

the gourde, that it withered.

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

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

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

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

h Thus God mercifully reproueth him, which wolde putte him self & this gourde, and yet wolde restraine God to shewe his compassion to so manie thousand people  
i Meaning, they were children, & infants.

g This declarereth the great inconueniencies wherinto Gods seruants do fall when they giue place to their owne affection, & do not in all things willingly submit the selues to God

# MICAH.

## THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeres at what time I saiah prophesied. He declarereth the destruction, first of the one kingdome, and then of the other, because of their manifolde wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false prophetes, and the deliuing in them. Then he setteth forth the coming of Christ, his kingdome, & the seruicie thereof. This Prophet was not that Micah which resisted Ahab, & all his false prophetes, as 1. King. 22, 8, but another of the same name.

### CHAP. I.

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

a Some in Marshah a citie of Iudah



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

b Because of the malice, & obstinacie of the people whome he had so oft exhorted to repentance, he somoneth the to Gods iudgements taking all creatures, & God him self to witnes, that the preaching of his Propnetes, w they naue abused, shal be reuenged  
c Meaning hereby that God wil come to iudgement against y Kingdome of Iudah, & holdes d Samaria, w shulde haue bene an exaple to all Israel of true religio & iustice, was y puddle, and stewes of all idolatry, and corruption, & boasted them selues of their father Iacob.  
e That is, the idolatry and infection  
f Which they gathered by euil practises, & thought that their idoles had enriched them therewith for their seruice vnto them.

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

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

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

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

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

7 And all the grauen images thereof shalbe broken, and all the gifts thereof shalbe burnt with the fyre, and all the idoles thereof wil I destroye: for she gathered it of the hyre of an harlot, and they shal returne

ne to the wages of an harlot.

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

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

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

11 Thou that dwellest at Shaphir, go together naked with shame: she that dwelleth at Zaanan, shal not come forthe in y mourning of Beth-ebel: the enemy shal receiue of you for his standing.

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

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

14 Therefore shalt thou giue presents to Morsheth of Gath: the houses of Achzib shalbe as a lie to the Kings of Israel.

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

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

17 Thou first receiuedst y idolatry of Ieroboam, & so didest infect Ierusalem  
p Thou shalt bribe y Philistines thy neighbours, but they shal deceiue thee, as wel as they of Ierusalem  
q He prophesieth against his owne citie, & because it signified an heritage, he saith y God wolde send an heire to possesse it  
r For so they thought them selues for the strength of their citie.

g The gaine came by their idoles, shibe consumed as a thig of noight: for as y wages or riches of harlottes are wickedly gotten, so are they vilely and speedely spent.  
h Lest the Philistines our enemies reioyce at our destruction  
i Which was a citie nere to Ierusalem, Iosh. 18, 23, & signifieth dust: therefore he willett them to mourne, & roule the selues in y dust, for their iustie citie  
k These were citie whereby y enemy shulde passe as he came to Iudah  
l He shal not departe before he hath couercome you, and so you shal pay for his taryng  
m For Rabshakch had shut vp Ierusalem, y they coulde not fend to succour them.  
n To see away: for Sancherib had siege first to y citie, & remained therein whene sint his captaines, & arme against Ierusalem  
o Thou shalt infect y idoles, & so didest infect Ierusalem  
p Thou shalt bribe y Philistines thy neighbours, but they shal deceiue thee, as wel as they of Ierusalem  
q He prophesieth against his owne citie, & because it signified an heritage, he saith y God wolde send an heire to possesse it  
r For so they thought them selues for the strength of their citie.

### CHAP. II.

1 Threatnings against the wanton & demitie people.  
2 They wolde teache the Prophetes to preache.

W<sup>O</sup> vnto the, that imagine iniquitie, and worke wickednes vpon their beddes: whē y morning is light thei practise it because their hād<sup>m</sup> hath the power.

