I know.

Chapter 5

Diverse signs of things to come are showed to Esdras by an Angel: 16. for the comfort of the people in captivity.

1 **BUT** concerning signs: behold the days shall come, wherein they that inhabit the earth shall be taken in a great number: and the way of truth shall be hid: and the country shall be barren from faith.

2 And injustice shall be multiplied above that which thy self seest, & above that which thou hast heard in time past.

Math. 24.

3 And they shall put their foot into the country which now thou seest to reign, and they shall see it desolate.

4 And if the Highest give thee life, thou shalt see after the third trumpet, and the Sun shall suddenly shine again in the night, and the Moon thrice in a day,

5 and out of wood blood shall distil, and the stone shall give his voice, and the peoples shall be moved:

6 and he reign, whom they hope not that inhabit upon the earth, and fowls shall make their flight away.

7 & the sea of Sodom shall cast the fishes, and shall make a noise in the night, which many knew not, and all shall hear the voice thereof,

8 and there shall be made a confusion in many places, and the fire shall often be sent back, and the savage beasts shall go to other places, and women in their monthly flowers shall bring forth monsters,

9 and in sweet waters shall salt waters be found, and all friends shall overthrow one another: and then shall wit be hid, and understanding shall be separated into his cellar:

10 and it shall be sought of many, and shall not be found: and injustice shall be multiplied, and incontineny upon the earth.

11 And one country shall ask her neighbor, and shall say: Hath justice doing just passed through thee? and she shall deny it.

12 And it shall be in that time, men shall hope, and shall not obtain: they shall labor, and their ways shall not have success.

13 These signs I am permitted to tell thee: and if thou pray again and weep, as also now, and fast seven days, thou shalt hear again greater things then these.

14 And I awaked, and my body did shiver exceedingly: and my soul labored, that it fainted:

15 and the Angel that came, that spake in me, held me, and strengthened me, and set me upon my feet.

16 And it came to pass in the second night, and Salathiel the prince of the people came to me, and said to me: Where wast thou? and why is thy countenance heavy?

17 Knowest thou not that Israel is committed to thee in the country of their transmigration?

18 Rise up therefore, and taste bread, and forsake us not, as the pastor his flock in the hand of wicked wolves.

19 And I said to him: go from me, & approach not unto me. And he heard, as I said: and he departed from me.

20 And I fasted seven days howling & weeping, as Uriel the Angel commanded me.

21 And it came to pass after seven days, and again cogitations of my heart molested me very much,

22 and my soul resumed the spirit of understanding: & again I began to speak words before the Highest:

23 and I said: Lord Dominator of every wood of the earth, & all the trees thereof, thou hast chosen one vineyard:

24 & of every land of the world thou hast chosen thee one ditch: & of all the flowers of the world thou hast chosen thee one lily:

25 and of all depths of the sea, thou hast filled thee one river: and of all the builded cities, thou hast sanctified unto thyself Sion:

26 and of all created souls, thou hast named thee one dove: and of all beasts that were made, thou hast provided thee one sheep:

27 and of all multiplied peoples, thou hast purchased thee one people: and a law approved of all thou hast given to this people, whom thou didst desire.

28 And now Lord, why hast thou delivered one unto many? And thou hast prepared upon one root others, and hast dispersed thy only one in many:

29 and they have trodden upon it, which gainsaid thy covenants, and which believed not thy testaments.

30 And if hating thou hatest thy people, it ought to be chastised with thy hands.

31 And it came to pass, when I had spoken the words, and the Angel was sent to me, that came to me before the night past,

32 and he said to me: Hear me, and I will instruct thee: and harken to me, and I will add before thee.

33 And I said: Speak my Lord. And he said to me: Thou art become exceedingly in excess of mind for Israel: hast thou loved it more than him that made it?

34 And I said to him: No Lord, but for sorrow I have spoken, for my veins torment me every hour, to apprehend the path of the Highest, and to search part of his judgment.

35 And he said to me: Thou canst not. And I said: Why Lord? To what was I born, or why was not my mothers womb my grave, that I might not see the labor of Jacob, & the weariness of the stock of Israel?

36 And he said to me: Number me the things that are not yet come, and gather me the dispersed

drops, and make me the withered flowers green again,

37 and open me the shut cellars, & bring me forth the blasts enclosed in them, show me the image of a voice: and then will I show thee the labor that thou desirest to see.

38 And I said: Lord Dominator, for who is there that can know these things, but he that hath not his habitation with men?

39 And I am unwise, and how can I speak of these things, which thou hast asked me?

40 And he said to me: As thou canst not do one of these things, which have been said: so canst thou not find my judgment, or in the end the charity, which I have promised to the people.

41 And I said. But behold Lord thou art nigh to them that are near the end: and what shall they do that have been before me, or we, or they after us?

42 And he said to me: I will resemble my judgment to a crown. As there shall not be slackness of the last, so neither swiftness of the former.

43 And I answered, and said: Couldst thou not make them that have been, and that are, and that shall be, at once, that thou mayest show thy judgment the quicker?

44 And he answered me, and said: The creature can not hasten above the Creator, nor the world sustain them that are to be created in it, at once.

45 And I said: As thou didst say to thy servant, that quickening thou didst quicken the creature created by thee at once, and the creature sustained it: it may now also bear them present at once.

46 And he said to me: Ask the matrice of a woman, & thou shalt say to it: And if thou bring forth children, why by times? Ask it therefore, that it give ten at once.

47 And I said, it can not verily: but according to time.

48 And he said to me: And I have given a matrice to the earth for them, that are sown upon it by time.

49 For as the infant bringeth not forth the things that pertain to the aged, so have I disposed the world created of me.

50 And I asked, and said: Whereas thou hast now given me a way, I will speak before thee: for our mother, of whom thou toldest me, yet she is young: now draweth nigh to old age.

51 And he answered me, and said; Ask her that beareth children, and she will tell thee.

52 For thou shalt say to her: Why are not they whom thou hast brought forth, now like to them that were before thee, but less of stature?

53 And she also will say unto thee: They that are born in the youth of strength are of one sort, and they of another, that are born about the time of old age, when the matrice faileth.

54 Consider therefore thou also, that you are of less stature, then they that were before you:

55 and they that are after you, of lesser then you, as it were creatures now waxing old, and past the strength of youth.

56 And I said: I beseech thee Lord, if I have found grace before thine eyes, show unto thy servant, by whom thou doest visit thy creature.

Chapter 6

God knowing all things before they were made, created them 54. for man: and considereth the ends of all.

1 **AND** he said to me: In the beginning of the earthly world, and before the ends of the world stood, and before the congregation of the winds did blow,

2 and before the voices of thunders sounded, & before the flashings of lightnings shined, and before the foundations of paradise were confirmed,

3 and before beautiful flowers were seen, and before the moved powers were established, and before the innumerable hosts of Angels were gathered,

4 and before the heights of the air were advanced, and before the measures of the firmaments were named, and before the chimneys were hot in Sion,

5 and before the present years were searched out, and before their inventions that now sin, were put away, and they signed that made faith their treasure:

6 then I thought, and they were made by me only, and not by any other: and the end by me, and not by any other.

7 And I answered, and said: What separation of times shall there be? and when shall the end of the former be, and the beginning of that which followeth?

8 And he said to me, from Abraham unto Isaac, when Jacob and Esau were born of him, the hand of Jacob held from the beginning the heel of Esau,

9 for the end of this world is Esau, and the beginning of the next Jacob.

10 The hand of a man between the heel and the hand. Ask no other thing Esdras.

11 And I answered, and said: O Lord dominator, if I have found grace before thine eyes,

12 I pray thee show thy servant the end of thy signs, whereof thou didst show me part the night before.

13 And he answered, and said to me: Arise upon thy feet, and hear a voice most full of sound.

14 And it shall be as it were a commotion, neither shall the place be moved wherein thou standest.

15 Therefore when it speaketh be not thou afraid, because of the end is the word, and the foundation of the earth understood,

16 for concerning them the word trembleth and is moved, for it knoweth that their end must be changed.

17 And it came to pass, when I had heard, I rose upon my feet, and I heard: and behold a voice speaking, and the sound thereof as the sound of many waters:

18 and it said: Behold the days come, and the time shall be when I will begin to approach, that I may visit the inhabitants upon the earth.

19 And when I will begin to enquire of them that unjustly have hurt with their injustice, and when the humility of Sion shall be accomplished.

20 And when the world shall be oversigned that shall begin to pass, I will do these signs: Books shall be opened before the face of the firmament, and all shall see together,

21 and infants of one year shall speak with their voices, & women with child shall bring forth untimely infants not ripe of three or four months, and shall live, and shall be raised up.

22 And suddenly shall appear sown places not sown, & full cellars shall suddenly be found empty:

23 and a trumpet shall sound; which when all shall hear, they will suddenly be afraid.

24 And it shall be in that time, friends as enemies shall overthrow friends, and the earth shall be afraid with them: & the veins of fountains shall stand, and shall not run in three hours:

25 and it shall be, every one that shall be least of all these, of whom I have foretold thee, he shall be saved, and shall see my salvation, & the end of your world.

26 And the men that are received, shall see, they that tasted not death from their Nativity, and the heart of the inhabitants shall be turned into another sense.

27 For evil shall be put out, and deceit shall be extinguished,

28 but faith shall flourish, and corruption shall be overcome, and truth shall be showed, which was without fruit so many days.

