

This he did. **A** contrary to
the admition of the prophet
Isaiah. sent vnto him by the Lord
wishing him to take heed to be
griued, and not to forsake neither
to be faint hearted. For their
counsel against him should not
stand, nor come to passe. fo: 281
a side.

yet Ahaz tooke the silver, and
the gold that was found in the
house of the Lord, and in the
treasuries of the kings house, and
sent a present vnto the king
of Asshur. not sparing to spoile
the temple of God, to haue sul-
lour of man, and would not
once lift vp his heart towards
God, to desire his holpe nor yet
would heaue his prophets coun-
sel. fo: 281. a side.

Because of Ahaz. King of Irael
the Lord humbled Iudah. for
he had brought vengeance vpon
Iudah. and he had grievously tra-
gressed. **A**. **A**. against the
Lord. Because he forsooke the
Lord, and sought helpe of the
infidels. And in the time of
his tribulation, he did yet tra-
spasse more against the Lord.
(This is King Ahaz.) He sacri-
ficed to the gods of Damascus,
which plagued him. and said be-
cause the Kings of Assur helpe
them. I will sacrifice vnto them,
and they will helpe me. yet they
were his ruine, and of all Irael.
fo: 281. b side.

Ahaz. slept with his father, and
they buried him in the cite of
Ierusalem, but brought him
not vnto the sepulchres of the
Kings of Irael. (They buried
him not, in the cite of David.
where were the sepulchres of
the Kings.) and Hezekiah his
sonne reigned in his stead. fo: 281. b side.

Afflictions, and
troubling. **A**. **A**. **A**. **A**. **A**.
God hath to com-
fort his children, and seruaunts, which
doe cry vnto him, with his blessings
powred down vpon them. fo: 284. b side. and margent.

Afflictions open the vnderstan-
ding, and draw men home vnto
God, by Repentance and by hu-
miliation. Affliction giueth
vnderstanding. All this was seene
in the prayer and humiliation of
King Nansabeth. in the time of his
tribulation. So he that hated
God, in his prosperitie in his
misery, he sought vnto him. fo:
285. 285. b side. and
margent.

Of Antiochus, a wicked tyrant and
the wordes spoken by him after
he was stricken of God with a
loathsome and vrecouerable dis-
ease. So that the wormes came out
of the bodie, of this wicked man
in abundance, and while he was
alive his flesh fell off for paine
and torment, and all his aymes
were griued at his smell. He fell
downe from his chariot, so that all
the members of his bodie were brui-
sed. And thus he that a little afore
thought he might command the
flouds of the sea (so proud was
he, beyond the condition of man)
was now cast on the ground, and
carried in an horse litter
vnto all the manifest power of
God. fo: 291. b side. and margent.

Antiochus his submission, humilia-
tion, and prayer vnto God, for
before his death, his
miserie. before his death, his
latter vnto the Jewes, and his
miserable death in a strange
countrie, among the mountanes.
fo: 292. a. b side. and margent.

See more of this before.
Latter. - O. / O. / 4.

Jehoshaphat ^{the son of Asa} King of Judah. ^{275. a. side.}
 approved by ^{the Lord} the Lord. ^{for he} for he
 of Hanani the seer. ^{for he} for he
 the wicked and ungodly and all
 his shewing of love to them that
 hated the Lord. and that those
 fore, the wrath of the Lord, should
 be upon him from before the
 Lord. Thus he reproveth him
 for his going of King Ahab. 1
 and for his going with him.
 fo: 273. a. side.
 Then Jehoshaphat, bowed down with
 his face to the earth: declaring
 his faith and obedience to the
 word of the Lord, and giving thanks
 for the deliverance promised. fo:
 fo: 274. a. side.
 Jehoshaphat, who word signifieth
 pleading, or judgement, because
 god would not to the enemies of
 his church as he did there. fo: 275.
 a. side. fo: 274. b. side. 275. a. side.
 Jehaziah, the sonne of zachariah.
 moved by the spirit of god. so
 prophesie unto King Jehoshaphat
 that he should not fear the
 great multitude that came against
 him, for that the battle was gods,
 his, and that god would fight for him.
 that he should not need to stand
 at all. but only to stand and
 behold the salvation or deliverance
 of the Lord toward him. fo: 273. b.
 fo: 274. a. side.
 Jehoshaphat King of Judah, joynd
 himselfe with Ahaziah King of
 Israel. who was reproveth by Eliazer
 for this he was reproveth by Eliazer
 the sonne of Boozabab of Hareashah.
 who prophesied against Jehoshaphat
 saying. because thou hast
 joynd thy selfe with Ahaziah.
 the Lord hath broken thy workes.
 shewing. that god would not have
 his, to joyne in societie with idolatrous
 men. fo: 275. a. side.
 Thus, and wicked man. fo: 275. a. side.
 How by Israel is made. fo: 275. a. side.
 so taken for Judah. god. the god of
 Israel. fo: 275. a. side.
 The sonnes of Asa. fo: 275. a. side.
 of Israel. fo: 275. a. side.
 Jehoram, who vpon upon the King
 dome of his father Jehoshaphat.
 made himselfe strong. so all
 his brethren and a lot of the pri-
 ces of Israel. Because the wicked
 are ambitious, they become equal
 and live ever in feare and also
 are ambitious, they ought most
 and spare not, to murder them
 whom by nature they ought most
 to cherish and defend. fo: 275.
 b. side. 1.
 Jehoram, walked in the way of the
 King of Israel, as the house of
 Ahab had done. for he had the
 daughter of Ahab to wife, and he
 wrought evil in the eyes of the
 Lord. so that here by we may see
 that it cannot be that we should
 joyne with the wicked and serve
 god. fo: 275. b. side. 1.
 Against Jehoram, for the his
 wicked, and used dom of the Phi-
 listines, and Arabians, who carried
 up the spirit of the Philistines,
 listings, and his substance, not a
 some, left him, save, Jehoshaphat
 his youngest sonne, called also
 Ahaziah - or Azariah. fo: 275.
 b. side. 1. and made King
 of Judah. fo: 275. b. side. 1.
 In the dayes of Jehoram, Edom
 rebelled, from under the hand of
 Judah, and made a King over them
 which had bene subject from
 Davids time until this time of
 Jehoram. fo: 276. a. side. 1.
 The judgements of god following
 Jehoram for the wickedness of
 his life. he was smitten of god in
 great diseases, in his bowels, that
 his guttes fell out with his diseases.
 this example we see daily, that
 rised upon them that fall away
 from god, and become brethren
 and murderers of their brethren.
 fo: 276. a. side. 1. b. side. 1.
 Jehoshaphat sought the Lord
 with all his heart. fo: 277. b. side.
 with anointed King by the Lord
 to destroy the house of Ahab.
 fo: 277. a. side. 1. b. side. 1.

Asa mistrad Asa turning to god
by repentance he ~~was~~ ^{was} ~~admonished~~ ^{admonished}
the admonition of the prophet
and punished him as the wicked do
when they be told of their faults.
fo: 271. a side.
Asa was diseased in his feet and his
disease was extreme: yet he
sought not the Lord in his disease
but to the physicians: god plagued
his Rebellion, here by declaring that
it is nothing to begin well except
we so continue to the end and
put our whole trust in him and
that it is in vaine to seek to the
physicians, except first we seek to
god, to purge our sinnes, which are
the chiefe cause of all our diseases,
and after vs the helpe of the phy-
sician as a meane, by whom god
worketh fo: 271. A. side.
Ahaziah king of Iuda was given
to do wil. fo: 275. a side.
Asa was parasite in his heart, all
his dayes. fo: 275. a side.
Ahaziah, or Azariah, and Jeho-
haz. all one and the same person.
being the youngest sonne of Jeho-
ash and made king after his father.
fo: 275. b. side.
Athaliah the mother of Ahaziah.
daughter of Omri. she was
Ahabs daughter who was the
sonne of Omri. fo: 276. b. side.
fo: 277. a side.
Ahaziah, walked in the wayes
of the house of Ahab. for this
mother counselled him to do
wickedly. wherefore he did up
evil, in the sight of the Lord.
like the house of Ahab, for
they were his counsellors,
after the death of his father
to his destruction. here by
shewing, that it must needs
follow, that the rulers, are
such as, their counsellors be,
and that there cannot be
a good

a good king, that suffereth
with his counsellors. fo: 277.
a side. his destruction came of
god, for god destroyed
him againe. Jeho-
ash had anointed, to destroy
the house of Ahab, so that nothing
can come to any, but by gods
providence and as he hath ap-
pointed, and therefore he
causeth all meanes, to serve
to his will. and when Jehu ex-
ecuted Judgement upon the
house of Ahab: and found the
remains of Judah, and the
remains of the brethren of
Ahaziah. he slew them also.
Ahaziah. he slew with Ahaziah.
to gather with Ahaziah.
who was found hid in Samaria
and so brought to Jehu. and they
buried him. Asa, ha is the
some of Josaphat, which
sought the Lord with all his
heart. so the house of Ahaziah
was not able to receive the
kingdome: This was the iust
plague of god. because he ioy-
ned himselfe with gods enemy.
yet god, to declare the wor-
thines of his grandfather Josaphat,
moved them, to give him
the honoure of burial. fo: 277.
a side. b. side.
Athaliah the mother of Ahaziah
the mother was dead, arose
saying her sonne was dead, arose
and destroyed, all the kings
of the house of Judah. that
there might be none to make
title to the crown and so she
might usurpe the government.
fo: 277. b. side. and margent.
than Athalia said, Treason. declar-
ing her vile impudency, which
having unjustly, and by murder
usurped the crown, would stil have
deceit the true possessor. and
therefore called true obedience treason
fo: 277. b. side. 6. side. V.
war. 27. 6. side. V. 11. 21

The battal is B not yowes but
gods. fo: 273. b. side
Buriall of King m samaria and
that Omri was the first King
that was buried in samaria
after that the Kings house was
buried in Tizrah fo: 277. a
a side.

They buried Ahaz in the cite of
Jerusalem but brought him not
unto the sepulchres of the Kings
of Israel. They buried him not
in the cite of David, where were
the sepulchres of the Kings fo: 281.
a side.

Without shedding of blood no re-
mission without sprinkling of
blood nothing could be sanctified
fo: 283. b. side. and margent.

The blood of the Covenant which
the Lord hath made with you. The
blood of the Testament which
God hath emoynd unto you fo: 283.
a side.

With blood - Almost all things
are by the law purged and with-
out shedding of blood is no remis-
sion. fo: 284. a side.

They buried King Manasse in his
own house. Because he had so
horribly offended against the Lord
they did not bury him in the
sepulchres of the Kings house fo: 285.
a side.

In Buriall, Solomon was denied
unto wicked Kings. as by that of
King Manasse. and as hee
followed of Jehoia Kim fo: 285.
a side.

He shall be buried as an asse is
buried. or with the buriall of
an asse, even drawn on and cast
forth without the gates of Je-
rusalem. That is not honou-
rably, among his fathers, but
as carrions are cast into a
hole because their strike

their strike should not infect.
he was slain by the quarrier who
commanded him to be cast before
the walls vnburiad - this was
King Jehoia Kim King of Judah fo:
285. b. side.

The Book of the Law of the Lord
given by the hand of Moses, was
found by Hilkiah the priest and
by him delivered to Shaphan the
chancellor who carried the
same to King Josiah. Who was
commanded to have continually

a copie of this Book, and to
read therein day and night fo:
286. b. side. and margent.

fo: 287. a side. b. side.
Babylon we would have healed
but she is not healed. or
could not be healed fo: 294. a
side.

Gods before of destruction fo: 296. b
side.

Herod of the King smote
by the Angell of the Lord because
he gave not glorie unto God. Wh
he should have done, if he had puni-
shed the flatterers of whose
praise he was eaten of

He was eaten of
wormes, and gave up the ghost.
The vile nature of his punishment
declareth how good Detestable
pride and Tyranny his grave
of Licer fo: 292. a side. and
margent.

With their hands they fought, but
with their hearts they prayed
unto God fo: 293. a side.

Heale me O Lord and I shall be hea-
led, or whole. Desiring God to pre-
serve him that he fall not into
temptation considering the great
contempt of Gods word and the
multitude that fall from God
fo: 294. a side. see more of
this before. R. 1

How large is the heart of the
Lord. R. 1

Forham
became a mighty wall as a wall
before the Lord, his god. fo: 279. Josiah, good and happy reigne,
of idolatrie the nature is such in the maine variance, of the
that the superstition thereof, true worship of god and suppress-
both daily encrease and the sing of idolatrie. fo: 286. a side
olden it is the more abominable and marvellous. fo: 287.
ble, it is before god, and his. a side. b side. fo: 288. a side
church. fo: 280. a side. Of this godly king Josiah the
by the judgement of god, Israel was great zeale in that forth as an
destroyed Judah. fo: 280. b side. example, and pattern, to other
Israel was taken for Judah. And the king, and entreaty, to teach them,
have humbled Judah because of what god requirerth of them. fo:
Ahas. king of Israel. for he was a side. 1
had vengeance upon Judah and fo: 286. a side. 1
had grievously vexed a king Josiah. at eight years of
against the Lord. for Israel ago. began to serve after god.
he made the Lord and sought at twelue yeares, he began to
for sooke the Lord and sought purge Judah, and Jerusalem from
help of the infidels. fo: 281. the high places. at sixteene yea-
a side. and margant. years. he shewed himselfe zealous
of gods glory. and at twenty yeares
Jeremiahs epistle saith unto them of gods glory. and at twenty yeares
that were led away captives into he abolished idolatrie and wasto-
Babylon, by the king of the Baby- red the true Religion. fo: 286.
Romans. Josiah expelled a side. 1
the cause of their captivity, being Josiah. 7. Was commanded
there sinnes. and giving god to have continually a copie, of
lawfull good exhortation, how to the Booke of the law, of the Lord
carry themselves there amongst the given by the hand of Moses. and
Babylonians. to take heed of thinge to Rabin. the same, day, and night.
gold, and wood, borne to Raab. the same, day, and night.
upon many shoulders to cause the fo: 286. b side. 1
people, to cease not to serve them That idolaters contrarie to rea-
made worship them but to worship son, and nature make that a
the Lord. fo: 282. a side. b side. god, which they have made, and
Jerusalem the cite of god benay- framed, with their owne handys. 1
with the losse of her homes and fo: 287. b side. 1
children, going into captivity, but they committed idolatrie even in
comfort both have selfe and them every place. fo: 289. b side. 1
again in gods shewing of mercie tam to hit. fo: 289. b side. 1
unto them in their happy re- The judgements of god upon king
turne againe. fo: 282. b side. Ahab, and the children of
Jerusalem that nourished Jon, ye falling of themselves, to worke
have a grievous. fo: 282. a side. a side. in the sight of the Lord.
Thy judgements were as the light to anger him. fo: 296. a side
that goeth forth. fo: 285. a side. and margant. b side. 1
Zaboiakim king of Judah. slane and margant. b side. 1
by the ananias, who commanded Joraboaan drive Israel from
him, to be cast before the Lord. and made
the= following the Lord. and made
them sinne a great sinne. they
walked in the sinnes of Joraboa.
fo: 296. b side. 1
before. O. R. 5. 0

of Christ's Kingdome and the per-
petuall Sabbath. fo: 288. b. side.
and margent. fo: 289. a. side.
of Christ and of his Church of
the ranning thereof. and of the
Sabbath that shall be within the
Church for the comfort of the
godly. with the horrible cala-
mitie that shall come to the wick-
ed which are out of the Church.
fo: 289. a. side. b. side.
Christ the true prophet the
messiah. fo: 289. b. side.

cleanse your hands ye sinners.
fo: 290. 296. b. side.

A Covenant of salt what it is.
fo: 297. a. side.
Cursing, a fearful sinne drawing
down Gods judgement. against cal-
sing of God, or the King of father
or mother. the cause of curse
shall not come. fo: 299. b. side.
of the cross preached being
death to some life to others. fo:
300. 301. b. side. 301. a. side.

where is thy victory thy sting is
thy victory O grave where is thy
sting. The sting of death is sinne
and the strength of sinne is the
law. sinne first brought in death
and giveth it power over us.
and the strength of sinne is the
law because it doth revile the
judgement of god against us.
tho the chief cause of our destruc-
tion is in our selves. fo:
231. a. side.

death, the wages of sinne; But the
gift of god is eternall life through
Jesus Christ: thus sinne is compared
to a tyrant which reigneth by
force. fo: 231. a. side.
From death I will I will redeeme
them. O death I will be thy plagues.
or thy death so that no power shall
resist god when he will deliver his
but even in death will he give them
life. fo: 231. a. side. b. side.
that through death he might destroy
him that had the power of death
that is the devil. fo: 231. b. side.

Of perfect Charitie commeth
a will to act, and doe, that
which is good. fo: 302. a. side.
Curse be he that doeth the
worke of the Lord deceitfully.
fo: 302. a. side.

Of that day, and howe knoweth
no man, No not the Angels of he-
ven but my father only. fo: 231.
b. side.
As the dayes of Noe were, so shall
the comming of the sonne of man
be. as in the dayes that were
before the flood they were eat-
ing and drinking, marryng and giv-
ing in marriage, untill the day
and drinking, untill the day, and
in marriage, untill the day, and
Noe entered in to the arke. And
knew not untill the flood came
and tooke them all away: so shall
also the comming of the sonne of
man be. That is because of the
incredulity. fo: 231. b. side. 23

The day of the Lord is neare, in
the valley of decision. In that
day, the sunne and moone shall
be darkened and the stars shall
with draw their light or shi-
ning. The Lord shall roar out of

out of zion. I and vltar his vpon the house of david. w^{ch} 7
voice from ierusalem and the power the spirit of grace and of
heavens, and the earth shall supplications, and they shall looke on
shake, But the lord will be me whom they have pierced and
the hope of his people: and they shall mourne for him as one
the strength of the children mouenath for his onely sonne, and
of israel. that is. god assurth shall be in bitterness for him, as
my, against all trouble, that one that is in bitterness for his
when he destroyeth his one first borne. They shall have the
mies, his children shall be distressed feeling of my grace by faith and
vowed. fo: 232. a side b side. Know, that I have compassion on
that day, called the day of battle, them. (whome they have pierced)
the day of the whirlwind. fo: whom they have continually vexed
fo: 232. b side. with their obstinacie and grieues
the evil day, yet that put far away my spirit. (they shall mourne
and cause the seat of violence or lament for him.) they shall
to come neere, yet that continue or lamant for him.) they shall
still in your wickednes and thine turne to god by true repentance
that gods plagues and not at hand whom before they had so grieu-
out give your selves to all idleness, vously offended by their ingra-
wantannes and rids. The day of tribulation. fo: 235. a side.
the lord is heere vpon all the hea- who may abide the day of his
then, as thou hast done, it shall be comming, who shall stand when
done to thee. thy reward shall be he appeareth. for he is like
vpon thine owne head. fo: 232. refiners fire and like fuller
b side. sops. shewing that the hypoc
That day, called the day of trouble. which did so much desire th
when I heard my belly trembled. Louis comming will not abide
my lips quivered, at the voyce. when he draweth neere for he
rottenesse entred into my bones, will consume them and purge his
and I trembled in my secret that a side.
I might rest in the day of trouble. Behold the day commeth, that
when he commeth vnto the shall burne, as an oven, and all
people, he shall destroy them. He the proud yea and all that do
was a feard of gods judgements. wickedly, that commeth, shall
The faithful can never haue true the day, that commeth, shall
rest except they feele before burne them up, saith the lord
the weight of gods judgements. of hostis, it shall leave them nei-
fo: 232. b side. ther root nor branch. fo: 237.
on that day, god will visit all those a side. gods judgements against
that danced vpon the threshold, the wicked. heereby described.
so proudly, which fill their But vnto you that feare my Name
masters houses by crueltie. shall the founte of righteousness arise
and decaie. meaning the sor- with healing in his wings, and ye
vants of rulers, which made shall goe forth, and glow up, as
other mens houses and reioice, fat calves. fo: 237. a side.
and leape for ioy when they from the dead rise, and awake
can get any pray to please. thou that sleepest, and Christ
their masters, withall. fo: 233. shall give thee light. this to
fo: 234. a side. draw the infidels from their
blindnes. fo: 237. a side.

of dayes, and times, and as the certainty of death and the
touching the observation of vncertainty of the time when:
dayes and putting of differences we are therefore to fill, and
between dayes. fo: 240. 6. side. we are therefore to fill, and
a side. 6. side. prepare our selves for the
our death, and life ought to same and to exercise, the
profite one brother. fo: 240. quality of love, and charitie vnto
6. side. others. fo: 256. 6. side, and
death and life are in the hands margant. 1
of god. fo: 242. 6. side, and we are to remembear - That death
margant. varieth not and that the covenant
destroyed shall thou be in thy of the grave, is not shewed to thee.
security, and shall perish in do good to thy friend before thou
time of vengeance. fo: 246. dye: according to thine ability,
6. side. give th him. fo: 256. 6. side.
why wilt ye die a house of Isacal. Thou shalt dye the death, this
fo: 247. 6. side. fo: 248. a side. is the condition of all times.
The death of a sinner. can a thou be fo: 256. 6. side.
saith the lord god. can a thou be polivare them thou didst become
fore one another to returne and they trusted in thee and veyed
live ye. fo: 248. a side. vnto thee. fo: 257. a side.
The death of the wicked. desire That death is certaine but the
not as 7 live saith the lord. but time when vncertaine. fo: 258.
that the wicked turne from his number of a mans dayes be an
way, and live. fo: 248. a side. hundred yeares, it is much: and
The death and damnation of the hundred yeares, it is much: and
reprobate. god in his eternal no man hath certaine know-
counsel appoynted, yet the ledge of his death. fo: 258. a
end of his counsel was not their a side. and margant.
death only but chiefly his owne death is in the pot they veyed
glory: and because he doth not out, and said. Death is in the
appeare sinne he therefore could not eat to the rag. They
would have them to turne away could not eat to the rag. They
from it, that they might live. feared that they were paysoned
fo: 248. a side. because of the bitterness. fo: 259. a side.
Have any of us that the 6. side. and margant. fo: 259. a side.
wicked should die. saith the lord. For the dead weep for he hath
god. Or shall he not live, if he lost the light: for the dead
returne from his wayes. fo: 248. make small weeping for he
a side. is at rest. fo: 259. a side.
In our doings we are not to be rash For him that is dead seaven
but discrete. fo: 250. a side. and dayes, do men mourne. fo: 25
margant. fo: 259. a side.
In death revenge and require my fo: 259. a side.
blood at your hands. fo: 255. a side. Over the dead, powre forth
In the day of death it is an easie teares, and beginne to mourne
thing to the lord. to reward a man according to his sufferings
man, according to his wayes. fo: as if thou haddest suffered great
fo: 255. 6. side. harme thy selfe: then cover
our latter end, for day of death, his body according to his ap-
we are to remembear, knowing pointment and neglect not
his buriall. fo: 259. a side.
a side. 1

In the feare of the Lord, who? whereas this feare moveth
hath continued and was for as the wicked either to seek
ken. fo: 263. b. side.
A faithfull man which feares after worldly meanes, and
God described by his discourses and policies, or els to fall into despair
actions, with the fruits which, fo: 273. a. side. and margent.
do follow them that feare the Lord. fo: 263. b. side. and margent.
fo: 264. a. side.
of the faithfull the so three, neither be afraide for this great
things are required. fight against god, and not again
that their talke be godly. you: therefore he will fight
1. That gods law be in their heart. for you: ye shall not need to
2. That gods life be vpright. fight in this battall: stand still
3. That their life be pure. fight in this battall: stand still
fo: 263. b. side. and margent. none not and behold the sal-
In our private families how we have seen the salvation of the Lord toward you
ava to become one society. - fo: 273. b. side. fo: 274. a. side.
Not to be, as lions, in our house nor feare ye not stand still and
to beat, nor oppress our servants. See the salvation of the Lord
fo: 266. a. side. and margent. which he will shew to you, to
That fasting for sinne with our day. fo: 274. a. side.
forsaking of the same will suffice. The feare of god was upon all the
avoyl. fo: 266. a. side. and margent. Kingdomes of the earth, when
The feare of the Lord came upon kingdome of the earth, when
them. The Lord had stricken they had heard that the Lord had
them, with feare. fo: 267. b. side. fought, against the enemies of
of the feare of the Lord with thy fear. thereby showing that
great and manifold blessings wch the workes of god being done
do accompany the same. fo: 268. comfort or deliverance to his
a side. and margent. and feare, or destruction to his
The feare of the Lord is the beginning enemies. fo: 275. a. side.
of wisdom. The beginning of know- ye have forgotten him, that were
ledge. the instruction of wisdom. did you even the ever lasting
ye longeth days. nothing so beautifull as I am, that knowe what you. fo: 282
den of blessing. No want there is in fo: 282. a. side.
the feare of the Lord. fo: 288. b. why the faithfull are tempted, the
6. side. cause is, to trie whather they have
Betweene the feare of the godly, feele the presence of god, who
and of the wicked in time of trou- suffereath them not to be overcome
ble, the difference. They come by temptations, but in their
feare of the godly maketh them weaknes mistreath strength
to get themselves to shake the Lord. fo: 285. a. side.
as Jothaphat, King of Judah did. They do fight with their hands,
and this feare, is at a price. Do but with their hearts, they pre-
stirred up the godly to prayer and pray unto god. fo: 293. a. side.
to depend on the Lord. vs. with destruction. fo: 302. b. side.