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

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

In that day shal they take vp a parable against you, and lament with a dolful lamentacion, & say, We be vterly wasted: he hath changed the porcion of my people: how hath he taken it away to restore it vnto me: he hath diuided our fields.

Therefore thou shalt haue none that shal cast a coard by lot in the Congregation of the Lord.

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

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

But he that was yesterday my people, is risen vp on the other side, as against an enemy: they spoyle the beautiful garmēt from the that passe by peaceably, as though they returned from the waire.

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

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

If a mā walke in the Spirit, & wolde lie falsely, saying, I wil prophecie vnto thee of wine, and of strong drinke, he shal eue be the Prophet of this people.

I wil surely gather the wholly, o Iacob: I wil surely gather the remnant of Israel: I wil put them together as the shepe of Bozrah, euen as the flocke in the middes of their folde: the cities shal be full of brute of the men.

The breaker vp shal come vp before them: they shal breake out, and passe by the gate, and go out by it, and their King shal go before them, and the Lord shal be vpon their heads.

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

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

And they eat also the flesh of my people, and flay of their skinnes from them, & they breake their bones, & chop them in peeces, as for the pot, & as flesh within the caldron.

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

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

Therefore a night shalbe vnto you for a vision, and darkeenes shalbe vnto you for a diuination, and the sunne shal go downe ouer the Prophetes, and the day shalbe darke ouer them.

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

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

Heare this, I pray you, ye heads of the house of Iacob, and princes of the house of Israel: they abhorre iudgement, and peruert all quietie.

They buyld vp Zion with blood, and Ierusalem with iniquitie.

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

Therefore shal Zion for your sake be plowed as a field, & Ierusalem shal be an heape, and the mountaine of the house, as the hie places of the forest.

<sup>a</sup> As those as they rise, they execute their wicked deutes of y night, and according to their power hurt others. *Ebr. ii. 20. p. 47.*

<sup>b</sup> Thus the Iewes lament and say that there is no hope of restituō being their possessions are diuided among the enemies. *c* Ye shal haue no more lands to diuide, as you had in times past, and as you vnto measure them in the Iubile.

<sup>d</sup> Thus the people warne the Prophetes that they speake to them no more: for they can not abide their threatenings.

<sup>e</sup> God saith, that they shal not prophecie, nor receive no more of their rebukes nor tantes. *f* Are these your workes according to his Law?

<sup>g</sup> Do not the godlie finde my wordes comfortable? <sup>h</sup> That is, afore time. <sup>i</sup> The poore can haue no comoditie by them, but they spoyle them, as though they were enemies.

<sup>k</sup> That is, shewe him self to be a Prophet. <sup>l</sup> He sheweth what Prophecies they delite in: that is, in flatterers, which tel them pleasant tales, & speake of their comodities. <sup>m</sup> To destroye thee. <sup>n</sup> The enemy shal breake their gates and wailles and lead them in to Caldea. <sup>o</sup> To drue them forward, and to helpe their enemies.

<sup>a</sup> That thing which is iuste & lawfull, bothe to gouerne my people aright, & also to discharge your owne consciēce? <sup>b</sup> The Prophet condemneth the wicked gouernours not onely of couetousnes, theft, and murder, but compareth them to wolues, lions, & moſte cruel beasts.

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

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

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

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

<sup>g</sup> The Propnet being assured of his vocatiō by the Spirit of God, setteth him self alone against all the wicked, shewing how God bothe gaue him giftes, habilitie, and knowledg, to discern betweene good & euil, and also constancie to reprove the finnes of the people, and not to flatter them. <sup>h</sup> They buylded their houses by bribes, which be calleth blood and iniquitie. <sup>i</sup> They wil say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocriſie. <sup>k</sup> Read Ieremiā, 26. 18.

CHAP. IIII.

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

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

<sup>a</sup> When Christ shal come, and the Temple shalbe destroyed. <sup>b</sup> Read 16. 2.

<sup>c</sup> Yea,

CHAP. III.