29 And it came to pass, when he spake to me, & I Lo by little & little looked on him before whom I stood,

30 and he said to me these words: I am come to show thee the time of the night to come.

31 If therefore thou pray again, and fast again seven days, again I will tell thee greater things by the day which I have heard.

32 For thy voice is heard before the Highest. For the strong hath seen thy direction, and hath fore seen the chastity which thou hast had from thy youth:

33 and for this cause he hath sent me to show thee all these things, and to say to thee, have confidence, and fear not,

34 and hasten not with the former times to think vain things, that thou hasten not from the last times.

35 And it came to pass after these things, and I wept again, and in like manner I fasted seven days, to accomplish the three weeks, that were told me.

36 And it came to pass in the eight night, and my heart was troubled again in me, and I began to speak before the Highest.

37 For my spirit was inflamed exceedingly, and my soul was distressed.

38 And I said: O Lord, speaking thou didst speak from the beginning of creature from the first day, saying: Let heaven be made and earth: and thy word was a perfect work.

39 And then there was spirit, and darkness was carried about, and silence, the sound of the voice of man was not yet from thee.

40 Then thou didst command the lightsome light to be brought forth of thy treasures, Whereby thy work might appear.

41 And in the second day thou didst Create the spirit of the firmament, and commandest it to divide, and to make a division between the waters, that a certain part should depart upward, and part should remain beneath.

42 And in the third day thou didst command the waters to be gathered together in the seventh part of the earth: but six parts thou didst dry and preserve, that of them might be serving before thee things sown of God, and tilled.

43 For thy word proceeded, and the work forth with was made.

44 For suddenly came forth fruit of multitude infinite, and diverse tastes of concupiscence, and flowers of unchangeable color, and odors of unsearchable smell, and in the third day these things were made.

45 And in the fourth day thou didst command to be made the brightness of the sun, the light of the Moon, the disposition of the stars:

46 and didst command them that they should serve man, that should be made.

47 And in the fifth day: thou saidst to the seventh part, where the water was gathered together, that it should bring forth beasts, and fowls, and fishes: and so was it done,

48 the dumb water and without life, the things that by Gods appointment were commanded, made beasts, that thereby the nations may declare thy marvelous works.

49 And then thou didst preserve two souls: the name of one thou didst call Henoah, and the name of the second thou didst call Leviathan,

50 and thou didst separate them from each other. For the seventh part, where the water was gathered together, could not hold them.

51 And thou gavest to Henoah one part, which was dried the third day, to dwell therein, where are a thousand mountains.

52 But to Leviathan thou gavest the seventh part being moist, and kept it, that it might be to devour whom thou wilt, and when thou wilt.

53 And in the sixth day thou didst command the earth, to Create before thee cattle, and beasts, and creeping creatures:

54 and over these Adam, whom thou madest ruler over all the works, which thou didst make, & out of him are all we brought forth, and the people whom thou hast chosen.

55 And all these things I have said before thee o Lord, because thou didst Create the world for us.

56 But the residue of the nations born of Adam thou saidst that they were nothing, and that they were like to spittle, and as it were the dropping out of a vessel thou didst liken the abundance of them.

57 And now Lord, behold these nations which are reputed for nothing, have begun to rule over us, and to devour us:

58 but we thy people whom thou didst call thy first only begotten emulator, are delivered into their hands:

59 and if the world was created for us, why do not we possess inheritance with the world? how long these things?

Chapter 7

Without tribulations no man can attain immortal life: 17. which the just shall inherit: and the wicked shall perish. 28. Christ will come, and die for mankind. 36. Prayers of the just shall profit till the end of this world, but not after the general judgment. 48. all sinned in Adam. 52. and have added more sins, 57. but it is in Mans power, 62. by Gods grace, to live eternally.

1 **AND** it came to pass when I had ended to speak these words, the Angel was sent to me, which had been sent to me the first nights,

2 and he said to me: Arise Esdras, and hear the words which I am come to speak to thee.

3 And I said: Speak my God. And he said to me: The sea is set in a large place, that it might be deep and wide:

4 but the entrance to it shall be set in a strait place, that it might be like to rivers.

5 For who witting will enter into the sea, and see it, or rule over it: if he pass not the strait, how shall he come into the breadth?

6 Also another thing: A city is built, and set in a plain place, and it is full of all goods.
7 The entrance thereof narrow, and set in a steep place, so that on the right hand there was fire, & on the left deep water:
8 and there is one only path set between them, that is, between the fire and the water, so that the path can not contain, but only a Mans steppe.
9 And if the city shall be given a man for inheritance, if he never pass through the peril set before it, how shall he receive his inheritance?
10 And I said: So Lord. And he said to me, So it is: Israel also a part.
11 For I made the world for them: and when Adam transgressed my constitution; that was judged which was done.
12 And the entrance of this world were made strait, and sorrowful, & painful, and few and evil, and full of dangers, & stuffed very much with labor.
13 For the entrances of the greater world are large and secure, and making fruit of immortality.
14 If then they that live entering in enter into these strait and vain things: they can not receive the things that are laid up.
15 Now therefore why art thou troubled, whereas thou art corruptible? and why art thou moved, whereas thou art mortal?
16 And why hast thou not taken in thy heart that which is to come, but that which is present?
17 I answered, and said: Lord dominator: behold thou hast disposed by thy law that the just shall inherit these things, and the impious shall perish.
18 But the just shall suffer the straits, hoping for the wide places, for they that have done impiously, have both suffered the straits, and shall not see the wide places.
19 And he said to me: There is no judge above God, nor that understandeth above the Highest.
20 For many present do perish, because the law of God which was set before, is neglected.
21 For God commanding commanded them that came, when they came, what doing they should live, and what observing they should not be punished.
22 But they were not persuaded, and gainsaid him, and made to them selves a cogitation of vanity,
23 and proposed to them selves deceits of sins, & they said to the Highest that he was not, and they knew not his ways,
24 and despised his law, and denied his covenances, and had not fidelity in his ordinances, and did not accomplish his works.
25 For this cause Esdras, the empty to the empty, and the full to the full.
26 Behold the time shall come, and it shall be when the signs shall come, which I have foretold thee, and the bride shall appear, and appearing she shall be showed that now is hid with the earth:
27 and every one that is delivered from the foresaid evils, he shall see my marvelous things.
28 For my son **JESUS** shall be revealed with them that are with him, and they shall be merry that are left in the four hundred years.
29 And it shall be after these years, and my son Christ shall dye: and all men that have breath,
30 and the world shall be turned into the old silence seven days, as in the former judgments, so that none shall be left.
31 And it shall be after seven days, and the world shall be raised up that yet waketh not, and shall

Deut. 8.

die corrupted:

32 and the earth shall render the things that sleep in it, & the dust them that dwell in it with silence, and the cellars shall render the souls that are commended to them.

33 And the Highest shall be revealed upon the seat of judgment, and miseries shall pass, and long sufferance shall be gathered together.

*Gen. 18.
Exod. 32.*

34 And judgment only shall remain, truth shall stand, and faith shall wax strong,

35 and the work shall follow, and the reward shall be showed, and justice shall awake, and injustice shall not have dominion.

36 And I said: First Abraham prayed for the Sodomites, and Moyses for the fathers that sinned in the desert.

*2. Reg. 24.
v. 17. 2.
Paral. 6. v.
13. 3. Reg.
17. & 18.
4. Reg. 19.
v. 15.*

37 And they that were after him for Israel in the days of Achaz, and of Samuel,

38 and David for the destruction, and Salomon for them that came unto the sanctification.

39 And Elias for them that received rain, and for the dead that he might live,

40 and Ezechias for the people in the days of Sennacherib, and many for many.

41 If therefore now when corruptible did increase, and injustice was multiplied, and the just prayed for the impious: why now also shall it not be so?

42 And he answered me and said: This present world is not the end, much Glory remaineth in it: for this cause they prayed for the impotent.

43 For the day of judgment shall be the end of this time, and the beginning of the immortality to come, wherein corruption is past:

44 intemperance is dissolved, incredulity is cut of: and justice hath increased, truth is sprung.

45 For then no man can save him that hath perished, nor drown him that hath overcome. And I answered,

46 and said: This is my word the first and the last, that it had been better not to give the earth to Adam, or when he had now given it, to restrain him that he should not sin.

*Rom. 5. v.
2.*

47 For what doth it profit men presently to live in sorrow, and being dead to hope for punishment?

48 O what hast thou done Adam? For if thou didst sin, it was not made thy fall only, but ours also which came of thee.

49 For what doth it profit us if immortal time be promised to us: but we have done mortal works?

50 And that Everlasting hope is foretold us: but we most wicked are become vain?

51 And that habitations of health and security are reserved for us, but we have conversed naughtily?

52 And that the Glory of the Highest is reserved to protect them that have slowly conversed: but we have walked in most wicked ways.

53 And that paradise shall be showed, whose fruit continueth incorrupted, wherein is security and remedy:

54 but we shall not enter in: for we have conversed in unlawful places.

55 And their faces which have had abstinence, shall shine above the stars: but our faces black above darkness.

56 For we did not think living when we did iniquity, that we shall begin after death to suffer.

57 And he answered, and said: This is the cogitation of the battle which man shall fight, who is born upon the earth,

Deut. 30. v. 19.

58 that if he shall be overcome, he suffer that which thou hast said: but if he overcome he shall receive that which I say:

59 for this is the life which Moyses spake of when he lived, to the people, saying: Choose unto thee life, that thou mayest live.