God is the Rocke of our strength
and a iust god. *the iust god*
spake to me. fo: 217. a side and
margent. 16. side.
of God, and his powar. That victo-
ry is from him. he giveth the
same without restraint by few
as well as by many. fo: 217. 6.
6. side and margent. fo: 218.
a. side. 6. side.
of Gods children of their trust
and confidence. they naithur
trust in their own powar, or
politic, neither feare the
strength and subtilty of their
anamis. But consider the cause
and see, whether their intemper-
sey, stand to Gods glorie, and there-
upon assure themselves of the
victorie by him, which is onely
almighty, and can turne all
dust, with the breath
of his mouth. fo: 218. a. side.
to give God thanks for victorie. He
lift up his eyes to heaven and gave
thanks to the King of heaven
saying, of thee is the victorie and
of thee is wisdom, and of thee
is glory. fo: 218. 6. side. and
margent.
From God cometh all wisdom
for which we are to reioyce
and glory to him. fo: 218. 6. side.
and margent. Blessed be thou
that givest me wisdom for vnto
thee I acknowledge it O Lord.
fo: 218. 6. side.
of God, and of his powar that he
will not repent. God, the strength
of Israel, will not lie, nor
repent. He is not a man, that
he should repent. fo: 219. 6. side.
and margent.
of God, and of his omnipotency: of
the purity of his eyes, not to behold
evil, nor looke on iniquity: but
with indignation. of his power
in reprovynge the unwise. fo: 220.
6. side and margent. a. side.

We are to seeke God with all our
heartes, of whom God will be found
and of whom not. of them, that
tempt him not. vnto such as be not
unfaithfull to him, he appeareth.
that wicked thoughts do separate
from God. fo: 220. 6. side. and
margent. fo: 221. a. side.
God is of pure eyes, then, to
behold evil and cannot looke
on iniquity. fo: 220. 6. side, and
margent. 221. a. side.
God is from everlasting, he hath
ordained the wicked for judge-
ment, and for correction. fo:
220. 6. side.
The godly, may be assured of Gods
protection. that the enemy can
do them no more harme, than
God hath appointed. and their
sinnes requirer such a sharp rod.
fo: 220. 6. side.
From God, wicked thoughts doe
separate the power of God,
and separate the power of God,
when it is turned, reproveth the
unwise. fo: 221. a. side.
Goods we got can never prosper
but hath a woe following them
fo: 221. a. side and margent.
God hath not made death nei-
ther hath he pleasure in the
destruction of the living. God
created man without corrup-
tion and made him after the
image of his own likeness. fo:
221. 6. side.
In God we are to trust and
in God we are to rest and rely on
him at all times, as on a sure
rocke and tower of defence
against all assaults, what soever
for his power, full ayd and
assistance we are to pray vnto
him at all times. fo: 221. 6. side.
and margent. fo: 222. a. side.
God, we cannot search him out,
God, we know his minde. fo: 222.
6. side and margent. fo: 223.
fo: 223. a. side.

To provoke god to anger is very dangerous. fo: 222. b. side. and though for a time he deferre
margant. fo: 223. a. side. it. fo: 224. a. side.
god is all powerfull to helpe him god is slow to anger, great in
of neede those which call upon power and will at all accom-
him. fo: 222. b. side. and margant the wicked. or cleave the
fo: 223. a. side.
From god for helpe we are with god is a jealous god, jealous of
patience to waite. fo: 222. b. side. his honour not permitting of
b. side. and margant. fo: 223. a. side. his honour not permitting of
god, is not, as man that he may be to be given to other. fo: 224.
threatened. nor as the forme of. b. side.
man, to be brought to judgement. the first degree is, to love
fo: 223. a. side. the first degree is, to love
upon god we are to call. and to him. fo: 224. b. side.
praise him for his loving kindness. god great in counsell and might
to have and mightly meditations in worke his eyes upon upon
on him, to rest our selves safe, all the way is of the sonnes of
under the shadow of his wings, men, to give way one, accord-
of protection. fo: 222. b. side. to his wayes, and to the feare
fo: 223. a. side. and margant. of his domes. fo: 224. b. side.
god is affaith of the fatherlesse god, the god of all flesh, nothing
of and the widow, multiply to have for him. the god
his blessings daily upon vs. god. every creature who, as they
they as our enemies. None like are his worke, so doeth he
unto him for more. fo: 222. govern and guide them, as
fo: 223. a. side. and margant. placeth. him. fo: 225. a. side.
b. side. god will be gracious, to whom
god pardoneth our sinnes passeth. fo: 224. b. side. 225. a. side.
by mightly retrieth not his god will be gracious, and will
anger. but will turn, and have he will be gracious, to whom he will
compassion. fo: 223. a. side. shew mercie, to whom he will
and margant. b. side. fo: 224. shew mercie. Friding nothing
a. side. in man that can deserve mer-
god is a jealous god and a god. cia, he will freely save his. fo:
of vengeance who will be avenged. fo: 225. a. side.
god, on his advices. slow As the onely will and purpose
to anger. A god of strength of god is the chief cause of
and power. fo: 223. a. side. of god is the chief cause of
of trouble. fo: 223. a. side. fo: 225. his free mercie in christ, is an
fo: 224. a. side. fo: 226. a. side. his free mercie in christ, is an
a. side. a jealous god, jealous of his free mercie in christ, is an
god, is a jealous god, jealous of his free mercie in christ, is an
his glory. The Lord of anger. fo: 225. a. side.
with him, he is, but anger never through the gift of god is eternall life
a time, but his anger never through the gift of god is eternall life
a way, towards the re- fo: 231. a. side.
alway, towards the re- fo: 231. a. side.
will ransom them. O leave I will
thy destruction. fo: 231.
a. side.

Gods Judgements are in the day. God hath power of life, and of
punition of the wicked, and to move the goodly to call upon the
Name of God who will give them
salvation. fo: 232. a. side. death to death downe to the gates
of hell and bringeth vp againe.
fo: 242. b. side. and margent.
The goodly shall be quiet all things
shall turne to good vnto them. Gods great Judgements for shadding
of innocent blood. fo: 243. a. side
and margent. b. side. l. Tyrants
and great affliction toward his
Church. fo: 235. a. side. Though God vsa wicked Tyrants
to execute his iust iudgements
yet they are not to be excused.
fo: 243. b. side.
Gods Judgements against the
wicked and his Blessings upon
those that feare his Name set
forth and described. fo: 237. their anamie, who had the
dammion ouer them. because
they did evil againe before him
fo: 245.
God is a spirit and they that
worship him must worship
him in spirit and trueth. after they had rest. fo: 245.
That is, God being of a spirituall
Nature requirith a spiri-
tual service, and agreeable
to his nature. fo: 237. a. side.
God will protect his children and
his servants, save and deliver
them from all dangers, and will
provide for them all things
necessary for this life, and
will ouer enrich them with
spiritual comforts. fo: 237. a. side.
fo: 238. b. side. As God cryed and they would
not heare. fo: 245. a. side.
fo: 238. b. side. he would not heare. fo: 245.
God purifieth the heart by faith. b. side.
fo: 238. b. side. God commaundeth those things to
be done by his children and
his servants. to speake euery
day, greater charges on mans
conscience, then they are able
to beare. fo: 238. b. side.
Of God, every creature is good, and
nothing to be refused, if it be
received with thanksgiving.
For it is sanctified, by the word
of God, and prayer vnto vs with
receiue it, at Gods hands. fo: 242. a. side.
fo: 242. a. side. God hates the heart that
imagines euill against his
neighbour. and that loves a
false oath. fo: 245. b. side.
fo: 242. b. side. and margent.

Against god & they transgressed, with godly men, we are to accom-
 and want a whores, after the pany ourselves, and to learn of
 gods, of the people of the Land, them. fo: 250. a. side. and margent.
 whom god had destroyed before, gods, fervantly are the wicked, and
 them. god therefore stirred up satan himselfe, because he maketh
 the spirit of. But king of thur. them to serve him, by constraint
 and he carried them away. thus and tureneth that, which they do,
 god stirred up the wicked, and of malice, to his honour, and
 used them as instruments, to glory. fo: 251. b. side.
 execute his iust judgements, God we are to serve above all,
 against sinners. Although they whose wayes are perfect, his
 were led, with malice, and whose wayes are perfect, his
 ambition. And this was word tried. He is a rocke and
 so done because they would not a buckler of defence to all
 obey the voice of the Lord their which do trust in him. fo: 255.
 god, but transgressed his covenant. fo: 255. b. side. and margent.
 fo: 246. a. side.
 From god commeth morace, and
 wrath: and his indignation com-
 meth downe vpon sinners. fo:
 fo: 246. b. side.
 God it is, that must worke in man
 by his spirit, and so mortifie
 him, and must conuert him or
 else, man hath no power of him-
 selfe. to returne to god. fo: 246.
 fo: 247. a. side.
 God never leaveth vs, till we
 haue cast him off. fo: 247. a. side.
 Gods mercies must not make vs
 to presume in sinning. fo: 246.
 b. side, and margent.
 Gods punishment are not to destroy
 his churche, but to chastise them,
 to bring them to the knowledge,
 of themselves, and to knowe how
 much better it is to serve god,
 than to reuile. fo: 247. b. side.
 God seeketh not the death of a
 sinner, but his conversion. fo:
 fo: 247. b. side.
 Gods mercy to poore sinners, is very
 great who rather is ready to
 pardon than to punish, as his long
 suffering doth shew. god doth not
 approve sinne, but would haue
 them to turne away from it that
 they might live. fo: 248. a. side.
 How after what manner god
 is said in the scripture to repent.
 fo: 248. b. side. and
 margent.

confidence. fo: 259. a side. The heart of fooly is in their
and magnify. fo: 260. a side. God we must praise in all his mouth but the mouth of the
fo: 260. a side. God the searcher of the hearts will wife is in their heart. fo: 258.
fo: 260. a side. and will forsake them, that forsake him. Haman revenged by all the
fo: 260. a side. and king had so commanded fo: 261.
fo: 260. a side. All things come of God. of thine own have we given thee we with a double heart come not
fo: 260. a side. gave thee nothing of our own, vnto the Lord fo: 263. b. side.
fo: 260. a side. But that which we have received Hazakiah king of Judah, his
fo: 260. a side. of thee. For whether the gifts happy, and the precious vnto
fo: 260. a side. be corporal, or spiritual, we haue a quada care to
fo: 260. a side. receive them all of God, and of his holie true Religion, and
fo: 260. a side. must therefore give him the to suppress idolatry. fo: 282.
fo: 260. a side. glory. (Thy king Davids prayer b. side. and margall. fo: 283.
fo: 260. b. side. a. b. side. fo: 284. a. side.
fo: 260. b. side. Give not thy sonne wife brother b. side. fo: 285. a. side.
fo: 260. b. side. nor friend a power over thee Hazakiah's words of encoura-
fo: 260. b. side. while thou livest. Give not away radgamank to his people not
fo: 260. b. side. thy substance to another least to feare nor to be afraid, for
fo: 260. b. side. it repout thee, and thou intreat the king of Assue. nor for the
fo: 260. b. side. for the same agone. Give multitude with him for that
fo: 260. b. side. not thy selfe over vnto any there were more with them
fo: 260. b. side. person, as long as thou livest than with him. with him being
fo: 260. b. side. and hast breath. Better it is an arme of flesh or the power
fo: 260. b. side. that thy children should pray of man. but with them was the
fo: 260. b. side. vnto thee, than that thou fight their battels. by which his
fo: 260. b. side. shouldst looke vnto the wounds of encouradgamank the
fo: 260. b. side. hands of thy children. fo: 262. people were confirmed. This
fo: 260. b. side. God is gracious and mercifull sheweth that he did ever put
fo: 260. b. side. for giveth sinnes, saveth in his trust in God and yet made
fo: 260. b. side. time of neede and trouble. himselfe strong, and yet made
fo: 260. b. side. and is a defender of all them meaneas, least he should seeme
fo: 260. b. side. that seeke him in trouble. fo: 283. to tempt God. fo: 284. a. side.
fo: 263. b. side. As his greatnesse is, so is his To Hazekiah the Lord spake and
fo: 264. a. side. mercie. fo: 264. a. side. gave him a signe when he prayed
fo: 264. a. side. who is a God like vnto thee that to him lying sick vnto the death. 2
fo: 264. a. side. pardoneth iniquity, and passeth thereby, to confirme his faith in
fo: 264. a. side. by the transgression, of the gods promys, who declared to
fo: 264. a. side. remnant of his heritage. He him by his prophet that his
fo: 264. a. side. retaineth not his anger for life should be prolonged,
fo: 264. a. side. ever because he delighteth in fiftene yeres. fo: 284. b. side.
fo: 264. a. side. markie. fo: 264. a. side. Hazekiah did not rewarde
fo: 264. a. side. See more of this lett. 4. haeremank God according to
fo: 264. a. side. before. b. side. 1. heere after. lett. p. 1

The rage of idolatry not too
 sufficiently expressed by words
 is therefore compared to those
 which in their raging love and fil-
 thy lusts do take upon the images
 and paintings of them, after
 whom they lust. fo: 233. a. side. 1.
 Thy judgements, the Lord hath
 taken away. That is the punish-
 ment for thy sinne. fo: 234. b.
 6. side. 1.
 Josiah, King of Judah, slayn by the
 arrows of Necho King of Egypt.
 the loss of this good King so much
 lamented by the people that after
 when there was any great lamen-
 tation this was spoken of, as a pro-
 verb. And Jeremiah lamented
 for Josiah, and all the singing men
 and the singing women, of
 Josiah in their lamentations.
 fo: 235. b. side. 1. and margent
 fo: 236. a. side. 1.
 The judgements of god against
 the wicked fall both on the
 god. fo: 237. a. side. 1.
 We are not to iudge one ano-
 ther. the Lord is our iudge.
 fo: 240. a. side. 1. who set thou
 that iudget another. fo: 240.
 a. side. 1.
 Josiah that he might sanctify
 people with his own blood.
 suffered without the gate. fo:
 242. a. side. 1.
 The great judgements of god, for
 shedding of innocent blood. fo: 243.
 a. side. 1. and margent. 6. side. 1.
 Against thy judgements, they
 sinne. (which is a man's sinne)
 shall line in them. They with-
 draw the shoulder, and would
 not heare. fo: 245. a. side. 1.
 Just is the Lord and therefore
 he doth iustly punish for sinne.
 fo: 247. a. side. 1.
 O house of Israel, why wilt thou
 die? fo: 248. a. side. 1.
 The enemies of the fewes ho-
 ped to have power over them,
 but it turned contray: For
 For the fewes had rule over
 them that hated them. This
 was by gods great providence
 who turneth the joy of the
 wicked into sorrow and the
 joy of the righteous into glad-
 ness. fo: 251. a. side. 1.
 Inferiours do imitate their
 superiours and the common
 sort of people their Rulers as
 the Judge of the people is, so his
 officers, as the ruler with the
 people. fo: 251. a. side. 1. and
 By injurious practices, we are
 to do nothing. fo: 252. a. side. 1.
 Good and zealous intentions
 will have justifying, the doing of
 unlawful actions, being not
 warranted by the command of
 gods word. fo: 252. b. side. 1. and
 margent. fo: 253. a. side. 1. and
 fo: 254. a. side. 1.
 Jotham, the sonne of Achaziah
 governed the house, and iudged
 the people. As vicar, for Achaziah
 to his father, being by gods
 appointment. fo: 254.
 a. side. 1.
 Joash the King killed by Zedekiah
 his servant, arose, and wrought
 Zealon and slew him in the
 house of Hillo when he came
 down to Silla. Because he had
 put Zacharie the sonne of
 Jehoiada to death. fo: 254.
 a. side. 1. and margent. 6. side. 1.
 Joash did vprightly in the sight of
 the Lord all the dayes of Jeho-
 ada the priest (who was a faith-
 full counseler and governed
 him by the word of god. fo: 254.
 b. side. 1.
 Joash waxed old, was full of
 dayes, and was buried in the
 cite of David, with the
 Kings, shewing, that they could no
 honore him so much, who had so
 excellently served in the affairs
 of the Lord, and in the affairs
 of the common wealth. fo: 254.
 b. side. 1.

After the death of Joash the king of Judah, who had reigned unto the princes (which were flatterers) and know now, that the king was destitute of him (who did watch over him as a father) and therefore brought him to most vile idolatry. fo: 254. b. side. of the justice of God in pouring down his judgements on the wicked. He is mighty to punish out displeased. his punishment great, he indurates man according to his works. fo: 257. a. side. and margent. / Joab his word, going to battle. Be strong, and let vs show our selves valiant for our people, and for the cities of our God, and let the Lord do that which not is good, in his own sight. fo: 257. b. side. / We are to judge so badly of Gods gifts, in vs, and heed not to observe these Rules. / Not to arrogate to our selves that which we have not. / Not to boast of the gifts which God hath given vs, but reverence vs. / Not neglecting Gods gifts, but using them to his glory. fo: 265. a. side. / Justice we are to defend with our life. fo: 266. a. side. and margent. / Israel hath been without the true God, without a teaching priest, and without law. For the space of twelve years, under Rehoboam, and three years, under Abijah, Religion was neglected, and Idolatry planted. fo: 269. b. side. / The judgement and wrath of God is over all such that support the wicked. And rather than not in Judea that they are enemies to all such as hate the Lord. fo: 273. a. side. /

of the life of man, and as the grave no defence for life against the grave. fo: 268. b. side. and margent. fo: 269. a. side. / The Lord is with you while ye be with him, and if ye forsake him, he will be against you. But if ye forsake him, he will forsake you. (Thawdudis of Azariah the son of Obadiah unto king Asa. fo: 269. b. side. / The Lord dwelt among them in his Temple, and would have maintained them by his justice against their enemies, had they not so greatly sinned against him. fo: 269. b. side. / The Lord doth not long wait for vs, as for other Nations, whom he punisheth, when they are come to the fulness of their sinnes. He dealeth with vs, that our sinnes should not be heaped up to the full, he never with- draweth his mercie from vs: though he punish vs, with adversity, yet doth he never forsake his people. fo: 290. b. side. / Lord commeth prosperitie, and wealth over all the earth. fo: 295. b. side. /

They shal mourne or lorne to pardon, rather to punish
Lament for him, as one mourne as his long suffering declar
noth for his onely sonne. They shal fo: 248. a side.
turne to god by true repentance. The mercies of god not to be
whom before they had so grievous- Doubt not where there is true
ly offended, by there iniquitie. repentance fo: 248. b. side.
fo: 235. a side.
There shall be a great mourning with their mouthes they make
in Jerusalem as the mourning iastay. and their heart good
of the dead in the valley after their covetousnes
of Hades. They shall lament fo: 249. b. side.
and repent for their offences. Than money, to love there is
against god. fo: 235. b. side. not a more wicked thing
The messenger of the Covenant, fo: 252. a side.
that is Christ by whom the Cove- fo: 252. b. side.
nant was made, and ratified. The make the Lord say up
fo: 236. b. side. by bread only but nasse. Before man is set water, and
Man liveth not by bread only but nasse. Before man is set water, and
by the word of god. by a lively word. Before man is set water, and
that proceedeth out of the mouth five stretch forth thy hand to
of the Lord, doth man live. Man which thou wilt. Before man
liveth not by meat only, but by life, and death good and
the power of god which giveth evil. what him, what shall
it strength. fo: 242. a side. you say, the Lord the way
6. side, and margent, fo: 243. a side. of life and the way of death
Manasseth had filled Jerusalem. The way of death by resist
much, till he had filled Jerusalem. The way of death by resist
from one and to another. This is he, shall live. fo: 251.
Isaiah the prophet who wrote. fo: 256. b. side. fo: 257. a side.
in law. (as the Hebrews write.) The filled Jerusalem that goeth
fo: 243. a side. The filled Jerusalem that goeth
with innocent blood. (which the Lord fo: 256. b. side. fo: 257. a side.
would not pardon. fo: 243. b. side. of the great mercies, and
Man cannot turne to god, till he favour of god vnto man
change mans heart, by his of his justice in punishing
spirit. and so begin to do well, his Judgement, on the wicked
which is to pardon his sinnes, and fo: 257. a side. and margent
to give him his graces. fo: 245. Mercie and wrath and with
6. side. him, he is mighty to forgive
Mercie, and wrath come from god. and powre out displeasure
fo: 246. b. side. fo: 257. a side. As his mercie is great, so is
Man hath no power to returne punishing to his workes
to god but god must convert fo: 257. a side.
him. fo: 246. b. side. Man is but earth and ashes
Man from his youth is given unto man, and but earth and ashes
evil. fo: 247. a side. Man is but earth and ashes
Man cannot forsake his wickednes, fo: 258. a side. and margent
nor till his heart be changed, which is fo: 258. a side. and margent
only the worke of god. fo: 248. a side. so buildeth his house, like
The mercy of god to poore sinners is one, that gathereth stones
to pardon. to make his grave. fo: 259.
fo: 249. a side. of mourning for the dead
how we are to be hang our
our selves

selvas. **M** then we
 do not to take the same
 to much to heart by our
 overmuch following. least
 have by we offend god. fo.
 259. a. side. and margant.
 6. side. fo. 260. a. side.
 in mouming be earnest and
 in lamentation as he is
 worthy and that a day or
 least thou be evil.
 then comfort thy
 selfe for thine heauines. fo.
 259. b. side. There is no
 turning again. thou shalt
 to him no good. but haue thy
 fo. 259. b. side.
 thou created of the earth
 to earth againe shall haue
 turne. and thou shalt
 in no wise to strive, or
 contend with his creator.
 fo. 261. b. side. and margant.
 6. side. fo. 262. a. side.
 of the ground
 all man are
 and Adam was created out
 of the earth. as the clay in
 the potters hand, to ordeine
 to pleasure, so a man also
 the hand, of their creator
 that he may reuend them
 as he liketh him best. fo. 261.
 side. and margant.
 with his maker. we vnto him
 that striveth. the potsherd
 with the potsherd of the earth
 shall the clay say to him that
 fashioneth it. what makest
 thou. fo. 262. a. side.
 every man ought to haue
 care of him selfe and in his
 life time, not to depreiue him
 selfe of his lively hood, and
 power. fo. 262. b. side. and
 margant.
 I am meeke, and lowly leaue
 of me, and ye shall find
 vnto your soules. fo. 264. a. side.