Against the tyrannie of princes and false prophetes.

And I said, Heare, I pray you, o heads of Iacob, and ye princes of

a He sheweth that there is no true Church but where as the people are taught by Gods pure worde d By his corrections and threatnings he wil bring the people into subiection which are in the vtmost corners of the worlde e They shal abstaine from all euil doing, and exercise them selues in godlines & in wel doing to others f Read Isa 2,4 g He sheweth that the people of God ought to remaine constant in their religion, albeu all the worlde shal de giue them felues to their superstition & idolatrie h I wil cause that Israél, which is now as one lame & halfe, and so almost destroyed, shal liue againe & growe into a great people. i Meaning Ierusalem where the Lords flocke was gathered k The flourishing state of the kingdom, as it was vnder Dauid & Salomon, which thing was accomplished to the Church by the coming of Christ. l In the meane season he sheweth that they shulde indure great troubles and tribulations when they sawe the felues nether to haue King nor counsell m He sheweth that the faithful ought not to measure Gods iudgements by the bragges and threatnings of the wicked, but thereby are admonished to liue vp their hearts to God to call for deliuerance. n God giueth his Church this victorie so oft as he ouercometh their enemies: but the accomplishment hereof shalbe at the last coming of Christ

2 Yea, many nacions shal come and say, Come, and let vs go vp to the Mountaine of the Lord, and to the House of the God of Iaakób, and he wil teache vs his waies, & we wil walke in his paths: for the Law shal go furthe of Ziön, and the worde of the Lord from Ierusalém.  
3 And he shal iudge among many people, & rebuke mightie nacions a faire of, & they shal breake their swordes into mattocks, and their speares into sicthes: nacion shal not lift vp a sworde against nacion, nether shal they learne to fight any more.  
4 But they shal sit euery man vnder his vine, and vnder his fig tree, and none shal make them afraid: for the mouth of the Lord of hosties hath spoken it.  
5 For all people wil walke in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.  
6 At the same day, saith the Lord, wil I gather her that halteth, and I wil gather her that is cast out, & her that I haue afflicted.  
7 And I wil make her that halted, a remnant, & her that was cast farre of, a mightie nacion: and the Lord shal reigne ouer them in Mount Ziön, siom hence forthe euen for euer.  
8 And thou, o towre of the flocke, strong holde of the daughter Ziön, vnto thee shal it come, euen the first dominion, & kingdom shal come to the daughter Ierusalém.  
9 Now why dost thou crye out with lamentacion there no King in thee is thy counsellor perished for sorow hath taken thee, as a woman in trauail.  
10 Sorow and mourne, o daughter Ziön, like a woman in trauail: for now shalt thou go forthe of the citie, and dwell in the field, & shalt go into Babel, but there shalt thou be deliuered: there the Lord shal redeme thee from the hand of thine enemies.  
11 Now also many nacions are gathered against thee, saying, Ziön shalbe condemned and our eye shal loke vpon Ziön.  
12 But they knowe not the thoughts of the Lord: they vnderstand not his counsell, for he shal gather them as the sheaues in the barne.  
13 Arise, and thresh, o daughter Ziön: for I wil make thine home yron, and I wil make thine houes brass, & thou shalt breake in picces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worlde.

