

1 To wit, an-  
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k Mea'ng, ear  
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r. u. m. y. yoth  
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Chap. XII  
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for when the  
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ne v. r. e. y. rai  
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b The h. u. d. s.  
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c The legs  
d The thete.  
e The eyes.  
f The l. i. p. p. e. s.  
or m. o. u. t. h.  
g When the  
clawes shal  
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nor be able to  
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h He shal not  
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shal be deafe &  
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k To climb  
lue. b. e. a. c. a. u. s. e.  
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n Thei sh. i. b. e.  
able to beare  
noth. g.

10 Therefore take away grief out of thine heart, and cause euil to departe from thy flesh. for childholde & youth are vanitie.

CHAP. XII.

To thinke on God in youth and not to differre til age.  
The soule returneth to God in His wisdom the gift of God and consisteth in fearing him and keeping his commandments.

Remember now thy Creator in the daies of thy youth, whiles the euil daies come nor, nor the yeres approche, wherein thou shalt say, I haue no pleasure in them:

Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine:

When the bulke of the house shal tremble, and the strong men shal bowe themselves, and the grinders shal cease, because they are fewe, and they waxe darke that looke out by the windowes:

And the doors shal be shut without by the bassounde of the grinding, and he shal rise vp at the voice of the huius: & all the daughters of singing shal be abas'd.

Also they shal be afraid of the high thing, and feare shal be in the way, and the almonde tree shal flourish and the grasshopper shal be a burden, and concupiscence shal be driuen away. for man go-

eth to the house of his age, and the mourners go about in the streete.

Whiles the siluer corde is not lengthened, nor the golden p ewer broken, nor the pitcher brok at the well, nor the whele broken at the cistern.

And dust returne to the earth as it was, and the spirit returne to God that gaue it.

Vanitie of vanities, saith the Preacher, all is vanitie.

And the more wise the Preacher was, the more he taught the people knowledge, & caused them to heare, & searched forthe, and prepared manie parables.

The Preacher sought to finde out pleasant wordes, & an vpright writing, eue the wordes of truth.

The wordes of the wise are like goades, and like nailes fastened by the matters of the assemblies, which are giuē by one pastor.

And of other things besides these, my sonne, take thou heed. for there is none end in making manie bookes: and muche reading is a wearines of the flesh.

Let vs heare the end of all: feare God & kepe his commandments: for this is the whole duete of man.

For God wil bring euertie worke vnto iudgement, with euertie secret thing, whether it be good or euil.

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p The l. i. n. e. s. t.  
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G. o. d.  
2. T. h. e. s. e. t. h. i. n. g. s.  
c. a. n. n. o. t. b. e. c. o. m.  
p. r. e. a. d. e. d. i. n.  
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2. For a song of  
Jo. 3. 16  
b. a. u. s. t. i. u. s. n. e.  
r. h. e. t. i. c. s. t. i. f. e.  
1007. b. t. h. S. a.  
l. o. m. o. n. i. d. e. a. s.  
a. m. i. n. i. s. t. e. r.  
1. K. i. n. g. 4. 32

e Meaning the  
secret tye y  
is not knowne  
to the worlde.  
f The Church  
counted her  
spots & sinnes,  
but hath con  
fidence in y fa  
uour of Chrif.  
g Kedar was  
an Arabian,  
of whome ca  
me the Ara  
bians y dwell  
in tentes  
h Which are  
in were all set  
with precious  
stones & i. e. s.  
i Consider not  
the Church by  
y outward ap  
pearance.  
k The corrup  
tion of nature  
through sine,  
and affliction.  
l Mine owne  
brethren, y  
shulde haue  
moste fauour  
red me  
m She confess  
eth her owne  
negligence  
n The p. e. n. i. t.  
feling her i. n. e.  
r. e. f. e. t. i. o. n. h. e.  
h. o. u. s. e. b. a. n. d.  
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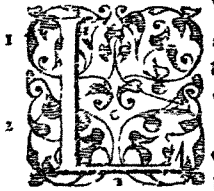
AN EXCELLENT SONG which was Salomons.