than to be carefull of his
 worke, and his actions, not to
 sacke his own destruction. being
 contrary to the will of god. fo.
 264. b. side. and margant. fo.
 265. a. side.
 The mother of vs all is the belly
 of the earth. fo. 268. a. side.
 Madocinas to be viced. Take a
 lump of claye. and lay it on the boyles
 to bake it, and lay it on the boyles
 and he recovered. shewing by
 this, that albeit god can heale
 without other madocinas, yet
 he sheweth that he will not haue
 these inferior meanes, contemned.
 fo. 271. a. side.
 Moses encouraged with the people
 of israel. from fearing of their
 pursuing enemies. to stand still
 and to see the saluation of the lord
 vnto them. fo. 274. a. side.
 vnto Manasseth the lord spake
 by his prophets, saying they would not
 be his people, their hearts were not
 touched, to beliaue and repent
 without the which the preaching
 of the word, taketh no place. fo.
 285. a. side.
 vpon Manasseth the lord brought
 the hoste of the king of Assur
 which took him and put him in
 chains, and carried him to Babel. when he
 was in tribulation he prayed, to
 the lord his god and was entreated
 of him, and god heard his prayer and brought
 him, to Ierusalem into his kingdome
 againe. Then he knew, that the lord
 was god. fo. 285. b. side.
 Manasseth slept with his father
 and they buried him in his owne
 house. Because he had so horri-
 bly offended against the lord.
 they did not bury him in the sepul-
 chres of the kings in the sepul-
 chard, of the kings house. fo.
 285. b. side.

of this

Hozekiah's heart was fift in the Booke that was found
vpon Judah, and Ierusalem. fo: 284. b. side. 1. should comf to pafed but
Hozekiah was lifted vp with the pride of his victorie and Teaz- because his heart did melt
fures, and shewed them for an and that he did humble him
ostentation to the embassad- selfe before god when he
ours of Babylon. fo: 284. b. heard his wordz. Rake his
6. side. fo: 285. a. side. 1. clothes and wept before the
Because of the embassadours of Lord. that the Lord hath
the princes of Babal, which sent he should be gathered to his
vnto Hozekiah to enquire of fathars in his grave in peace
the wonder that was done in the and so should not see the
land, god left him, to trie him evil, which should happen.
and to know all that was in his fo: 287. b. side. fo: 288. a.
heart - hearaby appaering the a. side. 1.
cause why the faithful are tempt- Heliodorus comming from
ed, which is to trie whether they Salonus king of Siria vnto
hade faith or no, and that they Ierusalem to Omaz the high
may feele the presence of god priest. and comming into the
who suffere them not, to be Temple and there offering
over come by tentations, but in violence to take away one
their weaknes, in misteath. of the Temple, being the Teas-
fo: 285. a. side. 1. surie of Ierusalem mou-
To Huldah the propheteffe went these dayz vnto the wi-
to Hilkiah the forrest and they dowes, and fathars lesse
that king Josiah had sent to and so to carry the same into
engnie of the lord for him, and the kings Teasurie the
for Ierusalem and Judah, concerning the high priest with the rest
the wordes of the Booke, that was prayd vnto god to preserve
found. and they communed with that place, and the things that
her haroof. fo: 287. a. side. 1. that deposited from violence
Huldah the propheteffe prophes- so that Heliodorus, commi-
siath. againe Ierusalem and Judah to execute the kings comman-
that will shall come vpon them. was thus sioneged by an as-
even all the cures, written in the Augal. but his life saved, by
Booke that was found, in the the prayre of Omaz the high
before king Josiah, because they the high priest and so the
had forsaken god, and provoked him money preserved fo: 290
vnto anger, with the workes of a. side. and margent. b. side.
their handys. that therefore weath a. side. 1. and margent.
shall fall vpon them. fo: 287. b. Heliodorus, his answere vnto
6. side. 1. the king demandyng who were
Huldah the propheteffe, pro- the king sent to Ierusalem for
phesiathe vnto king Josiah that fitt to be sent the second time to
the wordes which he had heard this money the second time to
reade to him in the if he had an anemie or traitor
Booke. to send him, and he should have
fo: 290. b. side. 1. him well sioneged. if his life
5. side. 1. before

Malachi 3
chap: 3
ver: 6

Exposition

For I am the Lord, I change not: therefore ye
Sons of Jacob, are not consumed.
They murmured against god because they saw not
his help, ever present to defend them: and there-
fore he accuseth them of ingratitude and shew-
eth that in that they are not daily consumed, it
is a token that he doth still defend them; and
so his mercy toward them, never changeth: as the
exposition is.

Amos chap: 6
ver: 3
ver: 4

Exposition

ye that put saue away the evil day, and cause the
seate of violence to come nearer.
ye that continue stil in your wickednes, and thinke
that gods plagues are not at hand but give your
selues to all idlanes, wantonnes, and riots. as the
exposition is.

Amos chap: 9
ver: 10
ver: 11

Exposition

But all the sinners of my people shall dye by the
sword, which say the evil shall not come, nor
hasten for vs. For shall not I ouertake you, saith
the Lord, as I prayse the tabernacle of
David that is fallen downe and close vp the
breaches thereof, and I will raise vp his ruines,
and I will build it, as in the daies of olden
times. I will send the Messiah promised, and restore by him,
the spiritual Israel: as the exposition is. (this
verse being a prophesie of Christ.)

Actes chap: 15
ver: 16

Exposition

After this I will reuene, and will build againe
the tabernacle of David which is fallen downe,
and the ruines thereof, will I build againe, and
I will set it vp.
That is the church, whereof the Temple was, a
figure. as the exposition is.

1 Peter chap: 4
ver: 8

Exposition

And aboue all things, haue fervent charity among
your selues: for charity shall couer the multitude
of sinnes.
Of conuerting a sinner.
Blessed is any of you, do eke from the truth
and one conuerte him.
Let him know, that
that he who conuerteth a sinner from the error
of his way, shall save a soul from death, and shall
hide a multitude of sinnes.
Micah

Micaiah fed with the bread, and with the water of affliction.

1. King 5th Chap. 22th ver. 26th 27th And the king of Israel said, Take Micaiah, and carry him vnto Amon the governour of the citie and vnto Joash, the kings sonne.

And say, thus saith the king, put this man in the prison house and feede him with bread of affliction and with water of affliction, vntil I retorne in peace.

Exposition. Let him be pined away with hunger and be fed with a smal portion of bread and water. as the Afflictions exposition is. Of Afflictions.

Job: Chap. 5th ver. 6th Although affliction commeth not forth of the dust, neither doeth trouble spring out of the ground. (Or as another Translation is - For miserie, commeth not forth of the dust neither doeth affliction spring out of the earth.)

Exposition. That is the earth is not the cause, of barrennesse, and mans miserie, but his owne sinne. as the exposition is.

Of the Day of Judgement, and the plies to be then iudged.

Zephaniah Chap. 1th ver. 7th 8th Be still, at the presence of the Lord god: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice and hath sanctified his guests. Or as another translation is - Hold thy peace, at the presence of the Lord god: - he hath bid his guests.

And it shall be in the day, of the Lords sacrifice, that I will visite the pemies, and the kings children, and all such, as are clothed with strange apparell. - Or as another translation is - And it shall come to passe in that day of the Lords sacrifice that I will punish the pemies, and the kings children, and all such, as are clothed with strange apparell.

Exposition. as are clothed with strange apparell, meaning the comelies which do imitate the strangen apparell of other Nations to winne their favours thereby, and to appeare

Exposition- appear glorious in the eyes of all others. 186-
as the exposition is. 270

Galatians 5th chap: 5th If ye bite and devour one another take heed,
ver: 6th least ye be consumed one of another.
2 Timothy 2nd chap: 3rd For evil men and seducers shall wax worse, and worse,
ver: 13th deceiving and being deceived. / ou as an
other translation is. — But the evil men, and
deceivers, shall wax worse, and worse.
The words, signifyeth them, that by any craftie
packing, or conveyance beguile men with false
colours, flatteries, and illusions and such god-
satteth up, to exercise his by them. and heere
Exposition- st Paul admonisheth vs of them. / as the
exposition is.

Matthew 24th chap: 12th Every kingdome divided against it selfe, is brought
ver: 25th to desolation. and every city, or house, divided
against it selfe, shall not stand. or as an other
translation is. — Every kingdome divided, against
it selfe, shall be brought to nought.
God, is a queake, and a just god and therefore, he
is of all, to be feared. / and worshipped.

Isaiah 45th chap: 45th Assemble your selves, and come: draw nether together
ver: 20th ye that are escaped of the nations: they have no
21th knowledge, that set up, the wood, of their graven
22th image, and pray unto a god that cannot save. / or
as an other translation is. — draw nether togra-
ther, yee abiect of the Gentiles. they have no
knowledge, that set up the wood. of their idols,
and pray unto a god, / All yee
idolaters. which though you seeme to have
have nether so much worldly dignitie, yek in
god's sight. you are vile, and abiect. as the
Exposition- exposition is.

There is no god else, besides me, a just god, and
a saviour, there is none besides me.
Looke unto me, and be ye saved all the ends of the
earth. for I am god, and there is none else. / or
as an other translation is. — Looke =

Looke vnto me, and ye shall be saved: all the ends of the
earth shall be saved: for I am god, and there is none
other.

Exposition. He calleth idolaters to repentance willing them to look
vnto him with the eye of faith: as the exposition is
I haue sworn by my selfe, the word is gone out of my
mouth in righteousness, and shall not returne, that
vnto mee every knee shall bow every tongue shall
swaie. / Or as an other translation is - That
every knee shall bow vnto me, and every tongue
shall sweare by me.

Exposition. That is that thing which I haue promised, shall be
faithfully performed. The knowledge of god,
and the true worshipping shall be through all the
world. whereby he signifieth that we must not only
knowe god in heart but declare the same also, by
outward profession. / - as apperaeth -
wherefore god hath also highly exalted him
and given him, a Name which is above every

Philippians chap. 2th name.
vols. 9th / 10th / 11th / 12th / 13th / 14th / 15th / 16th / 17th / 18th / 19th / 20th / 21th / 22th / 23th / 24th / 25th / 26th / 27th / 28th / 29th / 30th / 31th / 32th / 33th / 34th / 35th / 36th / 37th / 38th / 39th / 40th / 41th / 42th / 43th / 44th / 45th / 46th / 47th / 48th / 49th / 50th / 51th / 52th / 53th / 54th / 55th / 56th / 57th / 58th / 59th / 60th / 61th / 62th / 63th / 64th / 65th / 66th / 67th / 68th / 69th / 70th / 71th / 72th / 73th / 74th / 75th / 76th / 77th / 78th / 79th / 80th / 81th / 82th / 83th / 84th / 85th / 86th / 87th / 88th / 89th / 90th / 91th / 92th / 93th / 94th / 95th / 96th / 97th / 98th / 99th / 100th / 101th / 102th / 103th / 104th / 105th / 106th / 107th / 108th / 109th / 110th / 111th / 112th / 113th / 114th / 115th / 116th / 117th / 118th / 119th / 120th / 121th / 122th / 123th / 124th / 125th / 126th / 127th / 128th / 129th / 130th / 131th / 132th / 133th / 134th / 135th / 136th / 137th / 138th / 139th / 140th / 141th / 142th / 143th / 144th / 145th / 146th / 147th / 148th / 149th / 150th / 151th / 152th / 153th / 154th / 155th / 156th / 157th / 158th / 159th / 160th / 161th / 162th / 163th / 164th / 165th / 166th / 167th / 168th / 169th / 170th / 171th / 172th / 173th / 174th / 175th / 176th / 177th / 178th / 179th / 180th / 181th / 182th / 183th / 184th / 185th / 186th / 187th / 188th / 189th / 190th / 191th / 192th / 193th / 194th / 195th / 196th / 197th / 198th / 199th / 200th / 201th / 202th / 203th / 204th / 205th / 206th / 207th / 208th / 209th / 210th / 211th / 212th / 213th / 214th / 215th / 216th / 217th / 218th / 219th / 220th / 221th / 222th / 223th / 224th / 225th / 226th / 227th / 228th / 229th / 230th / 231th / 232th / 233th / 234th / 235th / 236th / 237th / 238th / 239th / 240th / 241th / 242th / 243th / 244th / 245th / 246th / 247th / 248th / 249th / 250th / 251th / 252th / 253th / 254th / 255th / 256th / 257th / 258th / 259th / 260th / 261th / 262th / 263th / 264th / 265th / 266th / 267th / 268th / 269th 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/ 645th / 646th / 647th / 648th / 649th / 650th / 651th / 652th / 653th / 654th / 655th / 656th / 657th / 658th / 659th / 660th / 661th / 662th / 663th / 664th / 665th / 666th / 667th / 668th / 669th / 670th / 671th / 672th / 673th / 674th / 675th / 676th / 677th / 678th / 679th / 680th / 681th / 682th / 683th / 684th / 685th / 686th / 687th / 688th / 689th / 690th / 691th / 692th / 693th / 694th / 695th / 696th / 697th / 698th / 699th / 700th / 701th / 702th / 703th / 704th / 705th / 706th / 707th / 708th / 709th / 710th / 711th / 712th / 713th / 714th / 715th / 716th / 717th / 718th / 719th / 720th / 721th / 722th / 723th / 724th / 725th / 726th / 727th / 728th / 729th / 730th / 731th / 732th / 733th / 734th / 735th / 736th / 737th / 738th / 739th / 740th / 741th / 742th / 743th / 744th / 745th / 746th / 747th / 748th / 749th / 750th / 751th / 752th / 753th / 754th / 755th / 756th / 757th / 758th / 759th / 760th / 761th / 762th / 763th / 764th / 765th / 766th / 767th / 768th / 769th / 770th / 771th / 772th / 773th / 774th / 775th / 776th / 777th / 778th / 779th / 780th / 781th / 782th / 783th / 784th / 785th / 786th / 787th / 788th / 789th / 790th / 791th / 792th / 793th / 794th / 795th / 796th / 797th / 798th / 799th / 800th / 801th / 802th / 803th / 804th / 805th / 806th / 807th / 808th / 809th / 810th / 811th / 812th / 813th / 814th / 815th / 816th / 817th / 818th / 819th / 820th / 821th / 822th / 823th / 824th / 825th / 826th / 827th / 828th / 829th / 830th / 831th / 832th / 833th / 834th / 835th / 836th / 837th / 838th / 839th / 840th / 841th / 842th / 843th / 844th / 845th / 846th / 847th / 848th / 849th / 850th / 851th / 852th / 853th / 854th / 855th / 856th / 857th / 858th / 859th / 860th / 861th / 862th / 863th / 864th / 865th / 866th / 867th / 868th / 869th / 870th / 871th / 872th / 873th / 874th / 875th / 876th / 877th / 878th / 879th / 880th / 881th / 882th / 883th / 884th / 885th / 886th / 887th / 888th / 889th / 890th / 891th / 892th / 893th / 894th 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Isaiah chap. 45th / vol. 25th / 26th / 27th / 28th / 29th / 30th / 31th / 32th / 33th / 34th / 35th / 36<

Exposition. 1. Or as an other translation is. — And will judge them, that spoyle thee with thaire owne flash, that is, I will cause them to destroy one another as the exposition is. — and as appereth. And they cryed, the sword of the Lord, and of Gideon.

Judges. Chap. 7. Var. 23th. 22th. And the threes hundred blew with trumpets, and the Lord set every mans sword upon his neighbour, and upon all the host. So the host fled. Or as an other translation is. — And the threes hundred blew the trumpets, and the Lord set every mans sword agaynst his fellow, even through throwout all the host.

Exposition. 1. That is, the Lord caused the Midianites to kill one another. as the exposition is. For thou hast broken the yoke of his burden, and the staffe, of his shoulder, the rod of his oppression. as in the day of Midian.

Isaiah. Chap. 9th. And when they began to shooke and to praise the Lord Lord. Layd ambushments, agaynst the children of Ammon, Moab and mount Seir, which woulde come agaynst Judah. and they slew one another.

2 Chron. Chap. 20th. Var. 22th. 23th. For the children of Ammon and Moab, rose agaynst the inhabitants of mount Seir, to slay, and to destroy them: and when they had made aynt of the inhabitants of Seir, every one halp to destroy another. Or, as an other translation is — And when they began to sing, and to praise the Lord set ambushments agaynst the children of Ammon, Moab, and mount Seir, which woulde come agaynst Judah, and they were smitten. For the children of Ammon and Moab stood up agaynst the inhabitants of mount Seir, & helpe to slay, and destroy them. Thus the Lord accorded to Josaphats prayer, declaring his power when he delivered his, by causing thaire enemies, to kill one another. as the exposition is. Shall the prayer

Isaiah
chap. 49th
ver. 24th
25th

Exposition

shall the prey be taken from the mighty, or the lawful
captive delivered. — or as another translation is
or the just captivity delivered.
He maketh this as an Objection, as though the Caldians
were strong and had them, in just possession, as the
exposition is.

But thus saith the Lord even the captives of the
mighty, shall be taken away and the prey of the
terrible shall be delivered. for I will contend
with him that contendeth with thee and I will
save thy children. / Or as another translation is —
even the captivity of the mighty shall be taken
away, and the prey of the Tyrant shall be deliv-
ered.

Exposition

This is the answer to their Objection that none is
is stronger than the Lord neither hath a more
intelligent vnder them. as the exposition is.

The Jews
Rejected

Isaiah
chap. 50th
ver. 1st
2nd

The Jews forsaken.
Thus saith the Lord, wherea is the bill, if your mothers
divorcement whom I have put away? or which of my
creditors is it to whom I have sold you? behold
for your iniquities have you sold your selves, and
for your transgressions, is your mother put away,
or as another translation is — wherea is that bill
of your mothers divorcement whom I have cast
off? or who is the creditor to whom I have
sold you? Behold, for your iniquities, are ye sold
and because of your transgressions is your
mother forsaken.

Exposition

Meaning, that he had not forsaken her but through
her owne occasion. / as the exposition is.
Whom I have cast off — which should declare that
I have none, as the exposition is.
Signifying, that he sold
them not for any debt, or covetise, but that
they sold themselves to sinners, to by their owne
lusts, and pleasures. as the exposition is.
Wherefore came I, and there was no man? I called,
and none answered: I said, is mine hand so shortened,
that it cannot helpe? or have I no power? Do
I deliver? Behold at my rebuke I
I drive ye

Isaiah.
Chap: 50th
ver: 2d
3.

I dried up the sea: I make the floods desolate: 138.
their fish rotteth, for want of water, and I gath for
thirst.
I clothe the heavens with darkness, and make as a cloth
their covering. / or as an other translation is.
wherefore when I came, was there no man, whom
I called was there none to answer. I. Is my hand
shortened at all that it cannot reach. I make
the rivers, a wilderness. their fish stinketh, be-
cause there is no water.
I clothe the heavens, with blackness and I make
as a cloth their covering.

Exposition.
27

wherefore came I. — He came by his prophets, and
ministers, but they would not believe their
doctrine, and converse. as the exposition is.
I mine hand so shortened, that it cannot help.
Am I not as able to help you, as I have helped
your fathers of old when I dried up the red sea,
and killed the fish in the rivers and also after
ward in Jordan. / as the exposition is.
I clothe the heaven with darkness. / As I did in Egypt,
in token of my displeasure. / as the exposition is.
And the Lord said unto Moses, stretch out thy hand
toward heaven, that there may be darkness, over
the Land of Egypt, even darkness, that may be felt.
Say ye unto your brethren Ammi, and to your sis-

Exodus
Chap: 10th
ver: 21st

Hosea
Chap: 2.
ver: 1.
2d

ter, Ruhamah:
Plead with your mother plead: for she is not my
wife, neither am I her husband: Take her there-
fore, put away her whoredomes, out of her sight,
and her adulteries from between her breasts.
or as an other translation is. / But let her take
away, her fornications, out of her sight.
seemg that I have promised you deliverance
it may nat that you in courage one another
to embrace the same considering that ye are my
people, on whom I will have mercy. / — Go &
shew that the fault was not in him but in their
synagogue and their idolatries, that he forsooke
them: as before. / Isaiah Chap: 50. ver: 1.
as the exposition is. a prophetic

High Chap:
50th ver: 1

Exposition.
27

67th

Isaiah
Chap: 50th
Var: 6th

Exposition

A prophesie of Christ and of his sufferings.
I gave my backe to the smiters, and my cheekes to
them that plucked of the haire: I hid not my face
from shame, and spitting. / Or as an other translation
is. I gave my backe unto the smiters, and my cheekes
to the nippers: - I did not shrinke from god for any
persecution, or calamitie. whereby he sheweth that
the true ministers of god can looke for none other
recompence of the wicked but after this sort, and
also, what is their comfort. / as the exposition is.

Matthew
Chap: 26th
Var: 67th

Exposition

Then did they spit in his face and buffeted him, and
others smote him with the palmes of their hands.
Or as an other translation is. Then spate they in his
face, and buffeted him: and others smote him with
their roddes. The officers smite Christ with their
rods, or little staves. as the exposition is.

Luke
Chap: 18th
Var: 31th 32th

Then he tooke unto him the twelue and said unto them,
Behold we goe up to Hierusalem and all things, that
are written by the prophets, concerning the sonne of
man, shall be accomplished.

Mark
Chap: 20th
Var: 17th 18th 19th

Exposition

For he shall be delivered unto the Gentiles and shall be
mocked and spitofully in treated and spitted on.
Or as an other translation is. Then Jesus tooke unto
him the twelue, and said unto them Behold we goe up
to Ierusalem, and all things shall be fulfilled to the
sonne of man, that are written by the prophets.

Luke
Chap: 10th
Var: 32th 33th 34th

Luke Chap: 10th Var: 32th 33th 34th to the
same purpose.
Hearken unto me ye that know righteousnesse, the
people in whose heart is my law feare ye not, the
reproch of man neither be afraid of their revilings,
or of their rabbles. as an other translation is.

Isaiah
Chap: 54th
Var: 7th

Zachariah
Chap: 11th
Var: 5th

Exposition

Of ill gott riches. - they never prosper. -
They shall say, Blessed be the Lord for I am rich:
He no toth, the hypocrites, which ever have the name
of god in their mouths, though in their life, and
deeds, they deny god, attributing their gains to
gods blessing, which commeth of the spoyle of their
brethren. as the exposition is. But -
He that getteth riches, and not by right, shall leave
them in the midst of his dayes, and at his end shall be
such a rich -
a foolw.