60 But they believed him not, no nor the Prophets after him, no nor me which have spoken to them.

61 Because there should not be sorrow unto their perdition, as there shall be joy upon them, to whom salvation is persuaded.

62 And I answered, and said: I know Lord, that the Highest is called merciful in that, that he hath mercy on them which are not yet come into the world,

63 and that he hath mercy on them which converse in his law:

64 and he is long suffering, because he showeth long sufferance to them that have sinned, as it were with their own works:

65 and he is bountiful, because he will give according to exigents:

66 and of great mercy, because he multiplieth more mercies to them that are present, and that are past, and that are to come.

67 For if he shall not multiply his mercies, the world shall not be made alive with them that did inherit it.

68 And he giveth: for if he shall not give of his bounty, that they may be relieved which have done iniquity, the tenth thousand part of men can not be quickened from their iniquities.

69 And the judge if he shall not forgive them that are cured with his word, and wipe away a multitude of contentions: there should not perhaps be left in an innumerable multitude, but very few.

Chapter 8

God is merciful in this world, yet few are saved. 6. Gods works, and disposition of his creatures are marvelous. 15 Esdras prayeth for the people of Israel: 37. and salvation is promised to the just, and punishment threatened to the wicked.

1 **AND** he answered me, & said: This world the Highest made for many, but that to come for few.

(3) Mat. 20. v. 16.

2 And I will speak a similitude Esdras before thee. For as thou shall ask the earth, and it will tell thee, that it will give much more earth whereof earthen work may be made, but a little dust whereof gold is made: so also is the act of this present world.

(35) 2. Reg. 8. v. 46. 2.

3 many in deed are created, but few shall be saved.

Paral 6. v. 36.

4 And I answered, and said: Then o soul swallow up the sense, and devour that which is wise.

(40) Mat. 13. & 20.

5 For thou art agreed to obey, and willing to prophecy. For there is no space given thee but only to live.

(58) Psal. 13. & 52.

6 O Lord if thou wilt not permit thy servant, that we pray before thee, and thou give us seed to the heart, and tillage to the understanding, whereof may the fruit be made, Whereby every corrupt person may live, that shall bear the place of a man?

7 For thou art alone, and we are one workmanship of thy hands, as thou hast spoken:
8 and as now the body made in the matrice, and thou doest give the members, thy creature is preserved in fire & water: and nine months thy workmanship doth suffer thy creature that is created in it:
9 and it self that keepeth, and that which is kept, both shall be preserved: and the matrice being preserved rendereth again at some time the things that are grown in it.
10 For thou hast commanded of the members, that is the breasts to give milk unto the fruit of the breasts,
11 that the thing which is made, may be nourished till a certain time, and afterward thou mayest dispose him to thy mercy.
12 For thou haste, brought him up in thy justice, and hast instructed him in thy law, and hast corrected him in thy understanding:
13 and thou shalt mortify him, as thy creature: and shalt give him life, as thy work.
14 If then thou wilt destroy him that is made with so great labors: it is easy by thy commandment to be ordained, that also which was made, might be preserved.
15 And now Lord I will speak, of every man thou rather knowest: but concerning thy people, for which I am sorrowful:
16 and concerning thine inheritance, for which I mourn, and for Israel for whom I am pensive, and concerning Jacob, for whom I am sorrowful.
17 Therefore will I begin to pray before thee for me, & for them: because I see our defaults that inhabit the earth.
18 But I have heard of the celerity of the judge that shall be.
19 Therefore hear my voice, and understand my word, and I will speak before thee.
20 The beginning of the words of Esdras before he was assumed: and I said: Lord which inhabitest the world, whose eyes are elevated unto things on high and in the air:
21 and whose throne is inestimable, and Glory incomprehensible: by whom standeth an host of Angels with trembling,
22 whose keeping is turned in wind and fire, thou whose word is true, and sayings permanent:
23 whose commandment is strong, and disposition terrible: whose look drieth up the depths, and indignation maketh the mountains to melt; and truth doth testify.
24 Hear the prayer of thy servant, & with thine ears receive the petition of thy creature.
25 For whiles I live, I will speak: and whiles I understand, I will answer:
26 Neither do thou respect the sins of thy people, but them that serve thee in truth.
27 Neither do thou attend the impious endeavors of the nations; but them that with sorrows have kept thy testimonies.
28 Neither think thou of them that in thy sight have conversed falsely, but remember them that according to thy will have known thy fear.
29 Neither be thou willing to destroy the that have had the manners of beasts: but respect them that have taught thy law gloriously.
30 Neither have indignation towards them, which are judged worse then beasts: but love them that always have confidence in thy justice, and Glory.

31 Because we and our fathers languish with such diseases: but thou for sinners shalt be called merciful.

32 For if thou shalt be desirous to have mercy on us, then thou shalt be called merciful, to us having no works of justice.

33 For the just which have many works laid up, of their own works shall receive reward.

34 For what is man, that thou art angry with him: or the corruptible kind, that thou art so bitter touching it?

35 For in truth there is no man of them that be born, which hath not done impiously, and of them that confess, which have not sinned.

36 For in this shall thy justice be declared, and thy Goodness, o Lord, when thou shalt have mercy on them, that have no substance of good works.

37 And he answered me, and said: Thou hast spoken some things rightly: and according to thy words, so also shall it be done,

38 because I will not in deed think upon the work of them that have sinned before death, before the judgment, before perdition:

39 but I will rejoice upon the creature of the just, and I will remember their pilgrimage also, and salvation, and receiving of reward.

40 Therefore as I have spoken, so also it is.

41 For as the husbandman soweth upon the ground many seeds, and planteth many plants, but not all which were sown in time, are preserved, nor yet all that were planted, shall take root: so they also that are sown in the world, shall not all be saved.

42 And I answered, and said: If I have found grace, let me speak.

43 As the seed of the husbandman, if it come not up, or receive not the rain in time, if it be corrupted with much rain, perisheth:

44 so likewise also man who made with thy hands, and thou named his image: because thou art likened to him, for whom thou hast made all things, and hast likened him to the seed of the husbandman.

45 Be not angry upon us, but spare thy people, and have mercy on thy inheritance. And thou hast mercy on thy creature.

46 And he answered me, and said: The things that are present to them that are present, and that shall be, to them that shall be.

47 For thou lackest much to be able to love my creature above me: and to thee often times, even to thyself I have approached, but to the unjust never.

48 But in this also thou art marvelous before the Highest,

49 because thou hast humbled thyself as becometh thee: & hast not judged thyself, that among the just thou mayest be very much glorified.

50 For which cause many miseries, and miserable things shall be done to them that inhabit the world in the later days: because they have walked in much pride.

51 But thou for thyself understand, & for them that are like unto thee seek Glory.

52 For to you paradise is open, the tree of life is planted, time to come is prepared, abundance is prepared, a city is builded, rest is approved, Goodness is perfected, & perfect wisdom.

53 The root of evil is signed from you: infirmity, and moth is hid from you: & corruption is fled

into hell in oblivion.

54 Sorrows are past, & the treasure of immortality is showed in the end.

55 Add not therefore inquiring of the multitude of them that perish.

56 For they also receiving liberty, have despised the Highest, and contemned his law, and forsaken his ways.

57 Yea and moreover they have trodden down his just ones,

58 and have said in their heart, that there is no God: and that, knowing that they die.

59 For as the things aforesaid shall receive you: so thirst and torment, which are prepared shall take them: for he would not man to be destroyed.

60 But they themselves also which are created, have defiled his name which made them: & have been unkind to him that prepared life.

61 Wherefore my judgment now approacheth.

62 Which things I have not showed to all, but to thee, & to few like unto thee. And I answered, and said:

63 Behold now Lord thou hast showed me a multitude of signs, which thou wilt begin to do in the latter times but thou hast not showed me at what time.

Chapter 9

Certain signs shall go before the day of judgment. 14. More shall perish then be saved. 25. Prayer with other good works, are means to salvation.

1 **AND** he answered me, and said; Measuring measure thou the time in itself: and it shall be when thou seest, after a certain part of the signs which are spoken of before shall pass,

2 then shalt thou understand, that the same is the time wherein the Highest will begin to visit the world that was made by him.

3 And when there shall be seen in the world moving of places, and trouble of peoples,

4 then shalt thou understand, that of these spake the Highest from the days that were before thee, from the beginning.

5 For as all that is made in the world hath a beginning, and also a consummation, and the consummation is manifest:

6 so also the times of the Highest have the beginning manifest in wonders and powers, and the consummations in work and in signs.

7 And it shall be, every one that shall be saved, and that can escape by his works, and by faith, in which you have believed,

8 shall be left out of the foresaid dangers, and shall see my salvation in my land, and in my coasts, because I have sanctified myself from the world.

9 And then shall they be in misery, that now have abused my ways: and they that have rejected them in contempt, shall abide in torments.

10 For they that knew not me, having obtained benefits when they lived:

11 and they that loathed my law, when they yet had liberty,

12 and when as yet place of penance was open to them understood not, but despised: they must

after death in torment know it.

13 Thou therefore be not yet curious, how the impious shall be tormented: but inquire how the just shall be saved, and whose the world is, and for whom the world is, and when.

14 And I answered, and said:

15 I have spoken heretofore, and now I say, and hereafter will say: that they are more which perish *Mat. 10.*
then that shall be saved:

16 as a flood is multiplied above, more then a drop.