THE ARGUMENT.

In this Song, Salomon by moste sweete and comfortalle allegories and parables describeth the perfect love of Iesus Christ, the true Salomon and King of peace, and the justful soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without repheusion. So that here is declared the singular love of the bridegrome toward the bride, and his great and excellent benesites wherewith he doth enrich her of his pure louette and grace without any of her desertings. Also the earnest affection of the Church which is inflamed with the love of Christ desireth to be more and more voyued to his true love, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

The familiar talke and mystical communication of the spiritual love betwene Iesus Christ and his Church.  
The domesticall enemies that persecute the Church.



Because of his mouth: for thy loue is better than wine.

Because of the fauour of thy good ornaments thy name is as an ointment poured out: therefore the virgins loue thee.

Drawe me: we wil runne after thee: the

King hath brought me into his chambers. we wil reioyce and be glad in thee: we wil remember thy loue more then wine. the righteous do loue thee.

I am blacke, o daughters of Ierusalem, but comelie, as the frutes of s Kedar, & as the curtines of Salomon.

Regarde ye me not because I am blacke: for the sunne hath looked vpon me. The sonnes of my mother were angry against me: they made me the keeper of the vines: but I kept not mine owne vine.

Shewe me, o thou, whome my soule lo

2 This is spoken in the person of the Church, or of the faithful soules, and with y desire of Christ who me the youth b The i. l. i. n. g. o. f. t. h. y. g. r. a. t. b. e. n. e. f. i. t. e. s.  
c Thei. s. a. t. a. r. e. p. u. r. e. i. n. h. e. a. r. t. & c. o. m. m. u. n. i. t. y.  
d The f. a. i. t. h. f. u. l. c. o. n. f. e. s. s. i. o. n. s. t. h. a. t. s. h. e. i. c. a. n. n. o. t. c. o. m. e. t. o. C. h. r. i. s. t. e. x. c. e. p. t. t. h. a. t. b. e. s. t. r. a. w. e. n.

Whome thou hast called to the dignitie of pastures, and ther set torrie their owne dreames in head of thy doctine  
 Christ speaketh to his Church, bidding the that are ignorant, to go to the pastors to learne  
 For thy spiritual beautie and excellencie there was no worldlie treasure to be compared vnto thee  
 The Church reioyeth that she is admitted to the companie of Christ  
 He shal be moke deare vnto me  
 Christ accepteth his Church and commendeth her beautie  
 That is, the heart of the faithful where in Christ dwelleth by his Spirit

Thus Christ preferreth his Church aboue all other things  
 The spouise restifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, & felt  
 Christ chargeth them & haue to do in the Church, as it were by a solemne othe, that their trouble not the quietnes thereof  
 This is spoken of Christ, who toke vpon him our nature to come to helpe his Church.  
 For as muche as his diuinitie was hid vnder the cloke of our flesh  
 So that we can not haue full knowledge of him in this life  
 That is, sinne and error is driuen backe by the coming of Christ which is her comforter by the spring time, when all things flourish

ueth, where thou fedest, where thou liest at noone: for why shulde I be as she that turneth aside to thy flockes of thy copanions?  
 If thou knowe not, O thou the fairest among women, get thee forth by the steps of the flocke, and fede thy kiddes by the tents of the shepherdes.  
 I haue compared thee, O my loue, to the troupe of horses in thy charrets of Pharaoh.  
 Thy chekes are comelie w<sup>th</sup> rowes of stones, and thy necke with chaines.  
 We wil make thee borders of golde with studdes of siluer.  
 Whiles the King was at his repast, my spikenarde gaue the smel thereof.  
 My welbeloued is as a bundle of myrrhe vnto me: he shal lye betwene my breastes.  
 My welbeloued is as a clustre of camphire vnto me in the vines of Engedi.  
 My loue, beholde, thy art is faire: beholde, thy art faire: thine eyes are like the dooues.  
 My welbeloued, beholde, thou art faire and pleasant: also our bed is grene: the beames of our house are cedres.

CHAP. III.