Jeremiah
Chap: 17th
Ver: 11th
Such a rich man being there, compared unto 189.
a partridge.
As a partridge sitteth on eggs, and hatcheth them
not: So he that gathereth riches, and not by right, shall
leave them in the midst of his dayes, and at his end
shall be a fool. Or as an other translation is,
As the partridge gathereth the yong which she
hath not brought forth: So he that gathereth riches,
and not by right, shall leave them in the midst of
of his dayes. thereby shewing that as the
partridge by calling gathereth others, which for-
sake her when they see that she is not their dam:
So the covetous man is forsaken of his riches.
Exposition. because he commeth by them falsely. as the
exposition is.

To trust in
God.
Jeremiah
Chap: 17th
Ver: 13th
14th
To trust over in the Lord and not to forsake him.
O Lord, the hope of Israel, all that forsake thee,
shall be ashamed, and they that depart from thee shall be
written in the earth because they have forsaken
the Lord, the fountaine of living waters. Or as
an other translation is, O Lord, the hope of
Israel, all that forsake thee, shall be confounded:
they that depart from thee shall be written in the
earth. That is their names shall not be regis-
tered in the booke of life. as the exposition is.
Heale me O Lord, and I shall be healed: save me,
and I shall be saved, for thou art my praiser.
Or as an other translation is. Heale me O Lord,
and I shall be whole.

Exposition. He desireth god to preserve him that he fall not
into temptation, considering the great contempt
of gods word, and the multitude that fall
from god. as the exposition is.
Nothing 23.
have thou god.
Jeremiah
Chap: 32th
Ver: 27th
Behold, I am the Lord, the god of all flesh, is
there any thing to hinder you me.
That is, of every creature who as they are his
workes, so dooth he govern, and guide them as plea-
seth him where by he sheweth that as he is the autor
of this their captivity, for their sinnes, so will he for
his mercies, be their redeemer, to restore them
again to libertie. as the exposition is.
every man

2 Thessalon. Every man ought to labour, or not to eat.

apoc. chap. 3. v. 10. For even when we were with you, this we com-
manded you that if any would not work, neither
should he eat. / or as an other translation is. the
Fidels. we warned you of, that if there were any which
condemned. would not work, that he should not eat.

Exposition. Then by the words of god, none ought to live idly,
but ought to give himselfe to some vocation, to
gaine his living by, and to do good to others. as the
exposition is.

1. Timothy chap. 5th v. 8. But if any provide not for his owne, and especially
for those of his owne house, he hath denied the
faith, and is worse, than an infidel. / or as an
other translation is. If there be any that provide
not for his owne, and namely, for them of his
household, he denieth the faith.

To trust in god, not in our selves. But we had the sentence of death in our selves, that
we should not trust in our selves, but in god, which
raised the dead.

2. Corinthians chap. 1. v. 9th. 10th. who delivered vs from so great a death and death
in whom we trust that he will yet
deliver vs. / or as an other translation is. yea
we received the sentence of death in our selves
because we should not trust in our selves, but in
god, which raiseth the dead. / who delivered
vs, from so great a death, and death deliver vs
in whom we trust, that yet hereafter, he will
deliver vs.

Exposition. yea we received. - I was utterly resolved, in my
selfe to die. as the exposition is.
who delivered vs, from so great a death. that is
so many dangers of death. as the exposition is.

2. Timothy chap. 1. v. 9th. 10th. who hath saved vs, and called vs, with an holy
calling, not according to our works, but according
to his owne purpose and grace, which was given
vs, in Christ Jesus, before the world began.
But is now made manifest by the appearing of
our saviour Jesus Christ, who hath abolished
death, and hath brought life and immortality
to light, through the gospel. / He speaketh =

Exposition. The speaker here of his first coming which 190
though it seemed poor, and contemptible, yet was
honorable and glorious: therefore our minds ought
to be lifted up from the consideration of worldly
things, to contemplate the maiestie thereof. as
the exposition is.

Psalm 116th For thou hast delivered my soule from death, mine
eyes from teares, and my feet from falling.
or as an other translation is.
Returne unto thy rest O my soule: for the Lord
hath bene beneficiall unto thee: — Or hath dealt
bonnifullly with thee — as an other translation is.
Because thou hast delivered my soule from death,
mine eyes from teares, and my feet from falling.
which was requited before, now rest upon the
Lord: for he hath bene beneficiall towards thee.

Exposition. as the exposition is.
O god of my salvation: who art the confidence
of all the ends of the earth: and of them, that
are afar off upon the sea.

Psalm 65th The gift of
Nave: 5th which it is.
whereof thou puttest thee in remembrance that thou
stirre up the gift of god which is in thee.
The gift of god is a certaine lively flame kindled
in our hearts, which Satan and the flesh labour
to quench, and therefore we must nourish it,
and stirre it up: as the exposition is.

2 Timothy Chap: 1st Exposition. and stirre it up: as the exposition is.
Victories, and overthrowes given, are from the
overthrowes and victoryes given, are from the
god. as appeareth.

Jeremiah Chap: 46th Why are thy valiant men swept away, they stood
Nave: 15th not because the Lord did drive them. Or as an
16th other translation is — why are thy valiant men
puked backe? they could not stand, because the
Lord did drive them.
He made many to fall, yea one fell upon another and
they said: arise, and let us goe a game to our
owne people, and to the land of our nativity, from
the opposing sword. Or from the sword of the
viper. as an other translation is.
They did say: these Pharaoh King of Egypt is but a
noise, land of a great multitude, as an other transla-
tion is. he hath passed, the time appointed.
He devised =

Exposition / He derideth them which shall mispute their over-
throwe, to lacke of counsell and policie or of
fortune, and not observing of time nor conside-
ring that it is gods iust iudgement. as the
exposition is.

Jeremiah / Egypt is like a very faire haire but destruction
Chap. 46th commeth: it commeth out of the North. / Or as
ver. 20th an other translation is. Egypt is like a faire
Calfe but destruction commeth: /

Exposition / They have abundance of all things and therefore
are disobedient, and proud. as the exposition
is.

Jeremiah / Who is this that commeth up, as a flood, whose waters
Chap. 46th are moved, as the rivers.
ver. 7th Egypt riseth up like a flood and his waters are
8th moved like the rivers, and he saith I will goe up
9th and will cover the earth, I will destroy the
city, and the inhabitants thereof. For with
them that dwell therein. as an other exposition
is.

Exposition / He derideth the boastings, of the Egyptians,
who thought by their riches and power to have
overcome all the worlde. alluding to the
river Nilus which at certain times overflow-
eth the countrey of Egypt as the exposition
is.

Come up, ye houses, and rage ye chariots, and let
the mighty men come forth the Ethiopians,
and Lybians that handle the shield, and the
Lydians, that handle and bend the bow. /
come forth the Ethiopians, or the blake mores
as an other translation is.

Exposition / For these Nations took part with the Egyptians
as the exposition is.

Jeremiah / They did not stand because the day of their cala-
Chap. 46th mity was come upon them and the time of their
ver. 21st visitation - or they could not stand because the
day of their destruction was come upon them. as
an other translation is. / They know =

Psalm:
82th
ver: 5th
~ 7

They know not neither will they understand
they walk on in darkness: all the foundations
of the earth are out of course. Or as an
other translation is. They know not and under-
stand nothing, albeit, all the foundations of the
earth be moved.

Of gods power.
Of his punishing
those who do
afflict his
children. a
god of Re-
compence
his judgments
on those which
have sinned
his word con-
taineth and
victory by him

Of the power of God, of his punishing of those which
afflict his children. of his punishing of re-
compence in the day of recompence. his judg-
ments on those which have sinned. and of the
certain performance of his words. as by
these plain following words. and of his
giving of victory to his children against their
enemies. by inhabiting one of them to chase
a thousand.

Jeremiah
chap: 51th
ver: 15th
chap: 10th
ver: 12th
the same.

He hath made the earth by his power he hath
established the world by his wisdom, and
hath stretched out the heaven by his under-
standing. Or by his discretion, as an
other translation is.

Hosea
chap: 9th
ver: 7th

The dayes of visitation are come the dayes of
recompence, are come, Israel shall know it. The
prophet is a fool the spirituall man is mad, for
the multitude of thine iniquity, and the great
hatred. Or therefore the hatred is great.
Or therefore the translation is.

Exposition
~ 1

as an other translation is. though they think to escape by fleeing the
destruction, that is at hand. yet shall they be
destroyed, in the place whither they flee for
succour. Then they shall know, that they were
deceived, by them who charged to themselves
to be their prophets, and spirituall man. as the
exposition is.

Jeremiah
chap: 51th
ver: 56th
~ 5

For the Lord God of recompences shall surely
requite. Or For the Lord God that recompen-
seth, shall surely recompence, as an other
translation is.

Ezekial. Then said he unto me the iniquitie of the house
chap: 9th of Israel and Judah is exceeding great and
ver: 9th the land is full of blood, and the city full of por

var: 9th var: seneca: for they say, the Lord hath forsaken
Nahm: 9th ver: the earth, and the Lord seeth not. / Or as an
widow, and the stranger, that translation is - so that the land, is full
of blood, and the city full of corrupt indgements.
Exposition. / That is with all kind of wickednes. as the

Exposition is. /
= the Lord shall not
see, neither shall the
god of Jacob regard
ye.

Isaiah. / Ye when yee make many prayers - or and though
chap: 1st ye make many prayers, (as an other transla-
ver: 15th tion is - I will not heare: your hands are full
of blood. Or - for your hands are full of blood. as
an other translation is. /

Exposition. / He sheweth that where man be given to avarice
and covetousnes, and extortion, which is made
by blood, there God will shew his anger and not
accept them though they seeme never so holy. as
the exposition is. /

Isaiah. / For your hands are defiled, with blood: and your
chap: 59th fingers with iniquitie.
ver: 3rd

Ezekial. / For the land is full of bloodie crimes, the city
chap: 7th is full of violence. - Or - For the land is
ver: 23rd full of the indgement of blood, and the city is
full of carnallitie. as the exposition is. an other
translation is. /

Exposition. / That is, of sins, that deserve death, as the ex-
position is. /

Numbers. / For blood hath defiled the land: and the land can
chap: 35th not bee cleansed of the blood that is shed therein
ver: 33rd but by the blood of him, that shed it.
So God is mindfull of the blood wrongfully shed
that he maketh his dumme creatures to de-
mand vengeance, thereof. / as the exposi-

Exposition. / tion is. /
They breake out, and blood toucheth blood. /
Hosea. / Therefore shall the land mourne, and every one
chap: 4th that dwell therein shall languish. / Or shall
ver: 2. 3. that dwell therein shall languish. / as an other translation is. /
In every

Exposition / In every place appeareth a libertie to most, 192
hainous vices, so that one followeth, in the necke
of another. / as the exposition is /

Ezekiel / When destruction cometh they shall seeke peace and
Chap: 7th / shall not have it. — or — and there shall be none. / as
Ver: 25th / other translation is.

26th / Mischiefe shall come vpon mischief — or Calamitie
27th / shall come vpon Calamitie. as an other translation
is. then shall they seeke a vision of the prophet:

Of gods / but the law shall perish from the priests, and
Judgements / counsel from the ancients.

28th / The King shall mourne and the prince shall be clothed
with desolation, and the hands of the people of
the Land, (or in the Land, as an other translation

is, shall be troubled. / I will doe vnto them after
their way, or, I will doe vnto them according to

their wayes, as an other translation is. / and
according to their deserts, or, to their iudgements,

will I iudge them, and they shall know, that I
am the Lord.

And I will iudge thee as women that break wedlocke
and shed blood, are iudged. and I will give thee,

Chap: 16th / blood, in fury and iacobine. / Or, and I will iudge
Ver: 38th / thee after the manner of them that are harlots,
and of them that shed blood and I will give thee,

the blood of wrath, and iacobine (as an other
translation is.

Exposition / That is, I will iudge thee to death as the adulterers,
The wickednes and iudgement / and murderers. / as the exposition is.

at Jerusalem / As I haue said the Lord god, Sodom thy sister hath
not done, neither she now hath daughters, as thou

Ezekiel / hast done thou, and thy daughters.
Chap: 16th /

Ver: 46th / Behold, this was the iniquitie of thy sister Sodom
49th / 50th / Pride, fulnes of bread, and abundance of idleness
was in her and in her daughters: neither did shee

The times and / strengthen the hand of the poore and needie.
Vices of / But they were haughty, or, and they were haughty,
Sodom. / as an other translation is, and committed abomi-

punished by / as I saw good, (or as I pleased, as an other trans-
lation is. /

God / He allegeth =

He alledgeth these foure vices pride, excess, idleness, and contempt of the poore, as foure principal causes of such abomination, wherefore they were, so horribly punished. as the exposition is.

Genosis 19th Chap: 19th ver: 24th Then the Lord rained upon Sodom, and upon Gomorrah brimstone, and fire, from the Lord out of heaven.

Ezekiel 22th Chap: 22th ver: 29 Now thou sonne of man wilt thou indge wilt thou indge the bloody city? yea thou shalt shew her all her abominations: — or wilt thou indge this bloodie citie? wilt thou shew her all her abominations. as another translation is.

Exposition That is — art thou ready to execute thy charge, which I commit unto thee against Ierusalem the murderer the prophets, and them, that are godly, as the exposition is.

Ierusalem punished for her sinnes in shedding of blood, and otherwise ver: 38 Thou art become guiltie in thy blood that thou hast shed. or thou hast offended in thy blood — (as another translation is.)

ver: 6th Behold the princes of Israel every one, were in thee to their power to shed blood. / or every one in thee was ready to his power, to shed blood. / as another translation is.

ver: 9th In thee are men that carry tales, to shed blood. / In thee have they taken gifts, to shed blood.

ver: 12th thou hast taken usury, and increase, and thou hast grecefully gained of thy neighbour, for thou hast defrauded thy neighbour, as another translation is) by extortion. and hast forgotten me saith the Lord god.

ver: 13th Behold therefore I have smitten mine handes, at thy dishonest game, which thou hast made: or upon thy

ver. 13th

Exposition

Ezekiel

chap. 4th

ver. 16th

17th

Gods judgement

on Jerusalem

Exposition

Isaiah

chap. 3rd

ver. 1st

Exposition

Ezekiel

chap. 5th

ver. 16th

Exposition

2nd

Or upon thy covetousnes that thou hast used, 193
as an other translation is - and at thy blood, or
and upon the blood, as an other translation is,
which hath bene in the midst of thee.

In token, of my wrath, and vengeance, as the
Exposition is.

Moreover he saide unto me, sonne of man, Behold
I will breake the staffe of bread in Jerusalem:
and they shall eate bread by weight, and with care
and they shall drinke water by measure, and with
astomishment.

That they may want bread and water and bee
astomished one with another - Or, because that
bread and water shall faile, they shall be astomied
one with another. as an other translation is.

and shall consume away, for their iniquitie.
That is the force and strength wherewith it
should nourish. This is meant, by the staffe of bread.
as the exposition is.

For behold the Lord the Lord of hostes, doth take
away from Jerusalem and from Judah the stay,
and the staffe, the whole stay, of bread, and
the whole stay of water. Or - For so the Lord
god of hostes will take away, from Jerusalem,
and from Judah the stay, and the strength:

even all the stay of bread, and all the stay, of
water. as an other translation is.

Because they trusted, in their abundance, and
prosperitie, hathewith, that they should be
taken from them; as the exposition is.

When I shall send upon them, the evil arrow
of famine which shall be, for their destruction,
and which I will send to destroye you:
and I will enclose the famine upon you,
and will breake your staffe of bread.

The evil arrowes - Or dangerous arrowes,
which were the quashes, mildew, and what
soever, were occasions of famine: as the
Exposition is. So will =

Ezekiel.
chap: 5th
ver: 17th
~ 1
So will I send vpon you famine and euill beastes, and
they shall breake thee, (or spoyle thee, (as an other
translation is) and pestilence, and blood shall passe
through thee, and I will bring the sword vpon thee.
and the Land haue spoken it.

Ezekiel.
chap: 14th
ver: 13th
~ 1
Some of man when the Land sinneth against me,
by trespassing grievously, (or by committing a
trespasse,) as an other translation is. Then will
I stretch out mine hand vpon it, and will breake
the staffe of the bread thereof, and will send famine
vpon it, and will cut off, man, and beast from it.
ye, and I will destroy ~~in~~ man and beast, forth
of it, as an other translation is.

Leuiticus.
chap: 26th
ver: 26th
~ 1
And when I haue broken the staffe of your bread,
or, when I shall breake the staffe of your bread,
as an other translation is,) tenne women, or, then
ten woman, shall bake your bread, in oven, and they
shall deliuer you your bread againe, by waight, and
ye shall eate but not be satisfied - or, and ye shall
eate, and not be satisfied. as an other translation is.

Exposition.
~ 1
That is the strength, whereby the life is sustained.
as the exposition is.

Exposition.
~ 1
That is, one oven shall be sufficient, for ten families.
as the exposition is.

Psalm.
105th
ver: 16th
~ 1
Moreover he called for a famine vpon the Land: he
broke the whole staffe of bread: or, and utterly,
broke the staffe of bread - as an other translation
is,) either by sending scarcitie or by taking away the
strength, and nourishment thereof, as the exposition

Exposition.
~ 1
is.
Surely at the commandment of the Lord, came this
vpon Iudah to remove them out of his sight, for the
sinnes of Manasseh, according to all that he did. (as
that he might put them out of his sight - as an other
translation is.)
And also for the innocent blood that he shed, for he
filled Ierusalem with innocent blood, which the Lord
would not pardon. or, therefore, the Lord

2^d Kings.
chap: 24th
ver: 3rd
9th

29. King 5. The Lord would not pardon it. / as an other 194.
Chap. 24. Translation is. /
ver. 30. Though god used these wicked tyrants to execute his
4th. inst. iudgements, yet they are not to be excused,
because they proceeded of ambition, and malice as
Exposition. the Exposition is.

See before. See more of this before as touching gods iudgements
fo: 136th b. Denounced against those which shed innocent blood.
and 137th a. b. 136th b. side. and fo: 137th a. and b. side.

Ezekiel. Therefore say unto them. Thus saith the Lord god there
Chap. 12th shall none of ^{my} words be prolonged any more, but
ver. 28th the word which I have spoken shall be done saith the
Lord god. / or. All my words shall no longer be de-
laied but that thing which I have spoken shall be done,
saith the Lord god. as an other translation is.

Ezekiel. For I am the Lord. I will speake and the word that
Chap. 12th I shall speake shall come to passe: it shall be no
ver. 25th more prolonged: for in your dayes O rebellious house
I will say the word, and will performe it, saith the
Lord god. / or. I will speake, and that thing that I
shall speake - as an other translation is. / or. O
rebellious house, will say the thing, and will performe
it, as an other translation is.

Psal m. My righteousnesses also, O god is very high, who hast
71th done great things, O god who is like unto thee.
ver. 19 Blessed be the Lord god the god of Israel, who
only doeth wondrous things. / or. which onely

Psal m. doeth - is an other translation is.
72th Ha confesseth that except god miraculously pre-
ver. 18 serve his people that neither the king nor the
Exposition. king dome can continue. as the exposition is.

Joshua. One man of you shall chase a thousand: for the Lord
Chap. 23th your god hath it, that fighteth for you, as he hath
ver. 10th promised you.
And ye shall chase your enemies and they fall before
you by the sword. / or upon the sword. as an
Exposition. other translation is. / And five of you =

Leviticus
chap: 26th
ver: 9th

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight and they shall fall your enemies, shall fall before you by the word.

Deuteronomy
chap: 32th
ver: 30th

How should one chase a thousand, and two put to thousand to flight except their Rock had, or the strong god, (as an other translation is) had sold them and the Lord, had shut them up. — On delivered them to their enemies as the exposition is.

Exposition
The happiness
of peace

The happiness, which followeth, and attendeth upon peace.

How to admo-
nise a brother
offending
chap: 12th
ver: 14th

Follow peace with all men and holiness, where which no man shall see the Lord. And if How one should admonish his brother who trespasseth against him. — by telling him, of his fault. First privately. Secondly before witnesses as appeareth. Matthew Chap: 18th / ver: 15th 16th 3rd

3rd 4th

And if he shall neglect — or (And if he will not — vouchsafe — as an other translation is) to hear them tell it unto the Church; but if he neglect to hear the Church, or, And if he refuse to hear the Church also — Then let him be unto the Church as an heathen man and a publican.

Mathew
chap: 18th
ver: 15th
16th 17th

Let it rule the Church — He meaneth according to the order that was among the Jewes, who had their counsel, of ancient and expelle men, to reforme manners, and execute Discipline. This assembly represented the Church which had appointed them, to this charge: as the exposition

Exposition

of Baptisme and of the fruits and effects thereof

Acts
chap: 19th
ver: 3rd 4th

And he said unto them unto what were ye then baptized? And they said unto John Baptisme. — Then said Paul, John verily baptized, with the Baptisme of repentance, saying unto the people that they should believe in him, which should come after him, that is in Christ Jesus. — So when they:

Act 5. 14 So when they heard it, or when they heard 195.
Chap. 19. this - as an other translation is. - they were 280
Ver. 5. baptized in the Name of the Lord Jesus.
To be Baptized meaning what doctrine they did profess by their
in Johns Baptisme: For to be baptized in Johns baptisme,
signifieth to profess the doctrine which he taught,
in the Name and sealed with the sign of baptisme:
of the father to be baptized in the Name of the father is to be
for the death of Christ. be dedicated, and consecrated unto him.
or for the dead. Or to be baptized in the death of Christ or for the
into one dead, or into one bodie, unto remission of sinnes,
Exposition is, that sinne by Christes death may be abolished,
of all this. and die in vs. and that we may growe in Christ one
head, and that our sinnes may be washed away, by
the blood of Christ: as the exposition is.
Counthians. Else, what shall they do, which are baptized for dead.
Chap. 15th or, for the dead, as an other translation is, if the
Ver. 29th dead rise not at all, why are they then baptized,
for dead, or, for the dead, as an other translation
is.

That is as dead, and because they were but newly
come to Christ, would be baptized, before they
died. Except these things be true of Christes
kingdome, and his subiection, what shall become
of them, whom the church daily baptizeth, for
to destroy death in them, which is the end of
baptisme, and so they to rise againe. as the
Exposition is.
In dead baptize you, with water unto repentance.
Or, in dead baptize you with water to amende-
ment of life, as an other translation is. but he
that commeth after me is mightier than I,
whose shoes I am not worthy to beare: he will
baptize you, with the holy ghost and with fire,
when god baptizeth inwardly with the vertue of
his spirit, he burneth, and consumeth the vices,
and inflameth the hearts, with love towards
him: as the exposition is. John =

Luke
Chap: 3^d
Var: 16th

John answered, saying vnto them all, I indeed baptize you with water: but one mightier then I cometh after me the latchet of whose shoes I am not worthy to vnloose, he shall baptize you, with the holy ghost, and with fire. / Or

John answered and said to them all, indeed I baptize you with water, but one stronger then I cometh after whose shoes latchet I am not worthy to vnloose: he will baptize you, with the holy ghost, and with fire, as an other translation is. / The vertue and force of baptism

Exposition:

standeth in Iesus Christ, and John was but a minister thereof. / as the exposition is. / and with fire. / That is, with a mightie, aking

Exposition:

and purge our filth as fire doth the mettalles. as the exposition is. /

Acts.