17 And he answered me, and said: Like as the field so also the seeds: and as the flowers, such also the colors: and as the workman, such also the work: and such as the husbandman, such is the husbandry: because it was the time of the world.

18 And now when I was preparing for them, for these that now are before the world was made, wherein they should dwell: and no man gainsaid me.

19 For then every man, and now the creator in this world prepared, and harvest not failing, and law unsearchable their manners are corrupted.

20 And I considered the world, and behold there was danger because of the cogitations that came in it.

21 And I saw, and spared it very much: and I kept unto myself a grape kernel of a cluster, and a plant of a great tribe.

22 Let the multitude therefore perish, which was born without cause, and let my kernel be kept, & my plant: because I finished it with much labor.

23 And thou if thou add yet seven other days, but thou shalt not fast in them,

24 thou shalt go into a field of flowers, where no house is built: & thou shalt eat only of the flowers of the field, and flesh thou shalt not taste, and wine thou shalt not drink, but only flowers.

25 Pray to the Highest without intermission, and I will come, and will speak with thee.

26 And I went forth, as he said to me, into a field which is called Ardath, and I sat there among the flowers. And I did eat of the herbs of the field, and the meat of them made me full.

27 And it came to pass after seven days, and I sat down upon the grass, and my heart was troubled again as before.

28 And my mouth was opened, and I began to speak before the Highest, and said:

29 O Lord thou showing thy self to us, wast showed to our fathers in the desert, which is not trodden, and unfruitful, when they came out of Ægypt: and saying thou saidst:

*Exod. 19.
& 24.
Deut. 4.*

30 Thou Israel hear me, and seed of Jacob attend to my words.

31 For behold, I sow my law in you, and it shall bring forth fruit in you, and you shall be glorified in it forever.

32 For our fathers receiving the law observed it not, and kept not my ordinances, and the fruit of the law did not appear: for it could not, because it was thine.

Exod. 32.

33 For they that received it, perished, not keeping that which had been sown in them.

34 And behold it is the custom, that when the earth hath received seed, or the sea a ship, or some vessel meat or drink: when that shall be destroyed wherein it was sown, or into the which it was cast:

35 that which was sown, or cast in, or the things that were received, are destroyed withal, and the

things received now tarry not with us: but it is not so done to us.

36 We in deed that received the law, sinning have perished, and our heart that received it:

Esai. 48.

37 For the law hath not perished, but hath remained in his labor.

38 And when I spake these things in my heart, I looked back with Mine eyes, and saw a woman on the right side, and behold she mourned, and wept with a loud voice, and was sorrowful in mind exceedingly, and her garments rent, and ashes upon her head.

39 And I left the cogitations, wherein I was thinking, and I turned to her and said to her:

40 Why weepest thou? and why art thou sorry in mind. And she said to me:

41 Suffer me my Lord, that I may lament myself, & add sorrow: because I am of a very pensive mind, and am humbled exceedingly.

42 And I said to her, What aileth thee: tell me. And she said to me:

43 I thy servant have been barren, and have not born child, having a husband thirty years.

44 For I every hour, and every day, and these thirty years do beseech the Highest night and day.

45 And it came to pass, after thirty years God heard me thy handmaid, and saw my humility, and attended to my tribulation, and gave me a son: and I was very joyful upon him, and my husband, and all my citizens, and we did glorify the Strong exceedingly.

46 And I nourished him with much labor.

47 And it came to pass when he was frown, and came to take a wife, I made a feast day.

Chapter 10

The state of Jerusalem is prefigured by a woman mourning, 25. and afterwards rejoicing.

1 **AND** it came to pass, when my son was entered into his inner chamber, he fell down, and died:

2 and we all overthrew the lights, and all my citizens rose up to comfort me, and I was quiet until the other day at night.

3 And it came to pass, when all were quiet to comfort me, that I might be quiet: and I arose in the night, and fled: and came as thou seest into this field.

4 And I mean now not to return into the city, but to stay here: and neither to eat, nor drink, but without intermission to mourn, and to fast until I die.

5 And I left the talk wherein I was, and with anger answered her, & said:

6 Thou fool above all women, seest thou not our mourning, & what things chance to us?

7 Because Sion our mother is sorrowful with all sorrow, and humbled, and mourneth most bitterly.

8 And now whereas we all mourn, and are sad: whereas we ate sorrowful, and art thou sorrowful for one son?

9 For ask the earth, and it will tell thee: that it is she, that ought to lament the fall of so many things that spring upon it.

10 And of her were all born from the beginning, and others shall come: and behold, almost all walk into perdition, and the multitude of them cometh to destruction.

11 And who then ought to mourn more, but she that hath lost so great a multitude, rather than thou which art sorry for one?

12 And if thou say unto me, that my mourning is not like the earths: because I have lost the fruit of

my womb, which I bare with sorrows, and brought forth with pains:

13 but the earth according to the manner of the earth, and the present multitude in it hath departed as it came: and I say to thee,

14 as thou hast brought forth with pain, so the earth also giveth her fruit for man from the beginning to him that made her.

15 Now therefore keep in with thy sorrow, and bear stoutly the chances that have befallen thee.

16 For if thou justify the end of God, thou shalt in time both receive his counsel, and also in such things thou shalt be praised.

17 go in therefore into the city to thy husband. And she said to me:

18 I will not do it, neither will I enter into the city, but here will I die.

19 And I added yet to speak to her, & said:

20 do not this word, but consent to him that counseleth thee. For how many are the chances of Sion? Take comfort for the sorrow of Jerusalem.

21 For thou seest that our sanctification is made desert, and our altar is thrown down, and our temple is destroyed,

22 and our psalter is humbled, and hymn is silent, and our exultation is dissolved, and the light of our candlestick is extinguished, and the ark of our testament is taken for spoil, & our holy things are contaminated, and the name that is invocated upon us, is almost profaned: and our children have suffered contumely, and our Priests are burnt, & our Levites are gone into captivity, & our virgins are deflowered, and our wives have suffered rape, and our just men are violently taken, and our little ones are lost, and our young men are in bondage, and our valiants are made impotent:

23 and that which is greatest of all, the seal of Sion, because she is unsealed of her Glory: For she is also delivered into the hands of them that hate us.

24 Thou therefore shake of thy great heaviness, and lay away from thee the multitude of sorrows, that the Strong may be propitious to thee again, and the Highest will give thee rest, rest from thy labors.

25 And it came to pass, when I spake to her, her face did shine suddenly; and her shape, and her visage was made glistening, so that I was afraid exceedingly at her, & thought what this thing should be.

26 And Behold, suddenly she put forth a great sound of a voice full of fear, that the earth was moved at the womans sound. And I saw:

27 and behold, the woman did no more appear unto me, but a city was built, & a place was showed of great foundations: and I was afraid, & crying with a loud voice I said:

28 Where is Uriel the Angel, that from the beginning came to me? for he made me come in multitude in excess of this mind, and my end is made into corruption, & my prayer into reproach.

29 And when I was speaking these things, behold he came to me, and saw me.

30 And behold I was laid as dead, & my understanding was alienated, and he held my right hand, and strengthened me, & set me upon my feet, & said to me:

31 What aileth thee? and why is thy understanding, and the sense of thy heart troubled, & why art thou troubled? And I said:

32 Because thou hast forsaken me, and I in deed have done according to thy words, & went out into the field: & behold, I have seen, & do see that which I cannot utter. And he said to me:

33 Stand like a man, & I will move thee. And I said:
34 Speak thou my Lord in me, forsake me not, that I die not in vain:
35 because I have seen things that I knew not, & I do hear things that I know not.
36 Or is my sense deceived, & doth my soul dream?
37 Now therefore I beseech thee, that thou show unto thy servant concerning this trance. And he answered me, & said:
38 Hear me, and I will teach thee, and will tell thee of what things thou art afraid: because the Highest hath revealed unto thee many mysteries.
39 He hath seen thy right way, that without intermission thou was sorrowful for thy people, and didst mourn exceedingly for Sion.
40 This therefore is the understanding of the vision which appeared to thee a little before.
41 The woman whom thou sawest mourning, thou beganst to comfort her.
42 And now thou seest not the form of the woman, but there appeared to thee a city to be built.
43 And because she told thee of the fall of her son, this is the interpretation.
44 This woman which thou sawest, she is Sion, and whereas she told thee of her, whom now also thou shalt see, as a city builded.
45 And whereas she told thee, that she was barren thirty years: for the which there were thirty years, when there was not yet oblation offered in it.
46 And it came to pass after thirty years, Salomon built the city, and offered oblations: then it was, when the barren bare a child.
47 And that which she said unto thee, that she nourished him with labor, this was the habitation in Jerusalem.
48 And whereas she said to thee, that my son coming into the bride chamber died, and that a fall chanced unto him, this was the ruin of Jerusalem that is made.
49 And behold, thou hast seen the similitude of her: and because she lamented her son, thou beganst to comfort her: and of these things that have chanced, these were to be opened to thee.
50 And now the Highest seeth that thou wast sorry from the heart: and because with thy whole heart thou sufferest for her, he hath showed thee the clearness of her Glory, and the fairness of her beauty.
51 For therefore did he say to thee, that thou shouldest tarry in a field where house is not built.
52 For I knew that the Highest began to show thee these things:
53 therefore I said unto thee, that thou shouldest go into a field, where is no foundation of building.
54 For the work of Mans building could not be born in the place, where the city of the Highest began to be showed.
55 Thou therefore fear not, neither let thy heart dread: but go in, and see the beauty, and greatness of the building, as much as the sight of thine eyes is capable to see:
56 & afterward thou shalt hear as much, as the hearing of thine ears is capable to hear.
57 For thou art blessed above many, and art called with the Highest as few.
58 And to morrow night thou shalt tarry here:

59 and the Highest will show thee those visions of the things on high, which the Highest will do to them that inhabit upon the earth in the later days.

