

- 13 Beholde, thy people with thee are womē: the gates of thy land shalbe opened vnto thine enemies, & the fyre shal deuoure thy battes.
- 14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the mortar: make strong bricke.
- 15 There shal fyre deuoure thee: the sworde shal cut thee off: it shal eat thee vp like fyre locustes, though thou be multiplied like fyre locustes, & multiplied like fyre grasshopper.
- 16 Thou hast multiplied thy marchantes aboute the staries of heauen: the locust spoileth and flieth awaie.
- 17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers w̄ remaine in the hedges in the colde daye: but when the sunne ariseth, they flee awaie & their place is not knowē where they are.
- 18 Thy shepherdes do slepe, o King of Asshur: thy strong mē lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.
- 19 There is no healing of thy wounde: thy plague is grieuous: all that heare fyre bruite of thee, shal clappe the hands ouer thee: for vpon whom haue not thy malice passed continually?

<sup>e</sup> Signifying, y Gods iudgements shulde suddenly destroye the Assyrians, as these vermine are with raine or change of weather.

<sup>f</sup> Thy princes and counsellors:

<sup>g</sup> Meaning, y there was no people, to whom y Assyrians had not done hurt.

# H A B A K K U K

## T H E A R G U M E N T.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kinde of affliction & cruelie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans shulde come and take them awaie captiues, so that they coulde loke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godlie shulde despaiue, seeing this horrible confession, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and cruelie shalbe at height: wherefore he exhorteth the faithful to paciēce by his owne example, and sheweth them a forme of prayer, wherewith they shulde comfort themselves.

### C H A P. I.

<sup>a</sup> A complains against the wicked that persecute the iust.

**T**He burden, which Habakkuk y Prophet did see.

O Lord, how long shal I crye, and thou wilt not heare! *euē* crye out vnto thee <sup>a</sup> for violence, and thou wilt not helpe!

<sup>3</sup> Why doest thou shewe me iniquitie, and cause me to beholde sorowe <sup>b</sup> for spoyling, and violence are before me: and there are that raise vp strife and contention.

<sup>4</sup> Therefore the Law is dissolued, and iudgement doeth neuer go forthe: for the wicked doeth <sup>b</sup> compass about the righteous: therefore <sup>c</sup> wrong iudgement procedeth.

<sup>5</sup> Beholde among the heathen, and regarde, & wonder, & marueil: for I wil worke a worke in your daies: <sup>d</sup> ye wil not beleue it, though it be tolde you.

<sup>6</sup> For lo, I raise vp the Caldeans, that bitter and furious nacion, which shal go vpō the breadth of the land to possesse the dwelling places, *that are not theirs.*

<sup>7</sup> They are terrible & feareful: <sup>e</sup> their iudgement and their dignitie shal procede of them selues.

<sup>8</sup> Their horses also are swifter the leopards, and are more swifce then the wolves in the <sup>e</sup> euening: & their horsemen are many: & their horsemen shal come frō farre: they shal flie as y egle hasting to meat.

<sup>9</sup> They come all to spoyle: before their faces shalbe an <sup>f</sup> Eastwinde, and they shal gather the captiuitie, & as the sand.

<sup>10</sup> And they shal mocke the Kings, and the princes shalbe a skorne vnto them: they shal deride euery strong holde: for they shal gather <sup>h</sup> dust, and take it.

<sup>11</sup> Then shal they <sup>i</sup> take a courage, & transgresse & do wickedly, *imputing* this their power vnto their god.

<sup>12</sup> Art not thou of olde, o Lord my God mine holy one? we shal <sup>k</sup> not dye: O Lord, y hast ordeined them for iudgement, and o God, thou hast established them for correction.

<sup>13</sup> Thou art of pure eyes, and canst not see euil: y canst not beholde wickednes: wherefore doest thou loke vpon the transgressors, & holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

<sup>14</sup> And makest men as the <sup>l</sup> fish of the sea, & as the creeping things, that haue no ruler ouer them.

<sup>15</sup> They take vp all with the angle. they catch it in their net, and gather it in their yarne, whereof they reioyce & are glad.

<sup>16</sup> Therefore they sacrifice vnto their <sup>m</sup> net and burne incense vnto their yarne, because by them their porcion is fat & their meat plenteous.

<sup>17</sup> Shal they therefore stretch out their net & not spare continually to slaye <sup>n</sup> y nacions: &

<sup>f</sup> For y Iewes make feared this winde, because it destroyed their fruites

<sup>g</sup> They shalbe so many in number

<sup>h</sup> They shal cast vp mountes against it.