For John truly baptized with water, but ye be baptized, with the holy ghost not many dayes hence. / Or

Chap: 1st
Var: 5th

For John indeed baptized with water: but ye shall be baptized, with the holy ghost within those few dayes. /

Exposition:

with the holy ghost. / That is, with those graces which Iesus onely giveth by his

Of the day

spirit. / as the exposition is. / of Iudgement of the day of Iudgement and how fearful and terrible the same shall be. /

Isaiah

And they shall goe into the holes of the rocks, and into the caves of the earth, for feare of the Lord, and for the glory of his maiesty, when he ariseth, to shake the

Chap: 2th
Var: 19th

earth. / Or, Then shall they go into the earth from before the feare of the Lord, and the glory of his maiesty, when he shall

Var: 10th
12th

to destroy the earth, as an other translation is. / In the

Exposition.

As the Canaanites left their cities when god 202.
did place the Israelites there. So the Cities of
Israel shall no more be able to defend their
inhabitants than bushes when god shall send the
enemie to plague them: as the exposition is.

Haiah
chap: 17th
ver: 10th

Because thou hast forgotten the god of thy salvation
and hast not been mindfull of the Rock of thy
strength: therefore shalt thou pluck pleasant
plants and shalt set it with strange slips. Or,
and hast not remembered the god of thy strength;
therefore shalt thou set pleasant plants and
shalt ~~set~~ graft strange vine branches.
as an other translation is. That is. which are
excellent, and brought out of other countries.

Exposition.

prophecie
of Christ.

A prophecie of Christ.

Haiah
chap: 19th
ver: 20th

For they shall cry unto the Lord, because of
the oppressors, and he shall send them a
saviour, and a great one, and shall deliver
them. Or, because of the oppressors, and he
shall send them a saviour and a great man,
and shall deliver them. as an other translation
is. This declarath that this prophecie
should be accomplished in the time of Christ; as

Exposition.

the exposition is.

Of a good
conscience.

To be carefull to keepe a good conscience, at all
times.

Actes
chap: 24th
ver: 16th

And herein doe I exercise my selfe to have
alwayes a good conscience voyde of offence,
toward god, and toward men. Or, and herein
I endeavour my selfe to have alway, a cleare
conscience - as an other translation is.
gods iudgements.

Psalm
140th
ver: 11th

Gods indignants
following the
wicked
Exposition

Gods indignants follow and pursue the wicked.
Evil shall hunt the violent man to overthrow
him. Or shall hunt the cruel man to destruction.
as an other translation is. That is gods plagues
shall light upon him in such sort, that he
shall not escape: as the exposition is.

Leviticus
chap: 26th
ver: 41th

Of them thair uncircumcised hearts bee
humbled. Or so then thair uncircumcised
hearts shall be humbled. as another translation is.

A prophesie
of Christ

A prophesie of Christ, by Eliakim, the sonne
of Hilkiah.

Isaiah
chap: 22th
ver: 20th
21th 22th

And it shall come to passe in that day, that I
will call my servant Eliakim, the sonne of
Hilkiah.

And I will clothe him with thy robe, and
strengthen him, with thy girdle, and I
will commit thy government into his hand
and he shall be a father to the inhabitants
of Jerusalem, and to the house of Judah.
Or And with thy garments, will I clothe him
and with thy girdle will I strengthen him
him: thy power also, will I commit into
his hand. as an other translation is.

And the key of the house of David, will I
lay upon his shoulder. So he shall open, and
none shall shut, and he shall shut, and none
shall open. Or so he shall open, and no man
shall shut, and he shall shut, and no man shall
open. as an other translation is. That is
he will commit unto him, the full charge, and
governement of the house, as the exposition is.
And I will =

Exposition

Isaiah
chap: 22th
ver: 23
And I will fasten him as a nail, in a sure place, and he shall be for a glorious throne to his father's house. Or, and he shall be for the throne of glorie to his father's house: as an other translation is. That is, I will establish him, and confirme him in his office as the exposition is.

Ezra
chap: 9th
ver: 8
And now for a little space grace hath been shewed from the Lord our God to leave us a remnant to scape, and to give a nail, in his holy place that our God may lighten our eyes, and give us a little reviving in our bondage. Or in causing a remnant to scape, and in giving us a nail, in his holy place, that our God may lighte our eyes, and give us a little reviving in our servitude. as an other translation is. That is, in giving us a casting place: it is a similitude taken of them, that remaine still in a place which smite nailis to haue things upon, as the exposition is.

Ezra
chap: 9th
ver: 9
For we were bondmen or for though we were bondman, yet our God hath not foraken us in our bondage but hath extended or inclined mercy unto us in the sight of the kings of Persia to give us a reviving, to set us the house of our God, and to remove the desolations thereof, Or to give us life, and to erect the house of our God, and to redresse the desolate places thereof, as an other translation is. and to give us a wall, in Judah and in Jerusalem. Gods judgements, against the obdurate and against those which refuse to heare. And he said =

Isaiah.
Chap: 6.th
Verses 9
10th
~.

And he said Go, and tell this people. Heare ye indeed, but understand not, and see ye indeed, but perceive not.

Make the heark of this people fat, and make their eares heavy, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their heart, and convert and be healed.

Before
Jo: 17.^a
A vile person
described.

See before more touching this. Jo: 17.^a. — amongst my Notes.

A vile person described. by diverse particulars, by the words of his mouth. and by his wicked practises.

Isaiah.
Chap: 32.
Vers: 6.th
~.

For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisie, and to utter exorse against the Lord, to make empty the soule of the hungry, and he will cause the drinke of the thirsty to faile. Or But the rigarde will speake of rigardnes, and his heart will worke iniquitie, and do wickedly, and speake falsely, against the Lord, to make empty the hungrye soule, and to cause the drinke of the thirstie to faile. as an other translation is.

Isaiah.
Chap: 32.
Vers: 5.th
~.

The vile person shall be no more called liberall, nor the churle said, to be bountifull. Or. A rigarde, shall no more be called liberall, nor the churle riche. as an other translation is. That is. vice shall no more, be called vertue, nor vertue esteemed, by power, and riches, as the exposition is.

Exposition.

Behold a king shall reigne in righteousness, and a prince shall rule in judgement. Or Behold a king shall reigne in iustice. as an other translation is.

Isaiah.
Chap: 32.
Vers: 1.
~.

This prophesie

Isaiah Chap. 32th
ver. 1.
Exposition.
This prophesie is of Hezekiah who was a
figure of christ and therefore it ought chiefly
to be referred to him. By iudgement, and
iustice, is meant an upright government,
both in policie, and religion. As the exposition

of iustice = is.
of iustice = is.
Isaiah Chap. 32th
ver. 17th
The fruit, and effect of righteousness.
And the worke of righteousness shall be peace,
and the effect of righteousness quietnesse,
and assurance for ever. Or, And the worke
of iustice shall be peace, even the worke of
iustice, and quietnes, and assurance for
ever. as an other translation is.

of gods
mercies to
us.
Isaiah Chap. 33th
ver. 22th
Of gods great mercies towards vs. mani-
fest in small particulars.

Isaiah Chap. 33th
ver. 22th
For the Lord is our iudge, the Lord is our
law giver, the Lord is our king, he will save vs.
Moses prayer. upon the removing forward
of the Arke of the Lord, and upon the
resting of the same againe very observable.
And it came to passe when the Arke set
forward, that Moses said, Rise up Lord, and
let thine enemies be scattered, and let them
that hate thee, flee before thee. Or, And
when the Arke went forward as an other
translation is. That is to say, thy might,
and power. as the exposition is.

Exposition.
Numb. 10th
Chap. 10th
ver. 35th
36th
And when it rested, he said, Returne O Lord,
unto the many thousands of Israel.
Let god arise, let his enemies be scattered: let
them also, that hate him flee before him.
As smoke =

Psal^m.
138th
ver. 2
~
of praying
god.

As smoke is driven away, so drive them away as
wax melteth before the fire, so let the wicked
perish, at the presence of god.
Of praying god, and who they are that praise
him, and who not.

Isaiah
chap. 38th
ver. 18

For the grave, cannot praise thee, Death cannot
celebrate thee: they that goe downe into the
pit, cannot hope for thy truth. / or, For the
grave cannot confesse thee: Death cannot
praise thee: as an other translation is /

Exposition

That is, For as much as god hath placed man, in
this world, to glorifie him: the godly take it
as a signe of his wrath, when their dayes were
shortened either because that they seemed
unworthie, for their sinnes, to live longer in
his service, or for their zeale to gods glorie,
seeing that there are so few in earth, that
do regard it.

Psal^m. 6th
ver. 18

For in death there is no remembrance of
thee: in the grave, who shall give thee
thanks?

Psal^m.
115th
ver. 17th

The dead praise not the Lord: neither they
that goe downe into silence: or, neither
any, that goe downe into the place of silence.
That is, though the dead set forth, gods
glorie. yet he meaneth heere, that they
praise him not, in his church and Congre-
gation.

Isaiah
chap. 38th
ver. 19th

The Living, the Living, he shall praise thee, as
I doe this day: the father to the children.
I shall make knowne thy truth. / or, But =

Isaiah 44
chap: 38th
ver: 19th
But the living the living, he shall confesse thee 205
as I doe this day. as an other translation is.
That is. All posteritie shall acknowledge, and
the fathers according to their dutie toward
their children shall instruct them in thy
graces, and mercies toward me. / as the exposition
is.

Isaiah 44
chap: 38th
ver: 20th
Therefore we wil sing my songs, to the stunged
instruments, all the dayes of our life, in the
house of the Lord. / Or, Therefore we wil sing
my song - as an other translation is. That is.
He sheweth, what is the use of the congregation,
and church: to wit, to give the Lord thanks,
for his benefits. as the exposition is.

Against divisions
to be avoided.
Now I beseech you brethren marke them which
cause divisions and offences, contrary to the
doctrine which ye have learned, and avoid
them. / Or, marke them, diligently. as an other
translation is.

Romanes
chap: 16th
ver: 17th
18th
For they, that are such, serve not our Lord Iesus
Christ, but their owne belly, and by good words,
and faire speeches deceive the hearts, of the
simple: Or, but their owne bellies, and with
faire speech, and flattering, deceive. as an other
translation is. / These be markes, to knowe
the false apostles by. as the exposition is.

Exposition
Now I beseech you brethren, by the Name of
our Lord Iesus Christ, that ye all speake the
same thing, and that there be no divisions
among you: but that yee be perfectly ioynd
together in the same minde, and in the same
iudgement. / Or, that yee =

Corinthians
chap: 1st
ver: 10th
I beseech you brethren, by the Name of
our Lord Iesus Christ, that ye all speake the
same thing, and that there be no divisions
among you: but that yee be perfectly ioynd
together in the same minde, and in the same
iudgement. / Or, that yee =

1. Corinthians. or that yee all speake one thing, and that
Chap: 17 there be no dissensions among you: but be
ver: 10th yee knit together in one mind and in one
judgement. / as an other translation is. /

Exposition / That is. by agreeing in words, in concord and dis-
sonance of minds whereof proceedeth repug-
nancy of judgement which is the mother
of schisme, and heresie: as the exposition is
For it hath been declared unto me of you my

1. Corinthians For it hath been declared unto me of you my
Chap: 17 brethren, that there are contentions among
ver: 11th you. or, For it hath been declared unto me
12th 13th my brethren of you. as an other translation
is. /

Now this I say, that whosoever one of you saith
I am of Paul, and I of Apollo, and I of
Cephas, and I of Christ. / or, I am Pauls,
and I am Apollos, and I am Cephas, and I am
Christs. / as an other translation is. /
Is Christ divided? Was Paul crucified for
you, or were you baptized, in the name of
Paul? / or, either were ye baptized, into the
name of Paul. as an other translation
is. /

Gods judgements against the wicked. / Gods judgements, following a presumption
wicked man. /

Numbers. But the soule, that doeth ought presumptuously,
Chap: 15th and that soule, shall be cut off from among
ver: 30th his people. / or, But the person, that doeth
ought presumptuously, whether he be
borne in the Land, or a stranger, the same
blasphemeth the Lord: therefore that

Numbers. ²⁴ therefore that person shall be cut off from 206
chap. 15th among his people, as an other translation is.
ver. 30th That is, with an high hand, that is, in contempt of
Exposition. god, as the marginall note, out of the 206th is.

sinne puni- That god is severe in punishing of sinne.

shalt. And they fall upon their faces and said, O god
Numbers. the god of the spirits of all flesh, shall one
chap. 16th man sinne, and wilt thou be wroth with all
ver. 22th the congregation. Or, hath not one man onely
sinne, as an other translation is.

That be farre from thee to do after this manner
Genesis. to slay the righteous, with the wicked and
chap. 18th that the righteous should be, as the wicked,
ver. 25th that be farre from thee: shall not the iudge
of all the earth do right.

Of gods power, and Of gods great power and omnipotency and
omnipotency that all other powers, are as nothing at all
before him. That he is vnsearchable in his
ways.

It is he, that sitteth upon the circle of the
Isaiah. earth and the inhabitants thereof, are
chap. 40th as grasshoppers, that stretcheth out the
ver. 22th heavens, as a curtain, and spreadeth them
23th 28th out, as a tent to dwell in. Or, He sitteth,
as an other translation is.

That bringeth the princes to nothing, and maketh
the iudges of the earth, as vanity. Or, He
bringeth, as an other translation is.
Hast thou not knowne, hast thou not heard, that
the everlasting god the Lord, the creator of
the ends of the earth fainteth not, neither is
wearie: there is no searching of his understanding.
Or, knowest =

Isaiah
chap: 40th
ver: 28th

Exposition

Isaiah
chap: 40th
ver: 29th

Isaiah
chap: 40th
ver: 28th
Exposition

Psal. m.
89th
ver: 6th
8th
9th
13th
15th

knowest thou not or hast thou not heard that
the everlasting god the Lord hath created the
ends of the earth? he neither fainteth nor is
weary: as an other translation is. And
therefore al power is in his hand to deliver,
when fit his time cometh. as the exposition is.
He giveth power to the faint, and to them that
have no might he increaseth strength. Or,
But he giveth strength vnto him that fainteth
and vnto him that hath no strength he encrea-
seth power. as an other translation is.
There is no searching of his understanding.
showing that man must patiently abide, and
not curiously seeke out the cause of gods
delay, in our afflictions, as the exposition is.
For who in the heaven can be compared vnto
the Lord? who among the sons of the mighty
can be likened vnto the Lord? Or, For who
is equal to the Lord, in the heaven? and who
is like the Lord, among the sonnes of the gods.
as an other translation is.
O Lord god of hostes, who is a strong Lord, like
vnto thee? or to thy faithfulness, round about
thee. Or, O Lord god of hostes, who is like vnto
thee, which art a mightie Lord, and thy
teneth is about thee. as an other translation
Thou caldest the raging of the sea: when the
waves therof arise, thou stillest them.
Thou hast a mighty arme: strong is thy hand,
and high is thy right hand.
The heavens are thine the earth also is thine
as for the world and the fulnesse therof
thou hast founded them. Or, Thou hast layed
the foundation of the world, and all that therein
is: as an other translation is. Canst thou

Job. Chap. 11th ver. 7th 8th Canst thou by searching find out god? canst thou find out the Almighty to perfection? Or, to his perfection, as an other translation is.

It is as high, as heaven, what canst thou do? Deeper than hell, what canst thou know. Or, the heavens are high, what canst thou do? It is deeper, than the hell, how canst thou know it. as an other translation is. That is, this perfection of god, and if man be not able to comprehend the height of the heaven, the length of the earth, the breadth of the sea, which are but creatures: how can he attain to the perfection of the Creator. as the exposition is.

Job. Chap. 11th ver. 10th If he cut off or shut up, or gather together them who can hinder him. or, who can turne him back. as an other translation is. That is, if god should turne the state of things, and establish a new order in nature, who could controule him. as the exposition is.

Job. Chap. 37th ver. 23th 24th Touching the Almighty we cannot finde him out: he is excellent in power and in judgement and in plenty of justice: he will not afflict. Men do therefore feare him. Or, It is the Almighty: we cannot finde him out: he is excellent in power and judgement and abundant in justice: he afflicteth not. as an other translation is - he afflicteth not, meaning without cause - as the exposition is. Let men therefore feare him. as an other translation is.

Exodus Chap. 15th ver. 11th Who is like unto thee O Lord among the gods? who is like thee glorious in holiness, fearful in praises, doing wonders. What god =

Deuteronomio For what god is there in heaven, or in earth
chap: 3⁸ that can doe according to thy works, and accord-
var: 24th ding to thy might. For where is there
a god, in heaven, or in earth, that can do
like thy works, and like thy power as another
Exposition. translation is. He speaketh according to the
common and corrupt speech of them, which
attribute that power vnto Idoles, that
onely appertaineth vnto god. as the
exposition is.

~~For thou art great and doest wondrous things~~
~~thou art god alone~~
Psalm. Among the gods, there is none, like vnto thee
86th (O Lord) neither are there any works, like
var: 8th vnto thy works.
10th For thou art great, and doest wondrous things,
thou art god alone.

So now you seek the Lord almighty, but you
Judath. shall neuer know any thing.
chap: 8th For you cannot finde out the depth of the
var: 13th heart of man, neither can ye perceiue
14th the things that he thinketh: then how can
you search out god that hath made all these
things, and know his minde, or comprehend
his purpose.

Of the depth of the riches, both of the wisdom
Romanas. and knowledge of god: how unsearchable
chap: 11th are his judgments, and his wayes past
var: 33th finding out. Or of the deepnes of the riches
34th as an other translation is.
For who hath known the minde of the Lord,
or who hath been his counsellor. Or who
was his counsellor, as an other translation is.
He reproveh-

Exposition / He reproveth the rashnesse of men which is
~ 1 ~ murmure against the judgements of god.
as the exposition is.

Romanas. For of him, and through him, and to him, or
Chap: 11th for him, are all things, as an other transla-
tion is. That is all things are created, and
ver: 36th preserved of god, to set forth his glorie.
Exposition / as the exposition is. to whom, or to him
~ 1 ~ (as an other translation is.) be glorie for
ever.

Job. 42th Know that thou canst doe every thing, and that
Chap: 42th no thought can be with holden from thee.
ver: 2th

Psalms. O come hithere and hearken all ye that feare
68th god: and I will tell you, f' what he hath done
for my soule.

ver: 14th 15th 16th 18th I encline unto wickednesse, with my
ad heart, the Lord will not heare me:
the prayers, praised be god, which hath not cast out my
his servants, prayer: nor turned his mercy from me.

Wisdoma. Thou hast well had, great strength, and might
Chap: 11th and who can withstand, the power of thine
ver: 18th arme.

Wisdoma. Who dare say what hast thou done? or who
Chap: 12th dare stand against thy judgement. Or who
ver: 12th 13th 15th dare stand against thee, to revenge the
wicked man.

For there is none other god, but thou.
For so much then as thou art righteous,
thy selfe, thou orderest all things righteous.

Psalms. O that man would praise the Lord for his
107th goodnesse, and for his wonderful works
ver: 8th to the children of men. Or, let =

Psalm
107th
var. 8th
2th

Let them therefore confesse before the Lord
his loving kindnes, and his wonderfull works before
the sonnes of men. (as an other translation is.)
For he satisfieth the longing soule, and filleth
the hungry soule with goodnesse. Or For
he satisfieth the thirstie soule. (as an other
translation is.)

To feare god
to serve and
obey him.
2th

To feare god to serve and obey him for his
manifeste blessings daily powred downe upon
us.

2. Kings
chap. 17th
var. 36th
37th
and var.
39th
2th

The Lord who brought you up, out of the
Land of Egypt, with great power, and a
stretcht out arme, him shall ye feare
and him shall ye worship, and to him shall
ye do sacrifice. Or But feare the Lord
which brought you out of the Land of Egypt
with great power, and a stretcht out arme,
him feare ye, and worship him, and sacrifice
to him. (as an other translation is.)
And the statutes, and the ordinances, and the
Law, and the commandment which he wrote
for you, ye shall observe to doe for ever more,
and ye shall not feare other gods. Or
Also keepe ye diligently, the statutes, and
the ordinances. - That ye do them conti-
nually, and feare not other gods. (as an
other translation is.)
But the Lord your god, ye shall feare, and
he shall deliver you, out of the hand of all
your enemies. Or But feare the Lord
your god, and he will deliver you out of the
hand of all your enemies. (as an other
translation is.)

of the thoughts
and forecastes
of man.
2th

of the thoughts of man, and of his
forecastes, what they are. That thoughts of

Wisdom. Chap: 9th ver: 14th The thoughts of mortal man are fearful, and our forecaskets are uncertain, what man is he that can knowe the counsell of god? or who can thinke what the will of god is. /

Wisdom. Chap: 9th ver: 13th 16th Hardly can we discern the things that are upon earth, and with great labour finde we out the things which are before vs? who can then seeke out, the things that are in heaven. /

Isaiah Chap: 40th ver: 13th Who hath directed the spirit of the Lord, or being his counsellor, hath taught him? or who hath instructed the spirit of the Lord? or who hath instructed the spirit of the Lord? or who was his counsellor, or taught him. as an other translation is. He sheweth gods infinite wisdom. as the exposition is. /

Isaiah Chap: 40th ver: 14th with whom tooke he counsell, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding. / or of whom tooke he counsell. and taught him, in the way of judgement? or taught him knowledge. as an other translation is. /

Corinthians Chap: 2th ver: 16th For who hath knowne the minde of the Lord, that he may instruct him. /

Wisdom. Chap: 9th ver: 17th who can knowe thy counsell, except thou give him wisdom, and send thine holy spirit, from above. /

Wisdom. Chap: 10th ver: 21st Of the praise of wisdom. /

Wisdom. Chap: 10th ver: 21st wisdom openeth the mouth of the dumbe, and maketh the tongues of babes eloquent, where with a =

Wisdoma. wherewith a man sinneth, by the same also,
Chap. 11th shall he be punished.
Ver. 13th Because of the foolish services of their wicked
2-1

Wisdoma. nay, wherewith they were deceived and wor-
Chap. 11th shipped serpents, that had not the use of reason,
Ver. 13th thou sendest a multitude of unreasonable
14th 15th beasts upon them, for a vengeance, that
16th 18th they might know, that wherewith a man
2-1 sinneth, by the same also shall he be pun-
ished.

For unto thine almightie hand, that made
the world of naught it was not impossible
to send among them a multitude of beasts
of fierce Lyons.
Or furious beasts newly created, and
unknown, which should breathe out blasts
of fire and cast out smoke as a tempest,
or shooke horrible sparkes like lightning
out of their eyes.
which might not onely destroy them, with
hurling, but also kill them with their
horrible sight.

For thou hast avar had, great strength
and might and who can withstand the
power of thine arm.

Thou hast tormented the wicked, that have
Wisdoma. lived a dissolute life by their owne
Chap. 12th imaginations.
Ver. 23th

24th 25th For they went astray very farre in the
2-1 wayes of error and esteemed the beasts
which their enemies despised for gods,
being abused after the manner of
children that have none understanding
Therefore hast thou sent this punishment
that they should be in derision, as
children, without reason. But they

Wisdom. But they that will not be reformed, 210.
Chap. 12th by those counsellor rebukes, shall feele the
ver. 26th worthe punishment of god.