60 And I slept that night, and the other next, as he had said to me.

Chapter 11

An eagle appeareth to Esdras coming forth of the sea, with three heads, and twelve wings: sometimes one reigning in the world, sometimes another, but every one vanisheth away. 36. A lion also appeareth coming forth of the wood, to suppress the eagle.

1 **AND** I saw a dream, & behold an eagle came up out of the sea: which had twelve wings of feathers, and three heads.

2 And I saw, and behold she spread her wings into all the earth, and all the winds of heaven blew upon her, and were gathered together.

3 And I saw, and of her feathers sprang contrary feathers, and they became little wings, and small.

4 For her heads were at rest, and the middle head was greater then the other heads, but she rested with them.

5 And I saw, and behold the eagle flew with her wings, and reigned over the earth, and over them that dwell in it.

6 And I saw, that all things under heaven were subject to her, and no man gainsaid her, no not one of the creature that is upon the earth.

7 And I saw, and behold the eagle rose up upon her talons, and made a voice with her wings, saying:

8 Watch not all together, sleep every one in his place, & watch according to time.

9 But let the heads be preserved to the last.

10 And I saw, and behold the voice came not out of her heads, but from the midst of her body.

11 And I numbered her contrary wings, and behold they were eight.

12 And I saw, and behold on the right side rose one wing, and reigned over all the earth.

13 And it came to pass, when it reigned, an end came to it, and the place thereof appeared not: and the next rose up, & reigned, that held much time.

14 And it came to pass, when it reigned, & the end of it also came, that it appeared not as the former.

15 And behold, a voice was sent forth to it, saying:

16 Hear thou that hast held the earth of long time. Thus I tell thee before thou begin not to appear.

17 None after thee shall hold thy time, no nor the half thereof.

18 And the third lifted up itself, and held the principality as also the former: and that also appeared not.

19 And so it chanced to all the other by one & by one to have the principality, & again to appear nowhere.

20 And I saw, and behold in time the rest of the wings were sent up on the right side, that they also might hold the principality: and of them there were that held it, but yet forthwith they appeared not.

21 For some also of them stood up, but they held not the principality.

22 And I saw after these things, and behold the twelve wings, and two little wings appeared not:

23 and nothing remained in the body of the eagle but two heads resting, and six little wings.

24 And I saw, and behold from the six little wings two were divided, and they remained under the head, that is on the right side. For four tarried in their place.

25 And I saw, and behold the underwings thought to set up them selves, and to hold the principalities.

26 And I saw, and behold one was set up, but forthwith it appeared not.

27 And they that were second did sooner vanish away then the former.

28 And I saw, and behold the two that remained, thought with them selves that they also would reign:

29 and when they were thinking thereon, behold one of the resting heads, which was the middle one awaked, for this was greater then the other two heads.

30 And I saw that the two heads were complete with themselves.

31 And behold the head with them that were with him turned, and did eat the two underwings that thought to reign.

32 And this head terrified all the earth, & ruled in it over them that inhabit the earth with much labor, and he that held the dominion of the whole world above all the wings that were.

33 And I saw after these things, and behold the middle head suddenly appeared not, as did the wings.

34 And there remained two heads, which reigned also themselves over the earth, and over them that dwelt therein.

35 And I saw, and behold the head on the right side devoured that which was on the left.

36 And I heard a voice saying to me, Look against thee, and consider what thou seest.

37 And I saw, & behold as a lion raised out of the wood roaring: and I saw that he sent out a Mans voice to the eagle. And he spake saying.

38 Hear thou, and I will speak to thee, and the Highest will say to thee:

39 Is it not thou that hast overcome of the four beasts, which I made to reign in my world, and that by them the end of their times might come?

40 And the fourth coming overcame all the beasts that were past, and by might held the world with much fear, and all the world with most wicked labor, and he inhabited the whole earth so long time with deceit.

41 And thou hast judged the earth not with truth.

42 For thou hast afflicted the meek, and hast troubled them that were quiet, and hast loved liars, & hast destroyed their habitations that did fructify, and hast overthrown their walls that did not hurt thee.

43 And thy contumely is ascended even to the Highest, and thy pride to the Strong.

44 And the Highest hath looked upon the proud times: and behold they are ended, and the abominations thereof are accomplished.

45 Therefore thou eagle appear no more, and thy horrible wings, & thy little wings most wicked, and thy heads malignant, and thy talons most wicked, and all thy body vain,

46 that all the earth may be refreshed, and may return delivered from thy violence, and may hope for his judgment, and mercy that made it.

Chapter 12

The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are declared to him.

- 1 **AND** it came to pass, whiles the lion spake these words to the eagle: I saw,
- 2 and behold the head that had overcome, and those four wings appeared not which passed to him, and were set up to reign: and their reign was small, and full of tumult.
- 3 And I saw, and behold they appeared not, and all the body of the eagle was burnt, & the earth was afraid exceedingly, and I by the tumult and trance of mind, and for great fear awaked, and said to my spirit:
- 4 Behold thou hast given me this, in that, that thou searchest the ways of the Highest.
- 5 Behold yet I am weary in mind, and in my spirit I am very feeble, and there is not so much as a little strength in me for the great fear, that I was afraid of this night.
- 6 Now therefore I will pray the Highest, that he strengthen me even to the end.
- 7 And I said: Lord Dominator, if I have found grace before thine eyes, and if I am justified before thee above many, and if in deed my prayer be ascended before thy face,
- 8 strengthen me, and show unto me thy servant the interpretation, and distinction of this horrible vision, that thou mayest comfort my soul most fully.
- 9 For thou hast counted me Worthy to show unto me the later times. And he said to me:
- 10 This is the interpretation of this vision.
- 11 The eagle which thou sawest coming up from the sea, this is the kingdom which was seen in a vision to Daniel thy brother.
- 12 But it was not interpreted to him, therefore I do now interpret it to thee.
- 13 Behold the days come, and there shall rise a kingdom upon the earth, and the fear shall be more terrible then of all the kingdoms that were before it.
- 14 And there shall twelve Kings reign in it, one after another.
- 15 For the second shall begin to reign, and he shall continue more time then the rest of the twelve.
- 16 This is the interpretation of the twelve wings which thou sawest.
- 17 And the voice that spake which thou heardst, not coming forth of her heads, but from the midst of her body,
- 18 this is the interpretation, that after the time of that kingdom shall rise no small contentions, and it shall be in danger to fall: and it shall not fall then, but shall be constituted again according to the beginning thereof.
- 19 And whereas thou sawest eight underwings cleaving to the wings thereof,
- 20 this is the interpretation, eight Kings shall arise in it, whose times shall be light, and years swift, and two of them shall perish.
- 21 But when the midst time approacheth, four shall be kept till a time, when the time thereof shall begin to approach to be ended, yet two shall be kept to the end.
- 22 And whereas thou sawest three heads resting,

*Dan. 7. v.
7.*

23 this is the interpretation: in her last days the Highest will raise up three kingdoms, and will call back many things into them, and they shall rule over the earth,

24 and them that dwell in it, with much labor above all them that were before them. For this cause they are called the heads of the eagle.

25 For these shall be they that shall recapitulate her impieties, and that shall accomplish her last things.

26 And whereas thou sawest a greater head not appearing, this is the interpretation thereof: that one of them shall die upon his bed, and yet with torments.

27 For the two that shall remain, the sword shall eat them.

28 For the sword of one shall devour him that is with him: but yet this also at the last shall fall by the sword.

29 And whereas thou sawest two underwings passing over the head that is on the right side,

30 this is the interpretation: these are they whom the Highest hath kept to their end, this is a small kingdom, and full of trouble.

31 As thou sawest the lion also, whom thou sawest awaking out of the wood, and roaring, and speaking to the eagle, and rebuking her, and her injustices by all his words as thou hast heard:

32 this is the wind which the Highest hath kept unto the end for them, and their impieties: and he shall rebuke them, and shall cast in their spoils before them.

33 For he shall set them in judgment alive: and it shall be, when he hath reprov'd them, then shall he chastise them.

34 For the rest of my people he shall deliver with misery, them that are saved upon my borders, and he shall make them joyful till the end shall come, the day of judgment, whereof I have spoken to thee from the beginning.

35 This is the dream which thou sawest, and these be the interpretations.

36 Thou therefore only hast been Worthy to know this secret of the Highest.

37 Write therefore in a book all these things which thou hast seen, and put them in a hidden place:

38 and thou shalt teach them the wise men of thy people, whose hearts thou knowest able to take, and to keep these secrets.

39 But do thou stay here yet other seven days, that there may be showed thee whatsoever shall seem good to the Highest to show thee.

40 And he departed from me. And it came to pass, when all the people had heard that the seven days were past, and I had not returned into the city, and all gathered them selves together from the least unto the greatest: & came to me, & spake to me saying:

41 What have we sinned to thee, or what have we done unjustly against thee, that leaving us, thou hast sitten in this place?

42 For thou alone art remaining to us of all peoples, as a cluster of grapes of the vineyard, and as a candle in a dark place, and as an haven and ship saved from the tempest.