<sup>i</sup> The Prophet comforteth the faithful that God wil also destroy the Babylonians, because they shal abuse his victorie and become proud and insolēt, attributing the praise hereof to their idoles

<sup>k</sup> He assureth the godlie of Gods protection, shewing that the enemy can do no more then God hath appointed, and also that their finnes required such a sharpe rod.

<sup>l</sup> So that the great denouereth the finale and the Caldeans destroy all the world

<sup>m</sup> Meaning, y the enemies scatter the selues and glorie in their owne force, power, wit

<sup>n</sup> Meaning, y they shulde not.

<sup>a</sup> The Prophet complaineth vnto God and bewaileth that among y Iewes is left none equitie nor brotherlie loue: but in stead he seeth reigne of cruelie, theft, contention & strife

<sup>b</sup> To suppress him if any shulde shewe him self zealous of Gods cause.

<sup>c</sup> Because the iudges which shulde redresse this excess are as euil as the rest

<sup>d</sup> As in times past you wolde not beleue Gods wordes, so shal ye not now beleue the strange plagues which are at hand

<sup>e</sup> They them selues shal be your iudges in this cause and none shal haue autoritie ouer the to cōtroule them

*Lept 3.3.*

CHAP. II.

A vision, Against pride, couetousnes, drunkennes and idolatrie.

a I wil renou- ee mine owne iudgement, and onely depend on God to be in- frusted what I shal answer them that abu- se my prea- ching, and to be armed a- gainst all reu- tations.

b Write it in great letters, that he that runneth, may read it

c Which con- d Which con- tained the de- struction of the enemy, & the comfort of the Church: which thing though God execute not according to mans haile af- fections, yet the yssue of bo- the is certeine at his time ap- pointed

d To trust in him self or in any worldlie thing, is neuer to be quiet: for the onelie rest is to stay vpon God by faith, Rom. 7. 17. galat. 3. 11 ebr 10. 38.

e He compara- reth the prou- de, and conu- tious man to a drunkard that is without rea- son and sense, whome God wil punish, & make him a laughing stocke to all the worlde: & this he speaketh for the com- fort of the godlie, and a- gainst the Cal- deans

f Signifying, that all the worlde shal with the de- struction of tyrants, and that by their oppression, & couetousnes thei heape but vpon them (si- lues more hea- uie burdens: for the more they get, the more are they troubled

g That is, the Medes and Persians, that shuld destroye Babylonias?

h Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by crueltie and oppression i The stones of the house shal crye, and say that they are buyt of blood, and the wood shal answer and say the same of it self k Meaning, that God wil not deferre his vengeance long, but wil come, and destroye all their labours, as though they were consumed with fyre. l In the destruction of the Babylonians his glo- rie shal appere through all the worlde.

I Wil stand vpon my watche, and set me vpon the towre, and wil loke & see what he wolde say vnto me, & what I shal answer to him that rebuketh me.

2 And the Lord answered me, & said, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.

3 For the vision is yet for an appointed time, but at the last it shal speake, & not lie: though it tary, waite: for it shal surely come, & shal not stay.

4 Beholde, he that lifteth vp him self, his minde is not vpright in him, but the iuste shal liue by his faith.

5 Yea, in dede the proude man is as he that transgresseth by wine: therefore shal he not endure, because he hath enlarged his desire as the hel, and is as death, and can not be satisfied, but gathereth vnto him all nacions, and heapeth vnto him all people.

6 Shal not all these take vp a parable against him, and a taunting prouerbe against him, and say, Ho, he that increaseth that which is not his? how long, and he that ladeth him self with thicke claye?

7 Shal they not rise vp suddenly, that shal bite thee? and awake, that shal stinne thee? and thou shalt be their pray?

8 Because thou hast spoiled manie nacions, all the remnant of the people shal spoile thee, because of mens blood, and for the wrong done in the land, in the citie, & vnto all that dwell therein.

9 Ho, he that coueteth an euil couetousnes to his house, that he may set his nest on hie, to escape from the power of euil.

10 Thou hast consulted shame to thine owne house, by destroyng manie people, and hast sinned against thine owne soule.

11 For the stone shal crye out of the wall, and the beame out of the timber shal answer it.

12 Wo vnto him that buyldeth a towne with blood, and erecteth a citie by iniquitie.

13 Beholde, is it not of the Lord of hostes that the people shal labour in the very fyre? the people shal euen weary them selues for very vanitie.