1 Now assemble thy garisons, o daughter of garisons: he hath laied siege against vs: they shal smite the iudge of Israél with a rodde vpon the cheke.  
2 And thou Beth-léem Ephráthah art little to be among the thousands of Iudáh, yet out of thee shal he come forthe vnto me, that shal be the ruler in Israél: whose goings forthe haue bene from the beginning & from euerlasting.  
3 Therefore wil he giue them vp, vntil the time that she which shal beare, shal trauail: then the remnant of their brethren shal returne vnto the children of Israél.  
4 And he shal stand, and fede in strength of the Lord, & in the maiestie of the Name of the Lord his God, & they shal dwell still: for now shal he be magnified vnto the ends of the worlde.  
5 And he shal be our peace whé Asshúr shal come into our land: when he shal tread in our palaces, then shal we raise against him seuen shepherds, and eight principal men.  
6 And they shal destroy Asshúr with the sworde, & the land of Nimód with their swordes: thus shal he deliuer vs from Asshúr, when he cometh into our land, & when he shall tread within our borders.  
7 And the remnant of Iaakób shal be among many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adám.  
8 And the remnant of Iaakób shal be among the Gentiles in the middes of many people, as the lyon among the beasts of the forest, and as the lyons whelp among the flockes of shepe, who when he goeth thorow, treadeth downe and reareth in picces, and none can deliuer.  
9 Thine hand shal be lift vp vpon thine aduersaries, & all thine enemies shalbe cut of.  
10 And it shal come to passe in that day, saith the Lord, that I wil cut of thine horses out of the middes of thee, and I wil destroy thy charrets.  
11 And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.  
12 And I wil cut of thine enchanterers out of thine hand: and thou shalt haue no more soothsayers.  
13 Thine idoles also wil I cut of, & thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.  
14 And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.  
15 And I wil execute a vengeance in me

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

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-léem.

I It shal be so terrible that y like harhe not bene heard of Chap. VI a He taketh y hie mountaines end hard rockes to wunnes k against the obstinate of his people b I haue not hurt thee, but bestowed infinite benefites vpon thee. c That is, remember my benefites from y beginning how x deliuered you from Balaams curse, and also spared you fro Shittim, which was in y plaine of Moab, til I broght you into the land promised d That is, the truth of his promes & his manifold benefites towards you e Thus the people by hypocrisie ask how to please God, and are content to offer sacrifices, but wil not change their liues f There is nothing so deare to man, but the hypocrites wil offer it vnto God, if they thinke thereby to auoide his anger, but they wil neuer be broght to mortifie their owne affections & to giue them selues willingly to serue God as he commaundeth g The Prophet in few wordes calleth the obseruacion of the se condetable, to knowe if they wil obey God aright or no, saying y God hath prescribed them to do this h Meaning, y when God speaketh to any citie or nation, the godlie wil acknowledge his maiestie and consider not the mortal na that bringeth the threatening, but God that sendeth it. i That is, of Ierusalem k Thou shalt be consumed with inward grief and euils, as they that lay

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

CHAP. VI.

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

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

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

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

Surely I brought thee vp out of the land of Egypt, & redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

O my people, remember now what Balaam King of Moab had diuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that ye may knowe the righteousness of the Lord.

Wherewith shall I come before y Lord, & bowe my self before the hie God? Shall I come before him with burnt offrings, & with calves of a yere olde?

Wil the Lord be pleased with thousands of rams, or w ten thousand riuers of oyle? shall I giue my firstborne for my trasgression, euen the frute of my bodie for the sinne of my soule?

He hath shewed thee, o ma, what is good, and what the Lord requireth of thee: surely to do iustly, and to loue mercie, and to humble thy self, to walke with thy God.

The Lords voyce cryeth vnto the citie, and the man of wisdom shal se thy name: Heare the rod, and who hath appointed it.

Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

Shal I iustifie the wicked balances, and the bag of deceitful weights?

For the riche men thereof are full of crueltie, & the inhabitants thereof haue spoken lies, & their tongue is deceitful in their mouth.

Therefore also wil I make thee sicke in smiting thee, & in making thee desolate because of thy finnes.

Thou shalt eat and not be satisfied, & thy casting downe shall be in the middes of thee, and thou shalt take holde, but shalt not deliuer: & that which thou deliuerest, wil I giue vp to the sworde.

Meaning, that the citie shulde go about to saue her men, holde on that which they wolde preserve.

Thou shalt sowe, but not reape: thou shalt treade the oliues, but thou shalt not anoint thee with oyle, and make swete wine, but shalt not drinke wine.