43 Or are not the evils that chance, sufficient for us?

44 If then thou shalt forsake us, how much better had it been to us, if we also had been burnt with the burning of Sion?

45 For we are not better then they that died there. And they wept with a loud voice. And I answered them, and said:

46 Be of good cheer Israel, and be not sorrowful thou house of Jacob.

47 For there is remembrance of you before the Highest, and the Strong hath not forgotten you in tentation.

48 For I have not forsaken you, neither did I depart from you: but I came into this place, to pray for the desolation of Sion, and to seek mercy for the low estate of your sanctification.

49 And now go every one of you into his house, and I will come to you after these days.

50 And the people departed, as I said to them, into the city:

51 but I sat in the field seven days, as he commanded me: and I did eat of the flowers of the field only, of the herbs was my meat made in those days.

Chapter 13

A vision of a wind (as it first seemed, but) in deed, v. 3. of a man: 5. strong against the enemies: 21. with the interpretation.

1 **AND** it came to pass after seven days, and I dreamed a dream in the night.

2 And behold there rose a wind from the sea, that troubled all the waves thereof.

3 And I saw, and behold that man grew strong with thousands of heaven: and when he turned his countenance to consider, all things trembled that were seen under him:

4 and wheresoever voice proceeded out of his mouth, all that heard his voices began to burn, as the earth is quiet when it feeleth the fire.

5 And I saw after these, and behold a multitude of men was gathered together, of whom there was no number, from the four winds of heaven, to fight against the man that was come up out of the sea.

6 And I saw, and behold he had graven to himself a great mountain, & he flew upon it.

7 And I sought to see the country, or the place whence the mountain was graven, & I could not.

8 And after these things I saw, and behold all that were gathered to him, to overthrow him, feared exceedingly, yet they were bold to fight.

9 And behold as he saw the violence of the multitude that came, he lifted not up his hand, nor held sword, nor any warlike instrument but only as I saw,

10 that he sent forth out of his mouth as it were a blast of fire, and from his lips a spirit of flame, & from his tongue he sent forth sparkles & tempests, and all things were mingled together with this blast of fire, & spirit of flame, & multitude of tempests.

11 And it fell with violence upon the multitude, that was prepared to fight, and burned them all, that suddenly there was nothing seen of an innumerable multitude, but only dust, & the savor of smoke: and I saw, and was afraid.

12 And after these things I saw the man himself descending from the mountain, and calling to him another peaceable multitude,

13 and there came to him the countenance of many men some rejoicing, and some sorrowing: and some bond, some bringing of them that were offered. And I was sick for much fear, and awaked, and said.

14 Thou from the beginning hast showed thy servant these marvelous things, and hast counted me Worthy that thou wouldest receive my petition.

15 And now show me yet the interpretation of this dream.

16 For as I think in my judgment, woe to them that were left in those days: & much more woe to them that were not left.

17 For they that were not left, were sorrowful.

18 I understand now what things are laid up in the later days, and they shall happen to them, yea and to them that are left.

19 For therefore they came into great dangers, and many necessities, as these dreams do show.

20 But yet it is easier, adventuring to come into it, then to pass, as a cloud from the world, and now to see the things that happen in the later time. And he answered me, and said:

21 Both the interpretation of the vision I will tell thee: and also concerning the things that thou hast spoken I will open to thee.

22 Whereas thou speakest of them that were left, this is the interpretation.

23 He that taketh away danger at that time, he hath guarded himself. They that have fallen into danger, these are they that have works, and saith in the Strongest.

24 Know therefore that they are more blessed which are left, then they that are dead.

25 These are the interpretations of the vision, whereas thou sawest a man coming from the heart of the sea,

26 the same is he whom the Highest preserveth much time, which by himself shall deliver his creature: and he shall dispose them that are left.

27 And whereas thou sawest proceed out of his mouth, as it were wind, and fire, and tempest:

28 and whereas he held no sword, nor warlike instrument: for his violence destroyed the multitude that came to overthrow him: this is the interpretation.

29 Behold the days come, when the Highest shall begin to deliver them, that are upon the earth:

30 and he shall come in excess of mind upon them that inhabit the earth.

31 And one shall think to overthrow another: one city another city, one place another place, and nation against nation, and kingdom against kingdom.

32 And it shall be, when these things shall come to pass, and the signs shall happen, which I showed thee before: and then shall my son be revealed, whom thou sawest, as a man coming up.

33 And it shall be when all nations shall hear his voice: and every one in his country shall leave their war, that they have toward each other:

34 and an innumerable multitude shall be gathered in one, as willing to come to overthrow him.

35 But he shall stand upon the top of mount Sion.

36 And Sion shall come, and it shall be showed to all prepared and builded, as thou sawest the mountain to be graven without hands.

37 And the same my son shall reprove the things that the gentiles have invented, these their impieties which came near to the tempest, because of their evil cogitations, and torments wherewith they shall begin to be tormented.

38 Which were likened to the flame, and he shall destroy them without labor by the law that was likened to the fire.

39 And whereas thou sawest him Gathering unto him another peaceable multitude.

40 These are the ten tribes, which were made captive out of their land in the days of Osee the

*Mat. 24.
Luc. 21.*

King, whom Salmanasar the King of the Assyrians led captive: and he transported them beyond the river, and they were transported into another land. 4. Reg. 17.

41 But they gave themselves this counsel, to forsake the multitude of nations, and to go forth into a farther country, where mankind never inhabited.

42 Or there to observe their ordinances, which they had not kept in their country.

43 And they entered in by the narrow entrances of the river Euphrates.

44 For the Highest then wrought them signs, and stayed the veins of the river till they passed.

45 For by that country was a great way to go, of one year and a half for the country is called Arsareth.

*Exod. 14.
Josue. 3,*

46 Then did they inhabit there till in the later time: and now again when they begin to come,

47 again the Highest shall stay the veins of the river, that they may pass: for these thou sawest a multitude with peace.

48 But they also that were left of the people, these are they that be within my border.

49 It shall come to pass therefore, when he shall begin to destroy the multitude of these nations, that are gathered, he shall protect them that have overcome the people:

50 and then shall he show them very many wonders.

51 And I said: Lord dominator, show me this, why I saw a man coming up from the heart of the sea, and he said to me:

52 As thou canst not either search these things, or know what things are in the depth of the sea: so can not any man upon the earth see my son, or them that are with him, but in the time of a day.

53 This is the interpretation of the dream which thou sawest, and for the which thou only art here illuminated.

54 For thou hast left thine own law, and hast been occupied about my law, and hast sought it.

55 For thou hast disposed thy life in wisdom, and thine understanding thou hast called mother:

56 and for this I have showed thee riches with the Highest. For it shall be after other three days, I will speak other things to thee, and I will expound to thee weighty and marvelous things.

57 And I went forth, and passed into the field, much glorifying & praising the Highest for the marvelous things that he did by time.

58 And because he governeth it, and the things that are brought in times, & I sat there three days.

Chapter 14

God appeareth in a bush, 6. revealing some things to be published, and some things to be hid. 10. As the world waxeth old, all things become worse. 27. The people of Israel are ungrateful. 32. all shall be judged in the Resurrection according to their deeds.

1 **AND** it came to pass the third day, and I sat under an oak.

2 And behold a voice came forth against me out of a bush, and said: Esdras, Esdras: and I said: Lo here I am Lord. And I arose upon my feet. And he said to me:

3 Revealing I was revealed upon the bush, and spake to Moyses, when the people served in Ægypt, Exod. 3.

4 and I sent him, and brought my people out of Ægypt, and brought him upon mount Sinai, & held him with me many days.

5 And I told him many marvelous things, & showed him the secrets of times, and the end: and I commanded him, saying:

6 These words thou shalt publish abroad, and these thou shalt hide.

7 And now to thee I say.

8 The signs which I have showed, and the dreams which thou hast seen, and the interpretations which thou hast seen, lay them up in thy heart.

9 For thou shalt be received of all, thou shalt be converted the residue with thy counsel, and with the like to thee, till the times be finished.

10 Because the world hath lost his youth, and the times draw near to wax old.

11 For the world is divided by twelve parts, & the tenth part, & half of the tenth part are passed:

12 and there remaineth hereafter the half of the tenth part.

13 Now therefore dispose thy house, and correct thy people, & comfort the humble of them, & forsake now corruption,

14 and put from thee mortal cogitations, and cast from thee human burdens, and do from thee now infirm nature, & lay at one side cogitations most troublesome to thee, & make Speedy transmigration from these times,

15 for the evils which thou hast seen to have chanced now, worse then these will they do again:

*Mat 24. 1,
Joan. 2.*

16 for look how much the world shall become weak by age, so much shall evils be multiplied upon the inhabitants.

17 For truth hath removed it self farther off, and lying hath approached, for now the vision which thou sawest, hasteneth to come.

18 And I answered, and said before thee o Lord:

19 For behold I will go, as thou hast commanded me, & will rebuke the people that now is. But them that shall yet be born, who shall admonish?

20 The world therefore is set in darkness, and they that dwell in it without light.

21 Because thy law is burnt, therefore no man knoweth the works that have been done by thee, or that shall begin.

22 For if I have found grace with thee, send the holy Ghost to me, & I will write all that hath been done in the world from the beginning, the things that were written in thy law, that men may find the path: and they that will live in the later times, may live.

23 And he answered me, and said: go gather together the people, and thou shalt say to them, that they seek thee not for forty days.