14 For the earth shal be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Wo vnto him that giueth his neighbour to drinke: thou ioynest thine heate, & makest him drunken also, that thou maist see their priuities.

16 Thou art filled with shame for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shal be turned vnto thee, and shameful spuing shal be for thy glorie.

17 For the crueltye of Lebanón shal couer thee: so shal the spoile of the beastes, which made them as a side, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumme idoles.

19 Wo vnto him that faith to the wood, Awake, and to the dumme stone, Rise vp, it shal teache thee: beholde, it is laide ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holie Temple: let all the earth kepe silence before him.

like crueltie shalbe executed against them p He sheweth that the Babylonians gods colde nothing auail them: for they were or roses, read Ierem 10. 8 q If thou wilt consider what it is, and how that it hath nether breath nor life, but is a dead thing:

m: He repro- cheth thus the King of Baby lon, who as he was drunken with couetous- nes and cruel- tie, so he pro- uokid others to the same & inflamed them by his rage, & so in the end brought them to shame n Where as y thoughtest to haue glorie of theie thy doings, they shal turne to thy shame: for y shalt drin- ke of the same cup & others in thy turne o Because the Babylonians were cruel not only against o- ther nacions, but also agais- the people of God, which is ment by Laba- non, and the beastes there, he shew- eth that the

CHAP. III.

A prayer for the faithful.

1 A Prayer of Habakkúk the Prophet for the ignorances.

2 O Lord, I haue heard thy voyce, and was afraide: O Lord, I eniue thy worke in the middes of the people, in the middes of the yeres make it knowen: in wrath remember mercie.

3 God commeth from Temán, and the holie one from mounte Parán, Sélah. His glorie couereth the heauens, & the earth is ful of his praise,

4 And his brightnes was as the light: he had hornes coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forthe before his fete.

6 He stode and measured the earth: he behelde and dissolued the nacions and the euerlasting mountaines were broken, & the ancient hilles did bowe: his waies are euerlasting.

7 For his iniquitie I sawe the tentes of Cushán, and the curtaines of the land of Midíán did tremble.

a The Pre- phet instr- ueth his peo- ple to pray va- to God not on- ly for their great sinnes, but also for suche as they had commit- ted of igno- rance b Thus the people were afraied when they heard Gods thre- atnings, and praised c That is, the state of thy Church which is now ready to perish befo- re it come to half a perfect age which shulde be vnder Christ- d Temán and Parán were ne- re Síndi whe- re the Law was giuen: whereby is signified that his delinenc- es was as pro-

sent now as it was then. e Whereby is ment a power that was ioyn- ed with his brightnes, which was bid to the rest of the worlde, but was reueiled in Mount Síndi to his people, Píal. 31. 19 f Signifying that God hath wonderful meanes, and euer had a marueilous power when he wolde deliuer his Church g The inquirie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the com- fort of thy Church, Iudg 3. 10. and also of the Midianites, which destroyed them selues, Iudg. 7. 22.

**h** Meaning, **8** God was not angrie with **8** waters, but **8** by this means he wolde destroy his enemies and deliuer his Church.  
**i** And so didest vse all **8** elements as instrumēt for the destruction of thine enemies  
**k** That is, thy power  
**l** For he had not only made a covenant w<sup>th</sup> Abraham, but renewed it with his posteritie.  
**m** Read Nom 30.11  
**n** He alludeth to **8** red sea & Iordē, which **8** sue passage to Gods people, & shewed signes of their obedience, as it were by lifting vp of their hands  
**o** As appeareth Ioh 10. 12.  
**p** According to thy commandement the same was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forwarde  
**q** Signifying that there is no saluation, but by Christ.  
**r** From the top to the toe thou hast destroyed the enemies.

**8** Was the Lord angrie against the **8** riuers: or was thine angrie against the floods: or was thy wrath against the sea, that thou didest ride vpon thine horses? thy charrettes brought saluation.  
**9** Thy **8** bowe was manifestely reueiled, & the **8** othes of the tribes were a sure worde, Sélah. **8** didest cleaue the earth with riuers.  
**10** The mountaines sawe thee, and they trembled: the streame of the water **8** passed by: the depe made a noise, and lift vp his hand on hie.  
**11** The **8** sunne and moone stood stil in their habitation: **8** at the light of thine arrowes they went, and at the bright shining of thy speares.  
**12** Thou trodest downe the land in angrie, and didest thresh the heathen in displeasure.  
**13** Thou wentest forthe for the saluation of thy people, *even* for saluation with thine **8** Anointed: thou hast wounded the head of the house of the wicked, and discourdest the foundations vnto the **8** necke, Sélah.