27th For in those things when they suffered, they
disdained: but in these whom they counted
godly, when they sawe themselves punished
by them, they all acknowledged the true
god, whom afore they had denied to knowe.
There fore came extreme damnation
upon them.

Roman. 12th Professing themselves to be wise, they become
foolish. Or when they professed themselves
to be wise, they became foolish. as an
other translation is.

23th / 24th And changed the glory, of the incorrupti-
ble god into an image made like to
corruptible man, and to birds, and foule
footed beasts, and creeping things. Or,
For they turned the glory of the incorrupti-
ble god, to the similitude of the image
of a corruptible man, and of birds, and
foule footed beasts, and of creeping things.
as an other translation is.

where fore god also gave them up to
uncleannesse through the lusts of their
own hearts, to dishonour their owne bodies
betweene themselves. Or wherefore god
gave them up, to their hearts lusts, & to
uncleannesse, to defile their owne bodies
betweene themselves, as an other translation
is. Or delivered them as ainst indg. as
the exposition is. That is, saying =

Exposition. That is, saying men would not, according to
the knowledge, that god gave them worship
him aright, he smote their hearts, with
blindnes, that they should not know their
salvas, but do iniurie one to another and
commit such horrible villenie. / as the
exposition is.

Thom. sayes
of the latter
times. / of the miseries, that shall happen, and
of all men towards the last times.

Zachariah. Chap: 14. it shall come to passe that ten men shall
take holde, out of all languages, of the
Nations, even shall take hold, of the skirt

of him, that is a Jew, saying we
will goe with you, for we have heard the
voice of the Lord our God is with you. / Or, in those dayes,
shall ten men, as an other translation
saith, shall take hold of the skirt of him, that is a Jew, saying we
will goe with you, for we have heard the
voice of the Lord our God is with you.

Judgements, of the greatnesse of gods iudgements,
thy iudgements are great, and
cannot be expressed. therefore man
doe erre that will not be reformed.
of a conscience touched with the guilt
thereof.

Wisdome. It is a sore full thing when malice,
condemned, by his owne testimonie. as
a conscience that is touched, doth ever
fore cast, such things. / A description =

28 Feare
What is it? A description of feare, what it is, and of the effects thereof. 290

Wisdom Chap: 17th For feare is nothing els, but a betraying of the succours, which reason offereth.
Eccl: 11th And the hope that the hope is within the more
12th doth he esteeme the ignorance of the thing, that tormenteth him, great.
Judg: 10th Gods judgements against the wicked which do
Chap: 1st still persist, and go on in their wicked courses.

Zachariah Chap: 3rd ver: 3rd Then said he unto me This is the curse that goeth forth over the whole earth: for every one that sweareth shall be cut of, as well on this side as on that, and every one that sweareth shall be cut of, as well on this side as on that.

Exposition 1st Every one that sweareth - That is, if any minie toward his neighbour. as the exposition is. As well on this side - meaning where so ever

Exposition 2nd he be in the world, as the exposition is. And every one that sweareth - That is, he that

Exposition 3rd transgresseth the first table, and sweareth not god aright, but abuseth gods Name: as the exposition is.

Zachariah Chap: 5th ver: 4th will bring it forth saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that falsly sweareth, by my Name: and it shall remane in the midst of his house, and shall consume it with the timber thereof, and stones thereof.

Psalm 119th ver: 55th That god ought always, to be had in remembrance by us.
Psalm 119th ver: 56th I have remembred thy Name O Lord, in the Night, and have kept thy Law. even when

Exposition 1st other sleepe. as the exposition is. This I had because I kept thy precepts: That is all these benefites, as the exposition is. Blessed be

Of hypocrite. And they that sell them say, Blessed be the Lord
and vniust for I am rich: He noteth the hypocrite
gotten goods which we haue the Name of god in their mouth

Zachariah though in their life and domgs, they deny god
Chap: 11th attributing their game to gods blessing whi
ver: 5th commeth of the spoyle of their brethren. a
Exposition the exposition is.

As the Partridge sitteth on eggs, and hatcheth
Jeremiah them not. so he that getteth riches, and not
Chap: 17th by right, shall leave them in the midst of his
ver: 11th daies, and at his end, shall be a fooler. Or,
~ / As the partrich gathereth the young which

she hath not brought forth: as an other tra
Exposition lation is. As the partrich by calling gathereth
others, which forsake her when they see the
she is not their dam: so the covetous man
forsaker of his riches, because he commeth
them falsely: as the exposition is.

Of wisdom: of wisdom from whence it commeth. an
the author and give thereof of the benefites which do happen to them
~ / that feare the Lord.

Eulastions, All wisdom commeth of the Lord, and hat
Chap: 1. been ware with him, and is with him for
ver: 13. ever.
~ / who so feareth the Lord, it shall go well w
him at the last, and he shall finde favour

A sinners in the day of his death. /
Nation promised For the sinnes of a Nation god will send them
by weakes go weakes gouernours to Rule ouer them.
ver: 13. And I will give children to be their princes, as
I Sarah & Gabes shall rule ouer them. / Or And I will
Chap: 13. appoint children to be their princes. as an oth
ver: 13. Translation is. Not onely in age, but in wis
Exposition mamers, knowledg, and strength. as the
Exposition is. / As for my

Isaiah
Chap: 3th
ver: 12th
As for my people. Children are their oppressors,
sells, and women rule over them: O my people,
they which lead thee, cause thee to erre, and
destroy, the way of thy paths.

Amos
Chap: 5th
ver: 8th
Servants have ruled over us: there is none
that doth deliver us out of their hands.

Isaiah
Chap: 5th
ver: 8th
The wicked and ungodly, cause others to offend
and forbid, the prophets of god to prophesie
unto them. for all which, god will slay
of them.

Amos
Chap: 2th
ver: 12th
But ye gave the Nazarenes wine to drinke,
and commanded the prophets, saying, pro-
phesie not.

Isaiah
Chap: 1th
ver: 14th
Behold, I am pressed under you, as a cart is
pressed, that is full of sheaves. That is,
you have wearied me, with your sinnes. as the
exposition is.

Isaiah
Chap: 1th
ver: 14th
Your new moons, and your appointed feasts, my
soules hate: they are a trouble unto me,
I am wearied to heare them. On my soules
hate your new moons, and your appointed
feasts: they are a burden unto me. I am
wearied to heare them, as an other transla-
tion is. That is, your sacrifices, offered in
the newe manner, and feasts: he condemneth
hereby hypocrites, which thinke to please god,
with ceremonies, and they themselves, are
void of faith, and meritt. as the
exposition is.

Isaiah
Chap: 1th
ver: 15th
And when ye spread forth your hands, I will
hide mine eyes from you; yea when ye make
many prayers, I will not heare: your hands
are full of blood. Or, And when you shall
stretch forth =

Isaiah, stretch forth your hands, I will hide mine eyes
Thou: 1. from you: and though ye make many prayers
ver: 15. I will not heare: for your hands are full of
~ 1. blood. / as an other translation is. — He
that hath these men be given to avarice

Exposition/ sheweth, that where
 facit exaltia, and extortion, which is men
 by blood there god will shew his anger, and no
 accept them, so they seeme never so holy. / as
 the exposition is. /
 he can deano: By this outward

Isaiah, wash you make you
chap. 1st washing, he maanath the spirituall exhortm
vse. 16, the Jewes to repent, and amend their lives
Exposition, is the exposition is /
Against pride. the fruit and affeare there
all mania and circumsped

to be wakened, to avoid drunkenness, to
in our wayes. to confesse our sinnes
with the wife to desire god more To blisse and
to desire good things in all our wayes from whom
alone proceedeth all good things.

videtur est dextera et multum tunc

creatio: for figures

Tobit. 4th and in sickness, in sorrow,
chap. 13th is the mother of famine.
ver. 14th Be circumspice my sonne in all things that
15th thou doest, and be well instructed, in all
16th conversation. 17th thou hatest.

thy love to no man, unless
do that to no man, unless
drinks not wine, to make thee drunken
neither let drunkenness, go with thee,
thy journey /
Aske Counsel alway, of the wise, and
despise not any Counsel, that is
profitable / Bless thy Lord

Job
chap: 4th
ver: 18th

Blesse thy Lord god alway, and desire of us
him, that thy wayes may be made straight
and that all thy purposes, and counsels, may
prosper: For every nation, hath not counsel,
but the Lord giveth all good things, and he

To seeke god
aboue all
things

humbleth whom he wil as he will.
To seeke god, aboue all things, for there in
consisteth our chiefest happiness.

Amos
chap: 5th

For thus saith the Lord, into the house of
Israel, seek ye me, and ye shall live:

chap: 4th
ver: 14th

seek the Lord, and ye shall live.
seek good, and not evil, that ye may live:

chap: 6th
ver: 15th

Hate the wil, and love the good, and
establish iudgement in the gate.

Amos
chap: 6th
ver: 12th

For ye have turned iudgement into gall
and the fruit of righteousness into
hemlock. / or into wormewood, as an other
translation is.

Falschood
in friends
confederates

Falschood, and treachery, in friends, and
confederates.

Obadiah
ver: 7th

All the men of thy confederacy, have driven
thee to the borders: the men that were
at peace with thee, have deceived thee
and prevailed against thee, they that eat
of thy bread, have layd a wound vnder

Exposition

That is, they in whom thou diddest
trust, for to have helpe and friendship of
them, shall be thine enemyes, and destroy
thee: thy familiar friends, and guests have
hate by secret practices, destroyed thee.

as the exposition is. / Gods iudgements =

Gods iudgements
against the
wicked

Micah

Chap: 2

Var: 1

Exposition

Micah

Chap: 2

Var: 2

3

God complayneth
of the disobedience
of his people

Hosea

Chap: 6

Var: 4

Exposition

Hosea

Chap: 6

Var: 5

Gods iudgements against the wicked and against
the workers of evil and of iniquity.

Woe to them that devise iniquity, and work evil
upon their beds: when the morning is light
they practise it because it is in the power of
their hand. Or woe unto them that devise
iniquity, and work wickednes upon their beds
when the morning is light they practise it
because their hand hath power, as an other
translation is. That is, as soon as they rise,
they execute their wicked devices of the
night and according to their power hurt
others, as the exposition is.

And they covet fields and take them by violence
and houses, and take them away: so they oppress
a man and his house even a man and his heritage
therefore thus saith the Lord Behold against this
family do I devise an evil from which ye shall
not remove your necks. Or, have I devised
a plague whereunto ye shall not pluck your
necks, and ye shall not see so proudly, for this
time is evil as an other translation is.

God complayneth of the backwardnesse and
disobedience of his people in not hearkning
unto his voice.

O Ephraim, what shall I do unto thee. Judah,
what shall I do unto thee: for your goodnesse,
is as a morning cloud and as the early
dew, it goeth away. That is, you seeme to
have a certain holines and reputation, but
it is upon the sodain, and as a morning cloude
as the exposition is.

Therefore have I hawed them by the prophets
I have slaine them by the words of my mouth.
and thy iudgements, are as the light that
goeth forth. Or, Therefore have I

Hosea
chap: 6th
ver: 5th
Exposition
Therefore have I cut downe by the prophets: 14
as an other translation is: That is, I have still
laboured by my prophets, and as it were framed
you to bring you to amandement but all was
in vaine: for my word was not made to feed
them but a sword to slay them. as the exposi-
tion is. And thy iudgements were as the light.
that is, my doctrine which I taught thee, was
most wident.

Hosea
chap: 6th
ver: 6th
Exposition
You desired mercy and not sacrifice and the
knowledga of God more than burnt
offerings. He sheweth to what scope, his
doctrine tended that they should loyne the
obediance, of god and the love of their
neighbour with outward sacrifice, as the
exposition is.

Of the day of the Last day or day of Judgement, when
of iudgement the Bookes shall be opened.
and opening the Bookes shall be opened. Then will I show these signes: The Bookes
of the Bookes shall be opened, before the heaven, and
2. Esdras shall see all it together.
chap: 10th they shall see all it together.
ver: 20th God complayneth against wicked sinners,
which are obstinate and rebellious against
god complayneth against him. making a fond shew of crying vnto god,
when as their hearts are farre from
him.

Hosea
chap: 7th
ver: 14th
Exposition
And they have not cried vnto me with their
heart when they howled vpon their beds:
they assemble themselves for corne, and
wine, and they rebell against me. That is
when they were in affliction, and cried out
for paine, they sought not vnto me for
helpe. They onely seeke their owne commo-
ditie and wealth, and passe not for me their
2. Esdr. as the exposition is. The dayes =
God overtakes =

God's judgements, God overtakes the wicked with his following
will surely judgements, the which they cannot escape:
onoutake the dayes of Recompence will come, and
the wicked lay hold suddenly upon them. of all which
in their they shall be very sensible, and perceive
wickedness how they have been misled, by those which
called themselves prophets, and spirituall
men.

Hosea 2th Chap: 9th Ver: 7th
The dayes of visitation are come, the dayes
of Recompence are come. Israel shall know
it: The prophet is a foole the spirituall man
is mad for the multitude of thine iniquity
and the great hatred. or therefore, the
hatred is great. as an other translation is.

Exposition: That is, then they shall knowe that they were
deceyved by them, who chalenged to them-
selves, to be their prophets, and spirituall
men. as the exposition is.

Hosea 2th Chap: 9th Ver: 8th
The watchman of Ephraim, was with my god:
but the prophet is a snare of a Fowler, in
all his wayes, and hatred in the house of his
god. Or, The watchman of Ephraim, should
be with my god: but the prophet, is the snare
of a fowler in all his wayes. as an other
translation is.

Exposition: That is, The prophetes
dutie is to bring men to god, and not to
be a snare to pul them from god. as the
exposition is.

Hosea 2th Chap: 9th Ver: 9th
They have deeply corrupted themselves as in
the dayes of Gibeah: Therefore he will
remember their iniquitie, he will visite their
sinnes: Or, They are deeply sat. they are
corrupt, as in the dayes of Gibeah: as an
other translation is.

Exposition: That is, This people
is so rooted in their wickednes, that Gibeah,
which was like to Sodom was never more
conuert. as the exposition is. What will

Hosea
chap: 9th
ver: 5th
~ /
Exposition
~ /
What will ye doe. Or what will ye do then (as vs
an other translation is.) in the solemn day, and
in the day of the feast of the Lord. / That is,
when the Lord shall take away all the occasion
of serving him, which shall be the most grievous
point of your captivitie, when you shall see
your selves cut off from god. as the exposition
is.

Hosea
chap: 9th
ver: 5th
~ /
Exposition
~ /
For loe they are gone because of destruction:
Egypt shall gather them up, Memphis shall burie
them. Or, For loe they are gone from destruction:
but Egypt shall gather them up, and Memphis
shall burie them. That is, Though they thinke
to escape by fleeing the destruction that is
at hand, yet shall they be destroyed, in the place
whither they flee for succour, as the exposition
is.

Hosea
chap: 9th
ver: 10th
~ /
Exposition
~ /
I found Israel like grapes in the wilderness,
I saw your fathers, as the first ripe in the
figtree, at her first time. / Meaning, that he
so esteemed them, and delighted in them: as the
exposition is.

Hosea
chap: 9th
ver: 17th
~ /
Exposition
~ /
My god, will cast them away, because they did
not hearken unto him: and they shall be wan-
derers among the Nations. / Or because they
did not obey him: and they shall wander among
the Nations, as an other translation is.
This is he, thus said, of the Jews.

God against
Judg: 11th
2nd Esdras
chap: 7th
ver: 19th
25th
~ /
That god is a just judge.
There is no judge more just than god, and
there is none more wise then the most high.
Unto the emptie are emptie things, and to
the full, full things. / Weigh me =

2. Esdras. 4th Chap. weigh me the weight of fire, or measure me
the blast of the wind, or call me againe the
day that is past. ^{1st 6th ver.} No man can do these
things. ^{2nd 6th ver.} That all due obedience is to be given both to
the Law of god, and also of man to the Law
of the king, being gods vicegerent here
god and of upon earth. With a severie judgement, to
be inflicted upon those which shall do contrary
Judges to be to the Law of god, or of the King.
And thou Ezra (restore the wisdom of thy
god, that is thine hand) set iudges, and
arbiters, which may iudge all the people
that is beyond the river, even all that
know the Law of thy god, and teach ye them
that know it not. He gave Ezra full
authoritie to restore all things, according to
the word of god, and to punish them, that
resisted, and would not obey. as the expo-
sition is.

Ezra 7th Chap. 1st ver. This power was thus given unto Ezra by a
Letter or Commission, from king Artaxerxes
king of Persia. as appeareth Ezra 7th Chap. 1st
ver. 11th. To the end of the Chapter.
And who soever will not do, the Law of thy god,
and the kings Law, let him have judgement
without delay. whether it be unto death,
or to banishment, or to confiscation of goods,
or to imprisonment.
what shall I do unto thee O Jacob, thou
Judah, wouldst not obey. I will turn me
to other Nations, and unto those will I
give my Name, that they may keepe my
Laws.
seeing ye have =

2. Esdras. seeing ye have forsaken me, I will also. 216.
chap. 1. 14 forsake you: when ye aske mercie of me, I
v. 25. 14 will not have pitie vpon you.
26. 14 32. 14 when ye call vpon me, I will not heare you: for
ye have defiled your hands with blood, and
your feet are swift to commit murder.
I sent vnto you my seruants the prophets,
whom ye have taken, and slaine, and torne
their bodies in pieces, whose blood, I will
revenge, saith the Lord.

Of mercie and compassion. Of mercie and compassion to be shewed, vnto
those which are in misery and in distresse.
Heale the wounded, and sicke: laugh not,
a lame man to scorne: defend the creeple.
2. Esdras. chap. 2. 14 For my fountaines runne over, and my grace
32. 14 shall not faile.

Of the wickednes of the world and of them
which dwell therein, with a woe following them.
For the weaker that the world is, by reason
of age, the more shall the wils be increased.
2. Esdras. chap. 14. 14 upon them that dwell therein.
v. 16. 14 woe to the world, and to them that dwell
therein.

2. Esdras. chap. 15. 14 For the sword, and their destruction draweth
v. 14. 14 neere; and one people shall stand up, to
15. 14 16. 14 fight against another, with swords in their
hands.

For there shall be sedition among men, and
one shall invade another: they shall not
regard their king, and the princes shall
measure their doings, by their power.
For there

2. Esdras.
Chap. 15th
Ver. 16th
and Ver.
21th / 22th
1
Or, For there shall be sedition amongst men
and invading one another, they shall not
regard their kings nor princes, and the
course of their actions, shall stand in their
power: as an other translation is.
Thus saith the Lord god.
My right hand shall not spare the sinners,
neither shall the sword cease from them,
that shall innocent blood upon the earth.
Behold, famine and plague and trouble and
anguish are sent as scourges for amendment.
But for all these things, they will not turne
from their wickedness, nor be alway mindfull
of the scourges.

2. Esdras.
Chap. 16th
Ver. 15th
16th / 46th
46th
7th
Let not the sinner say, that he hath not
sinned: for coles of fire shall burne upon
his head, which saith I have not sinned.
God knoweth
the workes
imaginacions
inventions and
the thoughts
of man heart.
Behold, the Lord knoweth all the workes
of men, their imaginacions, their thoughts
and their hearts.
And he said unto them, Ye are they, which
justifie yowe selves before men, but god
knoweth your hearts: for that which is
highly esteemed amongst men, is abomina-
tion in the sight of god. That is, which
looke out ward appearance, and vaine glory
as the exposition is.
He knoweth your inventions, and what ye
imagine in your heart when ye sinne, and
would hide your sinnes.
Therefore hath the Lord searched, and
sought out, all your workes, and will put
you all to shame.

2. Esdras.
Chap. 16th
Ver. 55th
56th
And when =

2. Esdras. And when your sinnes are brought forth
chap: 16th before man, ye shall be confounded, and
ver: 57th your owne sinnes shall stand, as your accusers
58th / 59th in that day.
66th / 67th What will ye do, or how will ye hide your
68th sinnes, before god and his angels?
Behold, god himselfe is the iudge: feare
the punishment him: cease from your sinnes, and forgoe
of sinne. not to hide your iniquities, and meddle no more,
your sinnes. from hence forth with them: so shall god
but to turne lead you forth, and deliver you from all
vnto god. trouble.

by repentance. Heave o ye my beloved saith the Lord behold
who is a the dayes of troubles are at hand, but I
mercifull will deliver you from them: be not ye
and a gra- afeard: doute not, for god is your captaine.
cious god. who so keepeth my commandments, and
and ready to pardon precepts, saith the Lord god, let not your
and to sinnes weigh you downe, and let not your
forgive iniquities. Lift themselves vp.
if we amend our iniquities, wor vnto them that are bound with
and turne vnto him, their sinnes, and covered with their
iniquities.

2. Samu^{el}. That god is the Rocke of our strength.
chap: 23th and a iust god.
ver: 3th The god of Israel said, The Rocke of
god is the Rocke of our strength, must be iust, ruling in the
strength. ouer men, must be iust, ruling in the
and iust feare of god. / or The god of Israel spake
god. / to me the strength of Israel said, Thou
shalt beare rule ouer men, being iust and
- ruling in the feare of god. - As an =

Exposition / As an other translation is / Meaning he spake
Of a prophet / nothing, but by the motion of gods Spirit /

Or Seer / Of a prophet, or a Seer /

1. Samuel / He that is now called a prophet, was before time
Chap: 9th / called a Seer /

Var: 9th / Before time in Israel when a man went to
enquire of god thus he spake come and let
vs goe to the seer: For he that is now called

a prophet was before time called a Seer / or
when a man went to seake an answer of
god thus he spake: as an other translation
is / for he that is called now a prophet
was in the old time called a Seer. as an
other translation is / That is, so called

Exposition / because he foresaw things to come at the
exposition is /

Of the power / The wordes of Jonathan vnto his armour bearer
of god that bearer, thereby expressing the great power
victory is from of god in giving of victory vnto his children and
him. for with of god in giving of victory vnto his children and
the same without restraint by their enemies. all victory being
restraint by from him alone, and there is no restraint vnto
few as well him to save, and deliver and give victory, as
as by many / well by few, as by many /

1. Samuel / And Jonathan said to the young man that bare
Chap: 14th / his armour Come and Let vs goe over vnto
Var: 6th / the garrison, of these vncircumcised: it may
be that the Lord will worke for vs: for
there is no restraint to the Lord, to save by
many, or by few / or, it may be, that the
Lord will worke with vs: for it is not hard
to the Lord, to save with many, or with
few. as an other translation is /

Exposition / To wit the philistines. as the exposition is,
For it is not hard - or, none can Let the
Lord. - as the exposition is / And Asa =

2 Chronicles
chap: 14th
ver: 11th
~ 1

And Asa cryed vnto the Lord his god, and vs.
said, it is nothing with thee to helpe, whether
with many, or with them, that haue no power.
Helpe vs, O Lord our god, for we rest on thee
and in thy Name we go against this multitude.
O Lord, thou art our god, let not man preuaile
against thee. / Or, it is nothing with thee,
to helpe, with many, or with no power: or
and in thy Name, are we come against this
multitude - as an other translation is,
with manie, or against many, without power.
as the exposition is.

Exposition.