For the statutes of Omri are kept, and all the maner of the house of Abab, and ye walke in their counsels, that I shulde make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproche of my people.

your doings, you alledge the Kings autoritie by his statutes, and also wisdom & policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly, Luk 12,47.

CHAP. VII.

A complaint for the small number of the righteous. & The wickednes of those times. & The prosperitie of the Church.

Woe is me, for I am as the sower gatherings, & as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe frutes.

The good man is perished out of the earth, and there is none righteous among men: they all lie in waite for blood: euey man hunteth his brother with a net.

To make good for the euil of their hands, the prince asked, and the iudge iudgeth for a rewarde: therefore the great man he speaketh out the corruption of his soule: so they wrap it vp.

The best of them is as a briar, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen & the visitacion cometh: then shall be their confusion.

Trust ye not in a friend, nether put ye confidence in a counsellor: keepe the dores of thy mouth from her that lieth in thy bosome.

For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are y men of his owne house.

Therefore I wil loke vnto the Lord: I wil waite for God my Sauour: my God wil heare me.

Reioyce not against me, o mine enemy: though I fall, I shal arise: when I shal sit in darknes, the Lord shal be a light vnto me.

I wil beare the wrath of the Lord because I haue sinned against him, vntil he pleade my cause, and execute iudgement for me: then wil he bring me forth to the light, & I shal se his righteousness.

Then she that is mine enemy, shal loke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Mine eies shal beholde her: now shal she be troden downe as the myre of the stretes.

You haue receiued all the coruption and idolatrie, wherewith the tribes were infected vnder Omri and Abab his sonne: and to excuse

The Prophet taketh vpon him the perisone of y earth, which complaineth that all her frutes are gone, so y none is left: y is, that there is no godlie man remaining: for all are giuen to crueltie & deceit, so that none spareth his owne brother

He sheweth that y prince, the iudge and the riche man are linked together, all to do euil and to cloke the doings one of another

That is, the riche man that is able to giue money, absteineth from no wickednes nor iniurie.

These me agre among the selues & conspire with one consent to do euil

They that are of most estimation and are counted most honest among the, are but thornes & briars to prick

Meaning of the Prophetes & gouernours

The Prophet sheweth that the onelie remedy for the godliem despitefull euils is to flee vnto God for succour

This is spoken in the person of the Church which calleth the malignant Church herbeneme.

1 To wit, whē God shal shew him self a de-luerer of his Church, and a destroyer of his enemies  
k Meaning, the cruel empire of the Babylonians  
l When the Church shalbe restored, they that were enemies afore, shal come out of all the corners of the worlde vnto her, so that neither holdes, riuers, seas nor mountaines shalbe able to let them  
m Afore this grace appeare, he sheweth how piteously the hypocrites shall be punished, seeing that the earth it self, which can not siane, shall be made waste because of their wickednes  
n The Prophet prayeth to God to be merciful vnto his Church, when they shulde be scattered abroad as in solitarie places in Babylon and to be beneficial vnto them as in time past  
o God promiseth to be favorable to his people as he had bene afore time

- 11 This is the day, that thy walles shal be buylt: this day shal driue faire away the decre.
- 12 In this day also they shal come vnto thee from <sup>1</sup> Asshúti, and from the strong cities, and from the strong holdes euen vnto the riuers, and from sea to sea, & from mountaine to mountaine.
- 13 Notwithstanding, the land shalbe desolate because of the that dwell therein, and for the sutes of <sup>m</sup> their inuentions.
- 14 Fede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Caímél: let them fede in Bashán and Gileád, as in olde time.
- 15 According to the dayes of thy coming out of the land of Egypt, wil I shewe vnto thee marueilous things.