24 And do thou prepare thee many tables of boxes, & take with thee Sarea, Dabria, Salemia, Echanus, and Asiel, these five which are ready to write swiftly.

25 And come hither, & I will light in thy heart a candle of understanding, which shall not be put out till the things be finished, which thou shalt begin to write.

26 And then some things thou shalt open to the perfect, some thou shalt deliver secretly to the wise. For to morrow this hour thou shalt begin to write.

27 And I went as he commanded me, & gathered together all the people, and said:

28 Hear Israel these words:

29 Our fathers were pilgrims from the beginning in Ægypt, and were delivered from thence.

*Gen. 47.
Deut. 4.*

30 And they received the law of life, which they kept not, which you also after them have transgressed: *Act. 7.*

31 and the land was given you by lot, and the land of Sion, and your fathers, and you have done iniquity, and have not kept the ways which the Highest commanded you.

32 And whereas he is a just judge, he hath taken from you in time that which he had given.

33 And now you are here, and your brethren are among you.

34 If then you will rule over your sense, & instruct your heart, you shall be preserved alive, and after death shall obtain mercy.

35 For the judgment shall come after death, when we shall return to life again: and then the names of the just shall appear, and the deeds of the impious shall be showed.

36 Let no man therefore come to me now, nor ask for me until forty days.

37 And I took the five men, as he commanded me, and we went forth into the field, and tarried there.

38 And I was come to the morrow, & behold a voice called me, saying: Esdras open thy mouth, and drink that which I will give thee to drink. *Ezech. 3.*

39 And I opened my mouth, & behold a full cup was brought me, this was full as it were with water: but the color thereof like as fire.

40 And I took it, and drank; and when I had drunken of it, my heart was tormented with understanding, and wisdom grew into my breast. For my spirit was kept by memory.

41 And my mouth was opened, and was shut no more.

42 The Highest gave understanding unto the five men, and they wrote excesses of the night which were spoken, which they knew not.

43 And at night they did eat bread, but I spake by day, & by night held not my peace.

44 And there were written in the forty days two hundred four Books.

45 And it came to pass when they had ended the forty days, the Highest spake, saying:

46 The former things which thou hast written, set abroad, and let the Worthy and unworthy read: but the last seventy Books thou shalt keep, that thou mayest deliver them to the wise of thy people.

47 For in these is the vain of understanding, and the fountain of wisdom, and the stream of knowledge. and I did so.

Chapter 15

Esdras is bid to denounce, that assuredly many evils will come to the world. 9. God will protect his people, the wicked shall be punished, and lament their final miseries, God revenging for the good.

1 **BEHOLD** speak into the ears of my people the words of prophecy, which I shall put into thy mouth, saith our Lord:

2 and see that they be written in paper, because they be faithful and true.

3 Be not afraid of the cogitations against thee, neither let the incredulities trouble thee of them that speak.

4 Because every incredulous person shall die in his incredulity.

5 Behold I bring in, saith our Lord, upon the whole earth evils, sword, and famine, and death, and destruction.

6 Because iniquity hath fully polluted over all the earth, and their hurtful works are accomplished.

7 Therefore saith our Lord:

8 I will not now keep silence of their impieties which they do irreligiously, neither will I bear with those things, which they practice unjustly. Behold the innocent & just blood crieth to me, & the souls of the just cry continually.

9 Revenging I will revenge them, saith our Lord, and I will take all innocent blood out of them unto me.

*Apoc 6 v.
10. & 19.
v. 2.*

10 Behold my people is led to slaughter as a flock, I will no more suffer it to dwell in the land of Ægypt.

11 But I will bring them forth in a mighty hand and valiant arm, and will strike with plague as before, and will corrupt all the land thereof.

12 Ægypt shall mourn, and the foundations thereof beaten with plague, and with the chastisement which God will bring upon it.

13 The husbandmen that till the ground shall mourn, because their seeds shall perish by blasting, and hail, and by a terrible star.

14 Woe to the world and them that dwell therein.

15 Because the sword is at hand and the destruction of them, and nation shall rise up against nation to sight, & sword in their hands.

*Mat. 24.
Luc. 21.*

16 For there shall be instability to men, & growing one against another they shall not care for their king, & the princes of the way of their doings, in their might.

17 For a man shall desire to go into the city & can not.

18 Because of their prides the cities shall be troubled, the houses raised, the men shall fear.

19 Man shall not pity his neighbor, to make their houses nothing worth in the sword, to spoil their goods for famine of bread, & much tribulation.

20 Behold, I call together saith God, all the Kings of the earth to fear me, that are from the Orient, & from the South, from the East, & from Libanus, to be turned upon themselves, and to render the things that they have given them.

21 As they do until this day to Mine elect, so will I do, and render in their bosom. Thus saith our Lord God:

22 My right hand shall not spare sinners, neither shall the sword cease upon them that shed innocent blood upon the earth.

23 Fire came forth from his wrath, and hath devoured the foundations of the earth, and sinners as it were straw set on fire.

24 Woe to them that sin, and observe not my commandments, saith our Lord.

25 I will not spare them: depart o children from the power. Defile not my sanctification:

26 because the Lord knoweth all that sin against him; therefore hath he delivered them into death and into slaughter.

27 For now are evils come upon the world, and you shall tarry in them. For God will not deliver you, because you have sinned against him.

28 Behold an horrible vision, and the face of it from the east.

29 And the nations of dragons of Arabians shall come forth in many chariots, & as a wind the number of them is carried upon the earth, so that now all do fear and tremble, that shall hear them.

30 the Carmonians mad for anger, and they shall go forth as wild boars out of the wood, & they shall come with great power, and shall stand in fight with them, & they shall waste the portion of the land of the Assyrians.

31 And after these things the dragons shall prevail mindful of their Nativity, and conspiring shall turn themselves in great force to pursue them.

32 These shall be troubled and hold their peace at their force, and shall turn their fete into flight.

33 And from the territory of the Assyrians the besiegers shall besiege them, and shall consume one of them, and there shall be fear and trembling in their army, and contention against their Kings.

34 Behold clouds from the east, and from the north unto the south, and their face very horrible, full of wrath and storm.

35 And they shall beat one against another, and they shall beat down many stars, and their star upon the earth, and blood shall be from the sword unto the belly.

36 And Mans dung unto the camels litter, and there shall be much fear, and trembling upon the earth.

37 And they shall shake that shall see that wrath, and tremble shall take them: and after these things there shall many showers be moved:

38 from the south, and the north: and another portion from the west.

39 And the winds from the east shall prevail upon it, and shall shut it up, and the clouds which he raised in wrath, and the star to make terror to the east wind, and the west shall be destroyed.

40 And there shall be exalted great and mighty clouds full of wrath, and a star to terrify all the earth, and the inhabitants thereof, and they shall power in upon every high, and eminent place a terrible star,

41 fire, and hail, and flying swords, and many waters, so that all fields also shall be filled, and all rivers with the fullness of many waters.

42 And they shall throw down cities, and walls, and mountains, and hills, and the trees of the woods, and the grass of the meadows, and their corn.

43 And they shall pass constant unto Babylon, and shall raise her.

44 They shall come together against her, and shall compass her, and shall power out the star, and all wrath upon her, and the dust and smoke shall go up even into heaven, and round about shall lament her.

45 And they that shall remain under her, shall serve them that terrified her.

46 And thou Asia agreeing into the hope of Babylon, and the Glory of her person,

47 woe be to thee thou wretch, because thou art like to her, and hast adorned thy daughters in fornication, to please & Glory in thy lovers, which have desired always to fornicate with thee.

48 Thou hast imitated the odious in all her works, and in her inventions: therefore saith God:

49 I will send in evils upon thee, widowhood, poverty, and famine, and sword, and pestilence, to destroy thy houses by violation, and death, and Glory of thy virtue.

50 As a flower shall be withered, when the heat shall rise that is sent forth upon thee,

51 thou shalt be weakened as a little poor soul plagued and chastised of women, that the mighty

Apoc. 18.

and the lovers may not receive thee.

52 will I be zealous against thee saith our Lord,

53 unless thou hadst slain Mine elect at all times, exalting the slaughter of the hands, and saying upon their death, when thou wast drunken.

54 Adorn the beauty of thy countenance.

55 The reward of thy fornication is in thy bosom, therefore thou shalt receive recompense.

56 As thou shalt do to my elect, saith our Lord, so shall God do to thee, and shall deliver thee unto evil.

57 And thy children shall die for famine: and thou shalt fall by the sword, and thy cities shall be destroyed, & all thine shall fall in the field by the sword.

58 And they that are in the mountains, shall perish, with famine, and shall eat their own flesh, & drink blood, for the famine of bread and thirst of waters.

59 Unhappy by the seas shalt thou come, and again thou shalt receive evils.

60 And in the passage they shall bear against the idle city, and shall destroy some portion of thy land, and shall deface part of thy Glory, again returning to Babylon overthrown.

61 And being thrown down thou shalt be to them for stubble, and they shall be to thee fire:

62 and devour thee, and thy cities, thy land, and thy mountains, all thy woods and fruitful trees they will burn with fire.

63 Thy children they shall lead captive, & shall have thy goods for a prey, and the Glory of thy face they shall destroy.

Chapter 16

All are admonished, that extreme calamities shall fall upon this world, 36. the penitent returning to justice shall escape, 55. & as all things were made by Gods omnipotent power at his will, so all things shall serve to the reward of the blessed, and punishment of the wicked.