Thus the children of god, neither trust, in
their owne power or policie, neither feare
the strength, and subtiltie of their enemies,
but confide the cause, and see whether their
enterprises tend to gods glorie and there-
upon assure themselves of the victorie, by
him which is ourly almightie and can turne
all flesh into dust with the breath of his
mouth. / as the exposition is.

2 Chronicles
chap: 14th
ver: 12th
~ 1

So the Lord smote the Ethiopians, before Asa:
and before Judah and the Ethiopians fled.
Then David said vnto the Philistine, thou
commest to me with a sword, and with a
spear, and with a shield: but I come to
thee in the Name of the Lord of hosts, the
god of the armies of Israel whom thou
hast defied. Or, the god of the hosts of
Israel whom thou hast rayled upon. as an
other translation is. / This day will =

2 Samuel
chap: 17th
ver: 45th
~ 1

1. Samuel. This day will the Lord deliver thee into mine
chap: 17th hand and I will smite thee and take thine head
ver: 46th from thee and I will give the carcases of the
host of the philistines this day unto the fowls of
the ayre and to the wild beasts of the earth that
all the earth may know that there is a god in
Israel. / Or This day shall the Lord close thee
in mine hand and I shall smite thee, and I will
give unto the fowls of the heaven and to the
beasts of the earth. that all the world may
know that Israel hath a god. as an other
translation is. / That is David being assured
both of his cause and of his calling prophetic
eth of the destruction of the philistines.
Exposition / as the exposition is.

1. Samuel. And all this assembly shall know that the Lord
chap: 17th saveth not with sword and spear (for the
ver: 47th battal is the Lord) and he will give you into
our hands. / Or And that all this assembly
may know (as an other translation is.)
And when the young man was gone forth (or

1. Esdras. And when the young man was gone forth (or
chap: 4th Zorobabel as the exposition is.) he lift up
ver: 58th his eyes to heaven towards Jerusalem, and
59th 60th gave thanks to the King of heaven.
Saying, of thee is the victorie, and of thee is
glorie, and I am

All wisdom is wisdom and of thee is glorie, and I am
commeth from thy servant.
god for we are no
we are no Blessed be thou, which hast given me wisdom
and glory to our fathers.
him. / Then Abner called to Joab and said, shall the
2. Samuel. sword devoured for ever? knowest thou not
chap: 29th that it will be bitterness in the latter end
ver: 26th How long shall it be then, yet thou bid the
people returne from following their brethren
That is =

Exposition / That is shall we not make an end of muzzling
2. / therein as the exposition is /

2. Chronicles / And the children of Judah prevailed because
Chap: 13. / they relied upon the Lord god, of their fathers.
Ver: 18th / or because they stayed upon - as an other
2. / translation is / whereby He sheweth, that

Exposition / the stay of all Kingdoms, and assurance of
2. / victours depend upon one trust, and confi-
dence in the Lord as the exposition is /

Prayers to / That prayers and supplications, ought to be
for Kings / made for Kings. / and for their children
and their / children /

Esdras / That offerings may be made to the high
Chap: 6th / god, for the King and his children, and that
Ver: 3th / they may pray for their lives /

1. Timothy / exhort therefore, that first of all suppli-
Chap: 2. / cations, prayers, intercessions, and giving
Ver: 1. / of thanks, be made for all men. / That is of
2. / every degree, and of all sort of people; as
Exposition / the exposition is /

1. Timothy / For Kings, and for all that are in authority,
Chap: 2. / that we may lead a quiet, and peaceable
Ver: 2. / life, in all godliness, and honesty. / That is,
2. / Although they persecute the church of god

Exposition / (so it be of ignorance: yels if they do it mali-
2. / ciously, or wilfully, Apostata, they may not
be prayed for -) as the exposition is /

1. Timothy / For this is good, and acceptable, in the sight
Chap: 2. / of god our saviour.
Ver: 3. /

Exposition / The great benefit which cometh to a
2. / man, by a constant and careful reading
of the scriptures, with an earnest
desire of gods blessing thereupon /

In the first =

Daniel. In the first year of bairus. 1
chap. 9th In the first year of his raigne 7 Daniel
ver. 2. understood by bookes the number of the yeeres,
whereof the word of the Lord came to Jeremiah
the prophet that he would accomplish seventy
yeeres in the desolations of Jerusalem. For

Exposition. though he was an excellent prophet, yet
he daily increased in knowledge by reading
of the scriptures. as the exposition is.

of god and of god the strength of Isac of his power
of his power. Of god the strength of Isac of his power
that he will and dealing with man that haiz not like
not repant unto man, to repant him of his doings.

1. Samuel. The strength of Isac will not lie nor
chap. 15th repant: for he is not a man that he should
ver. 29. repant. Or for in deede the strength of
Isaac, will not lie, nor repant: as an

Exposition. other translation is. meaning god, who
maintaineth, and preserveth his. as the
exposition is.

Obedience Due obedience to be given to the Law of god
to the law and also of man with the punishment
of god, and of those which do the contrary.

1. Esdras. Thou also Esdras, according to the wisdom,
chap. 8th of god ordaine iudges, and governors,
ver. 24. that they may iudge in all Syria, and
Phenice, all those which are well instructed
in the Law of thy god. and teach those which

which are not instructed.
And let all those which shall transgress
the law of god, and the king be diligently
punished, either with death, or other

215. punishment either with penaltie of
Jo: 215. 6. money, or banishment. 215.
Ezra chap. 7th ver. 25. 26. before Jo: 215. 6.
more fully of this. All wisdom:

26th 1

One wisdom All wisdom sayeth when we once begin to
sayeth when to variate and forsake the word of god.
we forsake
gods word, in the knowledge whereof, our chiefest
wisdom consisteth.

Jeremiah. The wisemen are ashamed, they are dismay-
chap. 8th ed, and taken: they have rejected the
var. 9th word of the Lord, and what wisdom is in
them. / or, they are afraid and taken. So
they have variated - as an other transla-
tion is. / That is, they that seeme wise,
may be ashamed of their ignorance:
for all wisdom consisteth in gods
word. as the exposition is.

Against unist oppression, and violence
by unist not used by princes towards those which are
vs. 10th and all their power. they are advised to
to do justice / and no violence. to execute judgement
to have inst / and instice not to anake. but to hand
weights / and inst weights, and balances.

Ezekiel. Thus saith the Lord god, Let it suffice you
chap. 45th a princes of Israel, ~~the~~ leave of exaltie,
var. 9th and oppression, (as an other translation
is) remove violence and spoils: and
execute judgement, and instice, take away
away your exactions, from my people.
saith the Lord god. / The prophete sheweth
that the heads must be first reformed -
before any good can be established among
the people. as the exposition is.

Ezekiel. ye shall have inst balances, and a inst Ephah
chap. 45th and a inst Bath. / or a true Ephah, and a
var. 10th true Bath: as an other translation is. /
Ephah, and =

Exposition / Ephah and Bath were both of one quantitie
save that Ephah contained in drye things
that which Bath did in liquor. as the
exposition is.

Ezekiel / Moreover the pumice shall not take of the
chap: 46th peoples inheritance by oppression, to
ver: 18th thrust them out of their possession. But
be content with that portion that god
Exposition / hath assigned him. as the exposition is.

Ezekiel / And my pumices shall no more oppress my
chap: 48th people.

ver: 8th of god, and his omnipotency. of the purity
of gods of his eyes that he will not behold evil, nor
omnipotency. Look on iniquity. but with indignation. we
and purity. Look on iniquity. but with indignation. we
not beholding area to lone righteousness and to seek god
wil. to seek with our hearts. of whom god will be found
god with our and of whom not. to take heed of wickedness
hearts. of and of wicked thoughts which do separate
whom he will from god. of the power of god in reproving
be found. to the unwise that a wicked and sinfull heart
take heed of the unwise that a wicked and sinfull heart
wicked thoughts. it is uncapable of wisdom.

Habakkuk / Art thou not from everlasting O Lord my god
mine holy one? we shall not die. O art
chap: 1th not thou of old? O Lord thou hast ordained them
ver: 12th translation is. / O Lord thou hast ordained them
for judgement. thou hast established them for
correction. / He sweareth the godly, of gods

Exposition / He sweareth the godly, of gods
protection, shewing that the enemy can do
no more than god hath appointed, and also
that their sinnes required such a sharp rod.
as the exposition is.

Habakkuk / Thou art of pure eyes then to behold evil,
chap: 1th and canst not look on iniquity: wherefore
ver: 13th lookest thou upon them that scale trees
charonfly, and holdest thy tongue, when

Habakkuk. When the wicked devoureth the man, 221.
chap: 1. that is more righteous than he: / Or. and
ver: 13. canst not see evil: thou canst not behold
wickednes: wherefore dost thou looke
upon the transgressors: as another trans-
gression is. /

Wisdome. Love righteousness, yee that be Judges of the
chap: 1. earth: thinke reverently of the Lord, and
ver: 1. seake him in simplicitie of heart. /
2. / 3. For he will be found of them that tempt him
not, and appeareth unto such, as be not
unfaithfull unto him. /
4. / For wicked thoughts, separate from god.
and his power when it is tried, approveth
the unwise. /

Because wisdom cannot enter into a wicked
heart, nor dwell in the body, that is
subiect unto sinne. /

all got goods, can not prosper. /
That ill got goods, can never prosper. but
hath a wo, following of them. /
woe unto him, that increaseth that, which
is not his. /

Habakkuk. Death the punishment for sinne. Not to
chap: 2. seeke death, in the wrong of our life. god
ver: 6. hath not made death. Vnrighteousnes, doth
bring the same. /
Wisdome. Seeke not death, in the wrong of yone
chap: 1. life: destroy not yone salve, through
ver: 12. the workes of yone owne hands. /
For god hath =

Wisdom. For god hath not made death neither hath
chap. 1. he pleasure in the destruction of the living.
ver. 13. For righteousness is immortal, but unrighteousness
15. 16. brings death.

And the ungodly call it unto them, both with hands, and words. and while they think to have a friend of it they come to nought.

Wisdom. For god created man, without corruption, and made him after the image of his own likeness.

chap. 2. ver. 23. Nevertheless through envie of the devil, came death into the world.

To trust in god. We ought warre more to trust in god, and to rely on him, at all times, as on a rock, and tower of defence against all assaults whatsoever. and not to repose any vain trust or confidence in whatsoeuer frail man, or in any power whatsoever of man, no not in the princes of men, for that they have no power to helpe in time of need. but to rely onely upon god, and for his powerfull ayd, and assistance, to pray unto him, at all times.

Isaiah. chap. 12. ver. 2. Behold, god is my salvation: I will trust and not be afraid; for the Lord Jehovah, is my strength, and my song, he also is become my salvation.

Isaiah. chap. 26. ver. 4. Trust in the Lord for ever: for in the Lord Jehovah is everlasting strength. / or, for in the Lord god, is strength for evermore: as an other translation is. / Psalm. 34. salvation belongeth unto the Lord: thy blessing upon thy people. / It is better

Psalm: 118th It is better to trust in the Lord: then 222.
var: 8th to put my confidence in man: / or then to
~ 19th have confidence in man: / as an other 300
Exposition: / translation is: / we are here taught that
the more that troubles oppress us, the more
ought we to be instant in prayer as the
Exposition is: /

Exposition: / It is better to trust in the Lord: then to put
~ 1 confidence in princes: / or, then to have
confidence in princes: / as an other trans-
lation is. He sheweth that he had trusted in
vaine, if he had put his confidence in man, to
have been persecuted to the kingdom, and
therefore he put his trust in god, and obtained
the same as the Exposition is: /

Psalm: 146th Put not your trust in princes, nor in the sonne
var: 3th of man, in whom there is no helpe: /
4th 5th His breath goeth: he returneth to his earth:
in that very day his thoughts perish: /
Happy is he that hath the god of Jacob, for
his helpe: whose hope is in the Lord his god: /
Happy is that people, that is in such a case:
yea happy is that people, whose god, is the

Psalm: 147th Lord: /
var: 15th I called upon the Lord in distress: the Lord
~ 1 answered mee, and set mee in a large place: /

Psalm: 118th Or I called upon the Lord in trouble, and the
var: 5th Lord heard me, and set me at large: / as an
Exposition: / other translation is: / we are here taught
~ 1 that the more that troubles oppress us,
the more ought we, to be instant in prayer:
that
the more as the Exposition is: /

Psalm: 118th The Lord taketh my part with them that helpe
var: 7th me: therefore shall I see my desire, upon them
~ 1 that hate me: / Or, the Lord is =

Psalm.
118th
ver. 4th
~

The Lord is with me among them that helpe me:
therefore shall I see my desire upon mine
enemies. as an other translation is.

Psalm.
118th
ver. 6th
~

The Lord is on my side I will not feare what
man can do unto me: for, the Lord is
with me: therefore I will not feare what
man can do unto me. / as an other translation
is. / Being exalted to this estate he assured

Exposition.
~

himselfe to have man ever to be his enemy
yet he doubted not but god would maintain
him because he had placed him. / as the
exposition is.

Psalm.
9th
ver. 9th
~

The Lord also will be a refuge for the
oppressed: a refuge, in time of trouble.
And they that know thy Name will put their
trust in thee: for thou Lord, hast not for-
saken them that seek thee.

Psalm.
55th
ver. 17th
~

And thy prayer, and my voice.
I pray, and my voice.

Ver. 22th
~

Cast thy burden upon the Lord and he shall
sustaine thee: he shall never suffer the
righteous to be moved.

The wicked
feare not god
because they
prospere.
mans heart
not to be
searched out
much to
provocate
him to anger.
his powerfull
to helpe
wait with
patience.

The wicked feare not god because they prosper
in their wayes. without any changes. the
heart of man not to be searched out much
there can we search out god or know his mind
much to provocate him to anger is dangerous he is
all powerfull to helpe in time of neede those
which call upon him. / we are with patience
to praise him for his loving kindness to
have our mightly meditations on him to rest
one selves in safe and to reioyce undre the
shadow of his wings of protection. who is a
father of =

to pray a god.
to rest and
rely on him.
his blessing
multiply
None like
him in power
and mercie
in pardoning
sinnes.

a father of the fatherless. Defend the 23.
widow: multiply his blessings daily upon vs
Destroy our enemies. None like unto him
for mercie. who pardoneth our sinnes. passeth
by iniquity. visiteth not his anger. but will
turn, and have compassion. a zealous god,
and a god of vengeance. who will be avenged
on his adversaries. slow to anger. a god of
strength and power, to ayde in the day of
trouble.

Psalm:
55 / 14
ver: 19
Judith
chap: 2
ver: 14
15th
16th
17th / 27

Because they have no changes, therefore they
fear not god.
For you cannot finde out, the depth of the
heart of man, neither can ye perceive the
things that he thinketh, then how can ye
search out god, that hath made all these
things, and know his mind or comprehension
his purpose: Nay my brethren provoke not
the Lord our god, to anger.
For if he will not helpe us within these five
dayes, he hath power to defend us, when he
will, even every day, or to destroy us, before
our enemies.
Do not you therefore broid the counsel of
the Lord our god. For god, is not as man,
that he may be threatened, neither as the
sonne of man, to be brought to iudgement
therefore, let vs wait for salvation of
him and call upon him to helpe vs: and he
will heare our voyce, if we truse him.
The Lord punisheth for instruction, them
that come neare to him. O Lord =

Psalm
51th
ver. 15th

O Lord open thou my lips, and my mouth
shall shew forth thy praise. /
Because thy loving kindnesse is better than

Psalm
63rd
ver. 3rd
5th 6th
7th

life: my lips shall praise thee.
And my mouth shall praise thee, with ioyfull
lips. /
When I remember thee vpon my bed, and
meditate on thee in the night watches.
Because thou hast been my helpe, there-
fore in the shadow of thy wings will I
reioyce.

Psalm
71th
ver. 23rd
24th

my lips shall greatly reioyce, when I sing
vnto thee: and my soule, which thou hast
redeemed. /
My tongue also shall talke of thy righteousness,
all the day long.

Psalm
68th
ver. 5th
19th 20th
30th

A father of the fatherless, and a iudge of
the widowes, is god, in his holy habitation. /
Blessed be god, who daily loadeth vs with his
benefits, even the god of our salvation.
He that is our god, is the god of salvation, and
vnto god the Lord' belong the issues from
death.

Micah
chap. 7th
ver. 18th

scatter thou the people that delight in warfare.
Who is a god like vnto thee that pardoneth iniquity
and passeth by the transgression of the remnant
of his heritage. / he retaineth not his anger
fore ever, because he delighteth in mercy. / or
that taketh away iniquity, he retaineth not
his wrath fore ever, because mercie prospereth
as an other translation is. / That passeth by
the transgression. / as though he would not see
it: but inke aside: / as the exposition is.

Exposition

Micah chap.
7th ver. 19th

He will turne againe he will have compassion
vpon vs, he will subdue our iniquities, and tho
wilt cast all their sinnes into the depth
of the sea, / or, into the

Exposition / Or, into the bottome of the sea. as an other 124.
translation is. / meaning of his elect. / as the
exposition is. /

Nahum / Chap: 1.
ver: 2.
~ / The Lord is jealous, and the Lord revengeth: the
Lord will take vengeance on his adversaries,
and he reserveth wrath for his enemies.
Or the Lord revengeth: even the Lord of
anger. / as an other translation is. / God
is jealous, meaning of his glorie. / as the
exposition is. / even the Lord of anger with
his, he is but angry for a time, but his anger
never assuageth, towards the reprobate,
though for a time, he deserveth. as the
exposition is. /

Exposition / ~ / The Lord is slow to anger and great in power
Nahum / Chap: 1.
ver: 3.
~ / and will not at all acquit the wicked. / Or
The Lord, he is slow to anger but he is great
in power, and will not surely cleave the
wicked: as an other translation is. / Thus
the wicked would make gods mercie an
occasion to sinne: but the prophet willeth
them to consider his force, and justice. as the
exposition is. /

Exodus / Chap: 34.
ver: 6.
7.
~ / The Lord, the Lord, god mercifull, and gracious,
long suffering, and abundant in goodnesse, and
tendeth. / Or, the Lord, the Lord, strong mercifull
and gracious. slow to anger and abundant in
goodnesse, and tendeth. / as an other translation
is. /
Keeping mercy for thousands, forgiving iniquity
and transgression, and sin. and that will by
no means cleave the guilty. visiting the
iniquity of the fathers, upon the children and
upon the childrens children unto the third, and
unto the fourth generation. / Or, reserving mercy
for thousands. and not making the wicked innocent.
as an other translation is. / For of the =

but I am a jealous god, am a jealous god visiting
chap. 5th the iniquity of the fathers, upon the children
ver. 9th unto the third, and fourth generation, of them that
10th hate me.

And shewing mercy unto thousands of them that
love me and keep my commandments.
a jealous god. that is of his honour not par-
mitting it, to be given to other. 1st as the

Exposition, exposition is
that love me. The first degree to keep
the commandments, is to love god. as the

Exposition, exposition is
Thou shewest loving kindness unto thousands,

Jeremiah. and recompenseth the iniquities of the fathers
chap. 32th into the bosome of their children after them
ver. 18th the great, the mighty god, the Lord of hosts
is his Name. For, Thou shewest mercy unto

thousands: O god, the great and mighty whose
Name is the Lord of hosts. as an other trans-
lation is. into the bosome of their children.

Exposition, Because the wicked are subject to the curse
of god, he sheweth that their posteritie, who
by nature are under this malediction, shall be
punished, both for their owne wickednes, and
that the iniquities of their fathers, which is
likewise in them, shall be also revenged on
their head. as the exposition is.

Jeremiah. great in counsel and mighty in worke, for
chap. 32th thine eyes are open upon all the wayes of the
ver. 19th sons of men, to give every one according to
27th his wayes, and according to the fruit of his
doings.

Behold, I am the Lord, the god of all flesh: is
there any thing to haue for me. 1^{or} I am
the Lord god, of all flesh. 1^{as} an other
translation is. 1

Exposition 2. / I am, the Lord god of all flesh: That is, 225
of every creature who as they are his worke,
so dooth he governe and guide them as pleaseth him: whereby he sheweth, that as he is the
author, of this their captivitie, for their
sinnes, so will he, for his mercies, be their
redeemer, to restore them againe to
libertie. as the exposition is.

Exodus 33. 19. And will I shew mercy, to whom I will shew
mercy. Or, For I will shew mercie to whome
I will shew mercie, and will have compassion,
on whom I will have compassion. as an other
translation is. / For finding nothing in man,
that can deserve mercie, he will freely
save his. as the exposition is.

Romans 9. 15. 16. For he saith to Moses, I will have mercy, on
whom I will have mercy, and I will have
compassion on whom I will have compassion,
or I will have mercie on him, to whom I will
shew mercie. as an other translation is. / As the
exposition is. / So then, it is not of him that willett nor of him,
that runneth, but of god, that sheweth mercie.
Or, so then, it is not in him, that willett, nor in
him that runneth, but in god, that sheweth
mercie, as an other translation is. / As the
exposition is. / onely will, and purpose of god, is the chiefe
cause, of Election, and reprobation: so his
free mercie, in christ, is an inflexible cause
of salvation, and the hardening of the heart
an inflexible cause, of damnation. as the
exposition is. / The Lord is =

Nahum
chap. 1.
ver. 7th

Exposition

The Lord is good, a strong hold in the day of trouble
and he knoweth them that trust in him. / Or and
as a strong holde. as an other translation is.
~~lest~~ Lest the faithfull should be discouraged by
hearing the power of god, he sheweth them that
his mercies appo^r come vnto them, and that he
hath care over them. / as the exposition is.
O Lord in wrath remember mercy.

Habakkuk
chap. 3.
ver. 2nd

Exposition

O Lord I have heard thy speech, or thy voice, /
O Lord I have heard thy speech, or thy voice, /
an other translation is. / and was afraid. /
the people were afraid when they heard god
threatnings, and praised. as the exposition is.
O Lord, I have thy works in the midst of the
yeeres. / Or in the middes of the people. as an
other translation is. make knowne, or make it
knowne. in wrath remember mercie, as an
other translation is. / That is, the stake of
thy church which is now ready to perishe
before it come, to halfe a perfect age, which
should be vnder christ. as the exposition is.
Grace and mercy, is vpon his saints, and his
providence over the elect.

Wisdom
chap. 4th
ver. 15.

Zephaniah
chap. 1.
ver. 12th

Exposition

And it shall come to passe at that time that I will
search Ierusalem with candles, and punish the
men that are settled on their legs: that sa
in their hearts the Lord will not good, neither
will hee doe will. / Or, And at that time will
search Ierusalem, with lightes, and visit
the men that are fieson in their drugges,
say in their hearts, The Lord will neither
do good, nor doe evil. / as an other trans
lation is. / search with lightes, so that none
shall escape. / as the exposition is. / That are
fieson in their drugges. By their prosperitie, the
are hardened in their wickednes. as the
exposition is. / The Lord.

Psalm 28th
ver. 7th
The Lord is my strength, and my shield, my 226.
heart trusted in him and I am helped: there-
fore my heart greatly rejoiceth, and with my
song will I praise him. For, and I was helped,
therefore mine heart shall utter voice. as an
other translation is

Psalm 20th
ver. 8th
some trust in chariots, and some in horses: but
we will remember the Name of the Lord
our God. / or, in chariots - as an other trans-
lation is

Exposition
They are brought downe and fallen: but we
are risen, and stand upright. That is the
wordlings, that put not their onely trust
in God. as the exposition is.