The Church desireth to rest vnder the shadowes of Christ. She heareth his voyce. She is compared to the dooue, to the foxes.

I Am the rose of the field, & the lillie of the vales.  
 Like a lillie among the thornes, so is my loue among the daughters.  
 Like the apple tre among the trees of the forest: so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, & sate downe: and his frute was swete vnto my mouth.  
 He brought me into the wine celler, and loue was his banner ouer me.  
 Stay me with flagons, and comfort me with apples: for I am sicke of loue.  
 His left hand is vnder mine head, & his right hand doeth embrace me.  
 I charge you, O daughters of Ierusalém, by the rocs & by the hundes of the field, that ye stirre not vp, nor wakē my loue, vntil she please.  
 It is the voice of my welbeloued, beholde, he cometh leaping by the mountaines, and skipping by the hilles.  
 My welbeloued is like a roe, or a yong hart: lo, he standeth behinde our wall, looking forth of the windowes, shewing himselfe through the grates.  
 My welbeloued spake & said vnto me, Arise, my loue, my faire one, & come thy way.  
 For beholde, winter is past, the raine is changed, and is gone away.  
 The flowers appeare in the earth: the time of the singing of birdes is come, & the voice of the turtle is heard in our land.  
 The figge hath brought forth her yong figges, & the vines with their small grapes

haue cast a fauour: arise my loue, my faire one, and come away.  
 My dooue, that art in the holes of the rocke, in thy secret places of thy staires, shewe me thy sight, let me heare thy voice: for thy voyce is swete, and thy sight comelie.  
 Take vs thy foxes, thy lillie foxes, & destroy the vines: for our vines haue small grapes.  
 My welbeloued is mine, and I am his: he fedeth among the lilies,  
 Vntil thy day breake, & the shadowes flee away: returne, my welbeloued, & be like a roe, or a yong hart vpon the mountaines of Béther.

CHAP. IIII.

The Church desireth to be ioyned inseparably to Christ her husband & her deliuerance out of the wilderness.

In my bed by night I sought him that my soule loued: I sought him, but I founde him not.  
 I wil rise therefore now, and go about in the citie, by the strettes & by the open places, & wil seeke him that my soule loueth: I sought him, but I founde him not.  
 The watchmen that went about the citie, founde me: to whome I said, Haue you sene him whome my soule loueth?  
 When I had past a lillie from them, then I founde him whome my soule loued: I toke holde on him and left him not, til I had broght him vnto my mothers house into the chamber of her that conceiued me.  
 I charge you, O daughters of Ierusalém, by the roes and by the hundes of the field, that ye stirre not vp, nor wakē my loue vntil she please.  
 Who is she that commeth vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, & with all the spices of the marchant?  
 Beholde his bed, which is Salomons: thre score strong men are round about it, of the valiant man of Israël.  
 They all handle the sword, & are expert in warre, euerie one hath his sworde vpon his thigh for the feare by night.  
 King Salomón made himselfe a palace of the trees of Lebanón.  
 He made the pillars thereof of siluer, & pauemēt thereof of golde, the hangings thereof of purple, whose middes was paued w<sup>th</sup> the loue of thy daughters of Ierusalém.  
 Come forth, ye daughters of Zión, & beholde the King Salomón w<sup>th</sup> the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his heart.

CHAP. IIIII.

The praises of the Church & she is without blemish in his sight & the loue of Christ towards her.

Beholde, thou art an ant my loue beholde, thou art faire, thine eyes are like the dooues, among thy lockes thine heete is

Thou that art ashamed of thy finnes, come & shewe thy self vnto me  
 Suppress the heretikes which are these: that is, when their begonne to shewe their malice & destroy the vine of the Lord.  
 The Church desireth Christ to be moke ready to helpe her in all dangers.  
 The Church by night, y is in troubles seeketh to Christ, but is not intinctly heard.  
 Shewing that although we be not heard at first, yet we must still continue in prayer till we feele comfort  
 Which declareth, that we must seeke vnto all, of whome we hope to haue anie succour.  
 Read Chap. 2.7.  
 This is referred to the Church of Israël, which was led by the wilderness fortie yeeres.  
 Ebr powdre.  
 By the bed is meant the Temple, which Salomón made  
 He alludeth to the watche, which kept the Temple  
 Or, cha. etc.  
 All ye, that are of the number of the faithful  
 Christ became man was crowned by the loue of God w<sup>th</sup> the glorious crowne of his diuinitie  
 Because Christ d. lieth in his Church, he commendeth all that is in her  
 Chap. 6. 4.