- 16 The nacions shal se, and be confounded for all their power: they shal laye their hand vpon their mouth: and their eares shal be deafe.
- 17 They shal lick the dust like a serpet: they shal moue out of their holes like wormes: they shal be afraide of the Lord our God, and shal feare because of thee.
- 18 Who is a God like vnto thee, that taketh away iniquitie, & passeth by the trasgression of the remnant of his heritage! He reteineth not his wrath for euer, because mercie pleaseth him.
- 19 He wil turne againe, and haue compassiō vpon vs: he wil subdue our iniquities, & cast all their sinnes into the bottome of the sea.
- 20 Thou wilt performe thy trueth to Iakób, & mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

p They shalbe as dumme men & dare bragge no more  
q They shalbe astonished, and afraid to heare men speake, lest they shulde heare of their destruction  
r They shal fall flat on the grounde for feare  
s As though he wolde not see it, but winke at it.  
t Meaning, of his elect

u The Church is assured, that God wil declare in effect the trueth of his merciful promes, which he had made of olde to Abraham, and to all that shulde apprehende the promes by faith.

# NAHUM.

## THE ARGUMENT.

AS they of Nineuē shewed them selues prompt and ready to receive the worde of God at Ionahs preaching, and so turned to the Lord by repentance so after a certeine time rather giuing the selues to worldelie meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begone, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iuste iudgement against them, in afflicting his people. Therefore their citie Nineuē was destroyed, and Meróch-baladan King of Babel (or as some thinke Nebuchad-nexxár) enjoyed the empire of the Assyrius. But because God haibe a continual care of his Church, he stirreth vp his Prophet to comfort the godlie, shewing that the destruction of their enemies shoulde be for their consolation. And as it semeth, he prophesied about the time of Hecckiah, and not in the time of Manasseh his sonne, as the Iewes write.

### CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

a Read Isa 37.  
b The vision or reuelation, which God commaunded Nahum to write concerning Nineuē  
c That is, borne of a poore vilage in the tribē of Simōn.  
d Meaning, of his glorie  
e With his he is but angrie for a time: but his angrie neuer awageth toward the reprobate, though for a time he deferre it  
f Thus wicked wolde make Gods mercie an occasiō to siane, but the Prophet willett them to consider his force and iustice.



He burdenē of Nineuē.  
The boke of the vision of Nahum the Elkesite.  
God is ielous, and the Lord reuengeth: the Lord reuengeth: the Lord will take vengeance for his aduersaries, and he will requite wrath for his enemies.  
The Lord is slowe to angrie, but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirle winde, and in the storme, and the cloudes are the dust of his fete.  
He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashán is waste and Carmél, and the floure of Lebanon is wasted.  
The mountaines tremble for him, & the

- hilles melt, & the earth is burnt at his sight, yea, the worlde, and all that dwell therein.
- 6 Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fyre, and the rockes are broken by him,
- 7 The Lord is good and as a strong holde in the day of trouble, and he knoweth them that trust in him.
- 8 But passing ouer as with a flood, he will utterly destroye the place thereof, and darkenes shal pursue his enemies.
- 9 What do ye imagine against the Lord? he wil make an utter destruction: afflictiō shal not rise vp the seconde time.
- 10 For he shal come as vnto thornes folden one in another, and as vnto drunkardes in their drunkennes: they shalbe deuoured as stubble fully dried.

g If all creatures be at Gods commandment: none is able to resist his wrath, shal mō flouer him self and shinke by any meanes to escape wē he prouoketh his God to angrie  
h Left faithful shulde be discouraged by hearing the power of God, he sheweth that his mercie apperteyne vnto them, & that he hath the care ouer them  
i Signifying, that God wil suddenly destroye Nineuē, and the Assyrians in such sorte as they shal lie in perpetual darkenes, & neuer recover their strength againe  
k He sheweth that the enterprises of the Assyrians against Iudáh and the Church, were against God, & therefore he wolde destroye the at once, & he shulde not neede to returne the seconde time  
l Though the Assyrians thinke the selues like thornes, & prick on all sides yet the Lord will be fyre on the, & as drunkardes are not able to stand against any force, so they shalbe not able to resist his