**14** Thou didest **8** strike thorowe with his owne itaues the heades of his villages: they came out as a whirlewinde to scatter me: their reioycing was as to deuoure the poore secretly.  
**15** Thou didest walke in the sea with thine horses vpon the heape of great waters.  
**16** When I **8** heard, my belie trembled: my lippes shoke at the voyce: **8** ottēnes entred into my bones, and I trembled in my selfe, that I might rest in **8** the day of trouble: for when he cometh vp **8** vnto the people, he shal destroy them.  
**17** For the figtre shal not flourish, nether shal frute **8** be in the vines: the labour of the oliue shal fail, and the fieldes shal yelde no meat: the shepe shalbe cut of from the folde, and there shalbe no bullocke in the stalles.  
**18** But I wil reioyce in the Lord: I wil ioy **8** in the God of my saluation.  
**19** The Lord God **8** is my strength: he wil make my fete like hinds fete, & he wil make me to walke vpon mine hie places. **8** To the chief singer on Neginothái.

**f** God destroyed his enemies bothe great and small with their owne weapons, though they were neuer so fierce against his Church.  
**g** He returneth to that which he spake in **8** 2. ver and sheweth how he was afraid of Gods iudgements.  
**h** He sheweth that **8** faithful can neuer haue true rest, except they fele before **8** weight of Gods iudgements.  
**i** That is, the enemies but **8** godlie shalbe quiet, **8** nowig that all things shal turne to good vnto the.  
**j** He declareth wherein standeth the comfort & ioy of the faithful, though they se neuer so great afflictions prepared  
**k** The chief singer vpon the instrumentes of musicke shal haue occasion to praise God for **8** is great deliuerance of his Church.

# ZEPHANIAH.

## THE ARGUMENT.

*S*eing the gre<sup>t</sup> rebellion of the people, and that there was now no hope of amendement, he denounceth the great iudgement of God, which was at hand, shewing that their countrey shulde be viterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithful he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care over them. And as the wicked shulde be punished for their sinnes and transgressions: so he exhorteth the godlie to pacience, and to trust to finde mercie by reason of the fre promes of God made vnto Abraham: and therefore quietly to abyde til God shewe them the effect of that grace, whereby in the end they shulde be gathered vnto him, and counted as his people and children.

### CHAP. I.

*Threatnings against Iudáh and Ierusalém, because of their idolatry.*



He worde of the Lord, which came vnto Zephaniáh the sonne of Cushi, the sonne of Gedaliáh, the sonne of Amariáh, the sonne of Hizkiáh, in the daies of **8** Iosiáh, the sonne of **8** Amón King of Iudáh.

**8** King 22.1.  
**8** King 21.19  
**8** Noe **8** God was angrie w<sup>th</sup> these cumme creatures, but because man was so wicked for whole cause they were created, God maketh them to take parte of the punishment with him.

**1** I wil surely destroy all things fró of the land, saith the Lord.  
**2** I wil destroy man and beast: I wil destroy the **8** foules of the heauen, & the fish of the sea, & iuines shalbe to the wicked, & I wil cut of man from of the land, saith **8** Lord.

**4** I wil also stretche out mine hand vpó Iudáh, and vpon all the inhabitats of Ierusalém, & I wil cut of the remnát of Báal fró this place, and the names of the **8** Chemarims with the Priestes,  
**5** And them that worship the hoste of heauen vpon the house toppes, and them that worship and swear by the Lord, and by **8** Malchám,  
**6** And them that are turned backe fró the Lord, and those that haue not fought the Lord, nor inquired for him.  
**7** Be stil at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, & hath sanctified his ghestes.

**b** Which were an order of superstitious men appointed to minister in the seruice of Báal, and were as his peculiar chapelens, read 2. King 23.5: ho- sea 10.5  
**c** He alludeth to their idole Molech, which was for bidden Leu. 20.2, yet they called him their king and made him as a god: therefore he here noteth them that wil bothe saye they worship God, & yet will swear by idoles and serue them: which halting is here cōdemned, as Exek 10.39 2. king 17.35.

and serue them: which halting is here cōdemned, as Exek 10.39 2. king 17.35.  
 Aaaa. liii.