Psalm 33th
ver. 17th
An house is a vaine thing for safety, neither
shall he deliver any by his great strength.
or a vaine helpe. and shall not deliver any by his
great strength. as an other translation is.

Psalm 28th
ver. 6th
Blessed be the Lord, because he hath heard the
voice of my supplication. / or, praised be the
Lord, for he hath heard the voice of my
petitions. as an other translation is.

Exposition
Because he felt the assurance of Gods helpe
in his heart his mouth was opened to sing
his praises. / as the exposition is.

Exposition
Punishment by death for cursing God, and
the Kings. It was testified against Naboth
by death as by two false witnesses, that he did blaspheme,
or curse God, and the King: and he was for the
same, forthwith stoned with stones to death.

Exposition
They proclaimed a fast, and set Naboth on high
among the people. / or among the chiefe of the
people. as an other translation is.

Exposition
And there came in two men children of Belial and
sate before him: and the two men of Belial, wit-
nessed against him even against Naboth in
the presence of the people, saying, Naboth
did blaspheme =

1. Kings
Chap: 2th
ver: 13th

Exposition.

The blessed state
and condition
of the righteous

Wisdom
Chap: 3rd
ver: 1st

Zephaniah
Chap: 2nd
ver: 3rd

Exposition.

Wisdom
Chap: 5th
ver: 15th

16th

did blaspheme god and the king. then they carried him forth out of the city, and stoned him with stones that he dyed. / Or And there came two wicked men, and sake before him: and the wicked men witness against Naboth: then they carried him away, out of the city. as an other translation is. / Thus the worldlings, contrary to gods commandement who will not to consent to the shedding of innocent blood, obey rather the wicked commandments of princes, than the laws of god. as the exposition is.

Of the happy and blessed condition of the soules of the righteous children of god.

But the soules of the righteous, are in the hands of god, and no torment shall touch them.

Though they suffer paine before men, yet is their hope full of immortalitie.

Seeke ye the Lord, all ye meake of the earth, which have wrought his iudgement, seeke

righteousnesse, seeke meekenesse: it may be ye shall be hid, in the day of the Lords anger.

Or seeke the Lord, all the meake of the earth, seeke lowlines: if so be that ye may be hid

in the day of the Lords wrath. as an other translation is.

That is, which have lived uprightly, and godly, according as he professeth by his word.

as the exposition is.

But the righteous shall live for ever: their reward also is with the Lord, and the

most high, hath care of them.

Therefore shall they receive a glorious Kingdome and a beautifull Crowne of the Lords hand.

for with his right hand shall he cover them, and with his arme, shall he defend them.

Gods Judgement.

227
Judgments
in those who
despise wisdom
of wisdom
of wisdom
chap. 3
ver. 11th
12th
Prov. 1
chap. 15th
ver. 32
wisdom
chap. 4th
ver. 8th
the day
of judgment
the same
the great
day of the
Lord
chap. 1
ver. 14th
15th

Gods judgments upon the despisers 227
of wisdom and of discipline
Who so despiseth wisdom and discipline, is
miserable, and their hope is vain and their
labours are foolish, and their works unprofitable,
their wives are unchaste and their children
wicked: their offering is ungodly
He that refuseth instruction despiseth his soul:
but he that heareth reproof getteth under-
standing.
The honourable age is not that which is of longer
time neither that which is measured by the
number of yeares.
But wisdom is the gray heare, and an
undefiled life is old age.
Of the last day, or day of judgement. and
the same day described with the
joy and comfort that shall be to gods children
The great day of the Lord is neere, it is neere,
and hasteth greatly, even the voice of the
day of the Lord: The mighty man shall cry
there bitterly, or the strong man, as an
other translation is, That is they that
trust in their owne strength, and con-
demned the prophets of God, as the
exposition is.
That day, is a day of weake, a day of trouble
and distress. or heaving, as an other
translation is, a day of darknesse,
and desolation, a day of darknesse, and
gloomingsse, a day of clouds, and thick
darknesse, or a day of destruction, and
desolation, a day of obscuritie and darknesse,
a day of clouds and blacknesse, as an other
translation is. A. day of =

Zephaniah. A day of the trumpet and alarme against
Chap: 1. the fenced cities, and against the high
ver: 16. towers. / or, against the strong cities. as
18th. an other translation is.

~ 1. Neither their silver nor their gold, shall be
able to deliver them in the day of the Lords
wrath, but the whole Land shall be devoured
by the fire of his reafon fire: for he shall
make a speedy riddance, of all them that
dwel in the Land.

Ezekiel. They shall cast their silver in the streets, and
Chap: 7th their gold shall be removed: their silver and
ver: 19th their gold, shall not be able to deliver them
~ 1. in the day of the wrath of the Lord: they
shall not satisfie their soules, neither fill
their bowels: because it is the stumbling
block of their iniquities. / or, and their
gold shall be cast farre off: their silver
and their gold, cannot deliver them in the
day of the wrath of the Lord: for this ruine
is for their iniquities: as an other transla
tion is.

Proverbs. Riches profit not in the day of wrath: but
Chap: 11th righteousnesse delivereth from death. / or
ver: 4th riches availe not - as an other transla
tion is.

~ 1. Trust not in wicked riches: for they shall not
helpe thee in the day of punishment, and
vengeance.

Ecclesiasticks. Alas for that day is great so that none is
Chap: 5th like it: it is even the time of Jacobs
ver: 28. trouble but he shall be saved out of it. / or
~ 1. Alas for this day is great: none hath been
like it. yet shall he be delivered out of it. - a
an other translation is.

Joel. For the day of the Lord is great, and very
Chap: 2th terrible, and who can abide it. /
ver: 11th Woerke

Amos.
Chap. 5.
Ver. 18.
Exposition.
Wo unto you that desire the day of
the Lord: to what end is it for you? the
day of the Lord is darkness, and not light
or what have you to do with it: as another
translation is. Thus he speaketh because
the wicked, and hypocrites sayd, they were
content to abide gods judgements, whereas
the godly tremble, and feare. as the
exposition is.

Amos.
Chap. 5.
Ver. 18.
20th
As if a man did flee from a Lyon, and a
beaue met him, or went into the house, and
leaned ^{his hand} on the wall and a serpent bit him,
shall not the day of the Lord be darkness, and
not light: even very darke, and no
brightnesse in it. or, and no light in it. as
an other translation is.

Isaiah.
Chap. 2.
Ver. 10.
11th
Enter into the rocks and hide thee in the dust
for feare of the Lord, and for the glory of his
maiesty. or from before the feare of the
Lord, and from the glory of his maiestie, as
an other translation is.

Exposition.
The lofty looks of man shall be humbled, and
the haughtinesse of man shall be bowed downe:
and the Lord alone shall be exalted in that day.
or, the high looks of man, and the loftinesse
of man shall be abased, and the Lord onely shall
be. (as an other translation is) meaning as
soone as god shall begin to execute his
judgements. as the exposition is.

Isaiah.
Chap. 2.
Ver. 12.
For the day of the Lord of hosts, shall be upon
every one that is proude and lofty, and upon
every one that is lifted up, and he shall be brought
low. or, (is upon all the proude and haucie,
and upon all that is exalted: and it shall be made
low. as an other translation is. And upon =

Isaiah And upon all the high mountaines, and upon all
Chap: 2th the hills, that are lifted up. By high trees
ver: 14th and mountaines, are mount them that are
Exposition proude, and lofty. and thinke themselves
most strong in this world. as the exposition
is.

Isaiah And the loftines of man shall be bowed down
Chap: 2th and the haughtinesse of men shall be made
ver: 17th low: and the Lord alone shall be exalted in that
19th 20th day. / or, and the haughtines of men shall be
brought low, and the loftines of men shall
be abased. and the Lord shall onely be exal
ted in that day. / as an other translation is.

And they shall goe into the holes of the rocks
and into the caves of the earth for feare
of the Lord and for the glory of his ma
iesty, when he ariseth to shaketrui
bly the earth. / or then they shall goe
into ~ from before the feare of the
Lord and from the glorie of his maiestie
when he shall arise to destroy the earth.
as an other translation is.

In that day a man shall cast his idoles of
silver, and his idoles of gold which they
made each one for him selfe, to worship, to the
monies, and to the bats - or, when they shall
cast away his silver idoles, and golden idoles
which they had made to worship them, to the
monies, and to the bats. / they shall cast
them into most vile and filthy places, wh
they perceiue, that they are not able
to helpe them. / as the exposition.

Exposition /

Alas for the

Joel 2. / Alas for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall
chap: 1. 4th it come. / or, and it commeth as a destruction
ver: 15. / from the Almighty. / as an other translation is.
Exposition / That is, we see by these plagues, that vth destruction
is at hand. as the exposition is.

Joel 2. / the day of the Lord commeth, for it is nigh
chap: 2. / at hand. / or, for the day of the Lord is come.
ver: 1. / for it is at hand. as an other translation is.
Exposition / He sheweth the great indignation of god, which
is at hand, except they repent. as the exposition

Joel 2. / A day of darknesse and of gloominesse, a day of
chap: 2. / clouds, and of thicke darknesse, as the morning
ver: 2. / spread upon the mountanes. / or a day of cloudy
Exposition / and obscuritie, as an other translation is. / that
is, of Affliction, and trouble. / as the exposition is.

Joel 2. / And I will shew wonders in the heavens, and in the
chap: 2. / earth, blood and fire, and pillars of smoke. / He
ver: 30. / warneth the faithful what terrible things should
come to the world, that they should not looke
for continuall quietnes in this world, and yet in
Exposition / all these troubles he would preserve them. as
the exposition is.

Joel 2. / The sun shall be turned into darknesse, and the
chap: 2. / moon into blood, before the great, and the
ver: 31. / terrible day of the Lord come. / The order of
nature shall seeme to be chaunged, for the
Exposition / horrible afflictions that shall be in the world. / as
the exposition is.

Isaiah 40. / Behold, the day of the Lord commeth, cruell both
chap: 13. / with wrath, and fierce anger, to lay the land
ver: 24. / desolate, and he shall destroy the sinners thereof
out of it.
10th / For the stars of heaven, and the constellations
thereof, shall not give their light, the sun shall be
darkened =

Isaiahth darkned in his going forth and the Moone shall
Chap: 13th not cause her light to shine.
Ver: 10th And I will punish the world for their evil and the
11th / 13th / wicked for their iniquity: and I will cause the
arrogancy of the proud to cease and I will lay low
the haughtines of the terrible.
Therefore I will shake the heavens and the
earth shall remove out of her place in the
wrath of the Lord of hosts, and in the day of
his fierce anger.

Ezekielth I will cover the heaven and make the stars
Chap: 32th thereof darke: I will cover the sun with a
Ver: 7th / cloud and the Moone shall not give her light.
8th / All the bright lights of heaven, will I make
darke.

Matthewth Immediately after the tribulation of those
Chap: 24th dayes, shall the sun be darkened and the Moone
Ver: 29th / shall not give her light and the starres shall
fall from heaven and the powers of heaven
Expositionth shall be shaken. That is, when god hath made
an end of the troubles of his church: as
the exposition is.

And then shall appeare the signe of the son of
man in heaven: and then shall all the tribes
of the earth mourne and they shall see the son
of man comming in the clouds of heaven with
power and great glory. Or, and then shall
the kind Remedy of the earth mourne as a
other translation is.
The sunne shall be darkened. and the moone shall
not give her light. He meaneth an horrible
Expositionth / trembling of the world, and as it were, an
alteration of the order of Nature. as the
Exposition is. Behold he =

Revelation
chap: 1th
var: 7th
~ 1

Behold he cometh with clouds, and every eye shall see him and they also which pierced him and all kindreds of the earth shall wail, because of him. 1

Matthew
chap: 24th
var: 31th
~ 1

And he shall send his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven, to the other. 1

1st Corinthians
chap: 15th
var: 51st
~ 1

Behold I show you a mystery: we shall not all sleepe, but we shall all be changed. 1 Or, behold I show you a secret thing as an other translation is. 1 when the Lord cometh to judgement some of the saints shall be alive whom he will change even as if they were dead, so that this change is, instead of death to them. 1 as the exposition is. 1

Exposition
~ 1

For the Lord himself shall descend from heaven with a shout with the voyce of the Archangel, and with the trump of god: and the dead in christ shall rise first. 1 or with the trumpet of god, as an other translation is. 1

Thosolom
and chap:
4th var:
16th 17th
~ 1

Then we which are alive, and remaine, shall be caught up together with them in the clouds to meet the Lord in the ayre: and so shall we ever be with the Lord. 1 meaning them which shall be found alive. 1 as the exposition is. 1

Exposition
~ 1

In this sudden taking up there shall be a kinde of mutation, of the qualities of our bodies, which shall be as a kinde of death. as the exposition is. 1

Exposition
~ 1

He will swallow up death in victory, and the Lord god, will wipe away teares from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. 1 or he =

Isaiah
chap: 25th
var: 8th
~ 1

for the Lord hath spoken it. 1 or he =

Or he will destroy death for ever as an
Exposition / or her translation is. / That is he will
perfect / his with perfect ioye as the exposition is.

Revelation / they shall hunger no more neither thirst
chap. 7th / any more neither shall the sun light on
ver. 16th / them nor any heate.

17th / For the lambe which is in the midst of the
throne shall feed them, and shall leade them
unto living fountaines of waters: and god
shall wipe away all teares from their eyes.

Revelation / And I heard a great voyce out of heaven,
chap. 21th / saying, Behold, The Tabernacle of god, is
ver. 3rd / with men, and he will dwell with them, and
they shall be his people and god himselfe shall be
with them and be their god.

I / And god shall wipe away all teares from their
eyes: and there shall be no more death -
neither sorrow, nor crying, neither shall
there be any more paine: for the former
things are passed away.

Isaiah / And it shall be said in that day, For this is
chap. 25th / our god we have waited for him, and he
ver. 9th / will save us: This is the Lord, we have waited
for him, we will be glad, and reioyce in his
salvation.

For this is our god: we will reioyce, and be
ioyfull, in his salvation as an other trans-
lation is.

In a moment in the twinkling of an eye,
at the last trump, (for the trumpet
shall sound, and the dead shall be raised -
in corruptible, and we shall be changed) or,
at the last trumpet, as on other
translation is.

For this =

1. Corinthis. For this corruptible, must put on incor- 231.
Chap: 15th / rruption, and this mortall, must
Ver: 53th / put on immortality.
54th 55th / so when this corruptible, shall have put on
incorruption, and this mortall, shall have
put on immortality, then shall be brought
to passe, the saying that is written, death is
swallowed up in victory. / or hath put on
incorruption, or, hath put on immortality.
as an other translation is.

Marginal
Note and
observation
Marginal
Note, and observation is.
O death where is thy sting? O grave, where is
thy victory? / or O death where is thy
victory? O grave, where is thy sting. as the
marginal Note, and observation is.

1. Corinthis. The sting of death is sinne and the strength
Chap: 15th of sinne is the Law. That is. sinne first
Ver: 56 brought in death, and giveth it power over
Exposition / vs, and the strength of sinne is the Law.
because it dooth vs reveale the judgement
of god against vs: or als the chiefe cause
of our destruction, is it in our selves: as
the exposition is.

Romanes. For the wages of sinne is death: but the
Chap: 6th gift of god is eternal life, through
Ver: 23th / Jesus Christ our Lord. That is sinne
Exposition / is compared to a tyrant which reigneth
by force. as the exposition is.
But thanks be to god which giveth vs the
1. Corinthis. victory, through our Lord Jesus Christ.
Chap: 15th / or, which hath given vs victorie - as an
Ver: 57th other translation is.

Hosea 13th / I will ransom them from the power of
Chap: 13th the grave, I will redeeme them from
Ver: 14th death: O death, I will be thy plagues: O grave,
I will be thy destruction. / Or, I will =

Hosea 13th Or, I will ^{redeeme} ~~redeeme~~ them from the power
chap: 13th of the grave: I will deliver them from
var: 14th death: O death, I will be thy death: as an
exposition: other translation is. / meaning that no
power shall resist god when he will deliver
his, but even in death will he give them
life: as the exposition is. /

Hebrews 2th Forasmuch then, as the children are parta-
chap: 2th kers, of flesh, and blood he also himselfe,
var: 14th likewise tooke part of the same, that through
15th death, he might destroy him, that had the
power of death, that is, the devil.
And deliver them who through the feare
of death were all their life time subject
to bondage.

Hosea 13th Repentance shall be hid, from mine eyes. Or
chap: 13th repentance is hid from mine eyes. / as an
var: 14th other translation is. / That is, Because
exposition: they will not, ^{to me}, I will not change my
purpose. / as the exposition is.
But of that day, and houre, knoweth no man
Matthe 24th no, not the Angels of heaven, but my father
chap: 24th var: 36th only.

var: 37th But as the dayes of Noe were, so likewise
th 38th shall the coming of the sonne of man be.
39th For as in the dayes ^{that were} before the flood, they
were eating, and drinking, marryng, and
giving in marriage, untill the day that Noe
entered into the arke. Or, For as in the
dayes before the flood, they did eate, and
drinke marry and give in marriage. as an
other translation is.
And know not untill the flood came, and took
them all away: so shall also the coming of
the sonne of man be. / Or, and =

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Matthew 24th And know nothing till the flood come. 32.
chap: 24th as an other translation is. / That is, Because
ver: 39th of their incredulity. as the exposition is.
exposition / watch therefore, for ye know not, what
Matthew 24th houre, your Lord doth come. / Or, wake
chap: 24th therefore: for ye know not, what houre your
ver: 42th master will come. / as an other translation
44th is.

Therefore be ye also ready: for in such an
houre, as you thinke not the sonne of man
cometh. / or for in the houre, that ye
thinke not, will the sonne of man come. / as
an other translation is.

Foel 2nd And it shall come to passe that whosoever
chap: 2nd shall call on the Name of the Lord, shall be
ver: 32nd delivered. / Or But whosoever shall call
on the Name of the Lord, shall be saved.
~ / as an other translation is. / That is, gods
iudgements, are for the destruction of
Exposition / the infidels, and to move the godly, to call,
upon the Name of god, who will give them
salvation / as the exposition is.

Foel 3rd For the day of the Lord is neare, in the valley
chap: 3rd of decision. / or in the valley of the threshing. as
ver: 14th an other translation is.
15th / 16th The sunne, and the moone shall be darkened: and
the stars shall withdraw their shining. / or
their light. as an other translation is.
The Lord also shall roare out of Zion, and
shall have his voice from Jerusalem. and the
heavens, and the earth shall shake, but the
Lord will be the hope of his people. and the
strength of the children of Israel. /
That is, =

Exposition / That is, god assurath his, against all troubles that
when he destroyeth his enemies his children shall be
delivered. / as the exposition is /

Amos / But I will kindle a fire in the wall of Rabbah, and it
chap: 1. / shall devour the palaces thereof, with shouting, in
ver: 14th / the day of battle, with a tempest, in the day of the
whirlwind.

Amos / ye that put far away the evil day and cause the seat
chap: 6th / of violence to come neere, / or and approche the
ver: 3rd / seats of iniquitie. as an other translation is -

Exposition. / That is ye that continue stil in your wickednes,
and thinke that gods plagues are not at hand,
but give your selves to all idlenes, walthennes,
and riot ~ as the exposition is.

For the day of the Lord is neere upon all the heathen.
as thou hast done, it shall be done vnto thee.
thy reward shall remaine upon thine owne
head. / or, shall returne upon thine head.

That is not
As an other translation is. / That is when he
will summon all the heathen, and send them,
to destroy them.

Exposition / When I heard my belly trembled, my lips quivered
at the voyce. commeth into my bones,
and I trembled, in my selfe, that I might rest

Habakkuk / in the day of trouble: when he commeth vp
chap: 3. / vnto the people, he will invade them, with
ver: 16th / his troops. / or, for when he commeth vp, vnto
the people, he shall destroy them. As an other
translation is. / He sheweth how he was afraid
of gods indignement. / He sheweth that the
faithfull can neuer have time to rest, night
they feele before the weight, of gods
indgements, as the exposition is.

Exposition / For when =

Exposition
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For when he cometh up, unto the people. ^{233.} 33.
he shall destroy them. / That is the enemy:
but the gaily, shall be quiet, knowing that all
things shall come to good unto them.

Zephaniah
chap: 2. v. 3. / I will utterly consume all things, from of the
land, saith the Lord god. / or I will surely
destroy all things, from of the land. saith
the Lord. / as an other translation is.

I will consume man and beast: I will consume
the fowles of the heaven and the fishes of the
sea: and the stumbling blocks with the
wicked, and I will cut off man man from off
the land, saith the Lord. / or I will destroy
man, and beast: I will destroy the fowles
of the heaven. and the fishes of the sea:
and ruines shall be to the wicked, and I will
cut off man, from the land. saith the Lord.

Exposition
Not that god was ^{not} angry, angrie with these
dumme creatures, but because man was so
wicked, for whose cause they were created god
maketh them to take part, of the punishment
with him.

Zephaniah
chap: 1. v. 8. / Hold thy peace, at the presence of the Lord god:
for the day of the Lord is at hand. for the
Lord hath prepared a sacrifice: he hath bid
his guests. / or, Be still, at the presence of the
Lord god: or, and hath sanctified his guests.
as an other translation is.

And it shall come to passe, in the day of the
Lord's sacrifice, that I will punish the
princes, and the kings children, and all
such, as are clothed with strange apparell.
or, And it shall be, in the day of the Lord's
sacrifice, that I will visite the princes, and
the kings children. / as an other translation
is. meaning =

Exposition / Meaning the courtiers which did imitate the
strength apparall of other Nations to winne
their favours thereby, and to appeare more
glorious in the eyes of all others as the
exposition is.

Ezekiel / Then I saw that she was defiled.
chap: 23th / And that she increased her whoredoms: for when
sex: 13th / she saw men pourtrayed upon the wall: the
14th / 15th / images of the Caldeans, pourtrayed with
vermilion: or, And that she increased her

These were the two women
the daughters of one mother
being Samaria as an other translation is
and Jerusalem. girded with girdles upon their Loines exceeding
unto the names in dyed attire upon their heads, all of them
of Aholah, percas to look after the manner of the
and Aholibah. Babyloians of Caldea the Land of their
Meaning / want. Nativitie. or, And with dyed attyre upon
and Judah as their heads, looking all like percas after
the exposition the manner of the Babyloians in Caldea,
there is.

They became as an other translation is.
idolaters after And as soon as she saw them with her eyes, she
the manner of the egyptians. doted upon them, and sent messengers to them,
as the exposition into Caldea. or, As soon as she saw
is. Aholah. them, as an other translation is.
signifieth a
amansion or
Exposition / This declaration that no wordes are able suffi-
one dwelling in cially to expresse the rage of idolaters,
her selfe mooring and therefore the holy ghost here compa-
Samaria which hath them to those which in their raging
was the Royall Love and filthy Lusts dote upon the images,
ciba of Ispah and paintings of them, after whom they
And Aholibah Lust. as the exposition is.
signifieth my
in confusion in you.

Zephaniah / In the same day also, will I punish all those
chap: 1st / that I scape upon the threshold which fill
sex: 9th / their masters houses with violence and deceit.
= in her whereby by Aholibah is meant or, Ju-
= Jerusalem, where gods Temple was. as the
exposition there is.