1 **WOE** to thee Babylon & Asia, woe to thee Ægypt, and Syria.

2 Gird yourselves with sackclothes and shirts of hear, & mourn for your children, & be sorry: because your destruction is at hand.

3 The sword is sent in upon you, and who is he that can turn it away?

4 Fire is sent in upon you, and who is he that can quench it?

5 evils are sent in upon you, and who is he that can repel them?

6 Shall any man repel the lion being hungry in the wood, or quench the fire in stubble, forthwith when it beginneth to burn?

7 Shall any man repel the arrow shot of a strong archer?

8 Our strong Lord sendeth in evils, and who is he that can repel them?

9 Fire came forth from his wrath, and who is he that can quench it?

10 He will lighten, who shall not fear, he will thunder, and who shall not be afraid?

11 Our Lord will threaten, and who shall not utterly be destroyed before his face?

12 The earth hath trembled, and the foundations thereof, the sea tosseth up waves from the depth, and the floods of it shall be destroyed, and the fishes thereof at the face of our Lord, and at the

Glory of his power:

13 because his right hand is strong which bendeth the bow, his arrows be sharp that are shot of him, they shall not miss, when they shall begin to be shot into the ends of the earth.

14 Behold evils are sent, and they shall not return till they come upon the earth.

15 The fire is kindled and it shall not be quenched, till it consume the foundations of the earth.

16 For as the arrow shot of a strong archer returneth not, so shall not the evils return back, that shall be sent upon the earth.

17 Woe is me, woe is me: who shall deliver me in those days?

18 The beginning of sorrows and much mourning, the beginning of famine and much destruction. The beginning of wars and the potestates shall fear, the beginning of evils and all shall tremble.

19 In these what shall I do, when the evils shall come?

20 Behold famine, and plague, and tribulation, and distress are sent all as scourges for amendment,

21 and in all these they will not convert themselves from their iniquities, neither will they be always mindful of the scourges.

22 Behold, there shall be good cheap victuals upon the earth, so that they may think that peace is directly coming toward them, and then shall evils spring upon the earth, sword, famine, and great confusion.

23 For by famine many that inhabit the earth shall die, and the sword shall destroy the rest that remained alive of the famine,

24 and the dead shall be cast forth as dung, and there shall be none to comfort them. For the earth shall be left desert, and the cities thereof shall be thrown down.

25 There shall not be left a man to till the ground and to sow it.

26 The trees shall yield fruits, and who shall gather them?

27 The grape shall become ripe, & who shall tread it? For there shall be great desolation to places.

28 For a man shall desire to see a man, or to hear his voice.

29 For there shall be left ten of a city, and two of the field that have hid themselves in thick woods, and cliffs of rocks.

30 As there are left in the olivet, and on every tree, three or four olives.

31 Or as in a vineyard when it is gathered there are grapes left by them, that diligently search the vineyard: so shall there be left in those days three or four, by them that search their houses in the sword.

32 And the earth shall be left desolate, and the fields thereof shall wax old, & the ways thereof, and all the paths thereof shall bring forth Thorns, because no man shall pass by it.

33 Virgins shall mourn having no bridegrooms, women shall mourn having no husbands, their daughters shall mourn having no help:

34 their bridegrooms shall be consumed in battle, and their husbands be destroyed in famine.

35 But hear these things, and know them ye servants of our Lord.

36 Behold the word of our Lord, receive it: believe not the gods of whom our Lord speaketh.

37 Behold the evils approach, and slack not.

38 As a woman with child when she bringeth forth her child in the ninth month, the hour of her

deliverance approaching, two or three hours before, pains come about her womb, and the infants coming out of her womb, they will not tarry one moment.

39 So the evils shall not slack to come forth upon the earth, and the world shall lament, and sorrows shall hold it round about.

40 Hear the word, my people: prepare yourselves unto the fight, & in the evils so be ye as strangers of the earth.

41 He that selleth as if he should flee, and he that buyeth as he that should lose it.

42 He that playeth the merchant, as he that should take no fruit: and he that buildeth as he that should not inhabit.

43 He that soweth, as he that shall not reap: so he also that pruneth a vineyard, as if he should not have the vintage.

44 They that marry so as if they should not get children, & they that marry not, so as it were widows.

45 Wherefore they that labor, labor without cause:

46 for foreigners shall reap their fruits, & shall violently take their goods, and overthrow their houses, and lead their children captive, because in captivity, and famine they beget their children.

47 And they that play the merchants by robbery, the longer they adorn their cities and houses, and their possessions and persons:

48 so much the more will I be zealous toward them, upon their sins, saith our Lord.

49 As a whore envyeth an honest & very good woman:

50 so shall justice hate impiety when she adorneth herself, and accuseth her to her face, when he shall come that may defend him that searcheth out all upon the earth.

51 Therefore be not made like to her, not to her works.

52 For yet a little while & iniquity shall be taken away from the earth, & justice shall reign over you.

53 Let not the sinner say he hath not sinned: because he shall burn coals of fire upon his head, that saith I have not sinned before our Lord God and his Glory.

54 Behold our Lord shall know all the works of men, and their inventions, & their cogitations, and their hearts.

55 For he said: Let the earth be made, and it was made: let the heaven be made, & it was made.

56 And by his word the stars were made, & he knoweth the number of the stars.

57 Who searcheth the depth and the treasures thereof: who hath measured the sea, & capacity thereof.

58 Who hath shut up the sea in the midst of waters, & hath hanged the earth upon the waters with his word.

59 Who hath spread heaven as it were a vault, over the waters he hath founded it.

60 Who hath put fountains of waters in the desert, and lakes upon the tops of mountains, to send forth rivers from the high rock to water the earth.

61 Who made man & put his heart in the midst of the body, and gave him spirit, life and understanding.

62 And the inspiration of God omnipotent that made all things, and searcheth all hid things, in the

Eccli. 23.

Luc. 16.

Gen. 1.

Psal. 146.

v. 4. Job.

38.

secrets of the earth.

63 He knoweth your invention, and what you think in your hearts sinning, and willing to hide your sins.

64 Wherefore our Lord in searching hath searched all your works, and he will put you all to open shame,

65 and you shall be confounded when your sins shall come forth before men, and the iniquities shall be they, that shall stand accusers in that day.

66 What will you do? or how shall you hide your sins before God and his Angels?

67 Behold God is the Judge, fear him. Cease from your sins, and now forget your iniquities to do them any more, & God will bring you out, and deliver you from all tribulation.

68 For behold the heat of a great multitude is kindled over you, and they shall take certain of you by violence, & shall make the slain to be meat for idols.

69 And they that shall consent unto them, shall be to them in derision, and in reproach, and in conculcation.

70 For there shall be place against places, and against the next cities great insurrection upon them that fear our Lord.

71 They shall be as it were mad sparing no body, to spoil and waste yet them that fear our Lord.

72 because they shall waste and spoil the goods, and shall cast them out of their houses.

73 Then shall appear the probation of mine elect, as gold that is proved by the fire.

74 Hear my beloved, saith our Lord: Behold the days of tribulation are come: and out of them I will deliver you.

75 do not fear, nor stagger, because God is your guide.

76 And he that keepeth my commandments, and precepts, saith our Lord God: Let not your sins overweigh you, nor your iniquities be advanced over you.

77 Woe to them that are entangled with their sins, and are covered with their iniquities, as a field is entangled with the wood, & the path thereof covered with Thorns, by which no man passeth,

78 & it is closed out, & cast to be devoured of the fire.

FINIS

A
**TABLE OF THE EPISTLES,
TAKEN FORTH OF THE
OLD TESTAMENT,**
upon certain festival days.

The other Feasts, and all the Sundays have their Epistles in the
new Testament. As is there noted.

In the feast of our Blessed Ladys Conception. *Prov. 8. v. 22. to the v. 36.*

S. John Evangelist. *Eccli. 15. v. 1. to v. 7.*

The Epiphany. *Isaiaë, 60. v. 1. to v. 7.*

CandleMass day, *Malach. 3. v. 1. to v. 5.*

S. Thomas Aquinas. *Sap. 7. v. 7. to v. 15.*

The Annunciation of our B. Lady, *Isaiaë. 7. v. 11. to v. 16.*

S. Mark. *Ezechiel. 1. v. 5. to v. 14.*

S. Philip and St. James. *Sap. 5. v. 1. to v. 6.*

S. John ante portam Latinam, *the same.*

The Nativity of St. John Baptist. *Isa. 49. v. 1. to v. 6. & v. 23.*

Visitation of our B. Lady. *Cant. 2. v. 8. to v. 15.*

The octave of St. Peter and St. Paul. *Eccli. 44. v. 10. to v. 16.*

S. Mary Magdalen. *Cant. 3. v. 2. to 6. & ca. 8. v. 6. to 8.*

S. Anne, *Proverb. 31. v. 10. to the end of the Chapter*

The Assumption of our B. Lady. *Eccli. 24. v. 11. to 21.*

Decollation of St. John Baptist. *Jere. 1. v. 17. to the end.*

The Nativity of our B. Lady. *Proverb. 8. v. 22. to 36.*

S. Mathew. *Ezech. 1. v. 10. to 15.*

S. Martin. *Eccli. 44. v. 25. & ca. 45. v. 1. to v. 9.*

S. Cecilia. *Eccli. 51. v. 13. to 18.*

S. Catherine. *Eccli. 51. v. 1. to 13.*

In the Anniversary of the dead. 2. Mach. 12. v. 42. to the end of the chapter.