b He hathe respect to the multitude of the faithful, & are manie in number.

like the <sup>b</sup> flocke of goates, w<sup>h</sup> loke downe from the mountaine of Gilead.

2 Thy teche are like a flocke of shepe in good ordre, which go vp si ð y washing: which enerie one bring out twinnes, and none is baien among them.

3 Thy lippes are like a threde of skarlet & thy talke is comelie: thy temples are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid buylt for defense: a thousand shields hang therein, and all the targates of the strong men.

g Wherein are knowledge, & zeale, two precious iewels

5 Thy two <sup>c</sup> breastes are as two yong roes that are twinnes, feeding among the lilies.

6 Vntil the day breake, and the shadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faite, my loue, and there is no spot in thee.

d Christ promisseth his Church to call his faithful from all the corners of the world.

8 <sup>d</sup> Come with me from Lebanón, my spou-  
se, euen with me from Lebanón, and loke from the top of Amanáh, from the top of Shenir and Hermón, from the dennes of the lyons and from the mountaines of the leopards.

9 My <sup>e</sup> syster, my spoufe, thou hast wounded mine heart: thou hast wounded mine heart with one of thine <sup>f</sup> eyes, & with a chaine of thy necke.

e Christ calleth his Church the syster in respect that he had taken the flesh of man. f In that he made his Church beautiful, & riche, he loued his giftes in her.

10 My syster, my spoufe, how faire is thy loue: how muche better is thy loue then wine? & the fauour of thine ointmets the all spices.

g Because of thy confession and thanksguyng.

11 Thy <sup>s</sup> lippes, my spoufe, droppe as honie combes: honie and milke are vnder thy tógue, & the fauour of thy garments is as the fauour of Lebanón.

12 My syster my spoufe is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plantes are as an orcharde of pomegranates with swete frutes, as camphire, spikenarde,

14 Euen spikenarde, and safran, calamus, & synamom with all the trees of incense, myrrhe and aloes, with all the chief spices.

h The Church confesseth that all her glorie, & beautie cometh of Christ who is y true fountaine of all grace. i She desireth Christ to comferte her, and to powre the graces of his Spirit vpon her, which Spirit is ment by the North and South winde. Chap V. The garden signifieth the Kingdome of Christ where he prepareth the banquet for his elect.

15 <sup>h</sup> O fountaine of the gardens, ð well of liuing waters, and the springs of Lebanón.

16 Arise, ð i North, and come ð South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his Voyce. 6 She confesseth her nakednes. 10 She praiseth Christ her husband.

1 I am come into my <sup>a</sup> gardé, my syster, my spoufe: I gathered my myrrhe with my

spice: I ate mine honie cöbe with mine honie, I dranke my wine with my milke: eat, ð friends, drinke, and make you mery, ð welbeloued.

2 I slepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my syster, my loue, my dooue, my vndefiled: for mine head is ful of dewe, and my lockes with the dropes of the <sup>c</sup> night.

b The spoufe leaue that she is troubled w<sup>h</sup> the cares of worldly thgs, which is ment by sleping. c Declaring y long patience of the Lord toward sinners. d The spoufe conuicteth her nakednes, and that of her self she haue nothing or teing that she is once made cleane, she promisseth not to defile her self againe.

3 I haue put of my <sup>d</sup> coate, how shal I put it on: I haue washed my fete, how shal I defile them?

4 My welbeloued put in his hand by the hole of the dore, & mine heart was affection toward him.

5 I rose vp to open to my welbeloued, & mine häds did droppe downe myrrhe, & my <sup>e</sup> fingers pure myrrhe vpon the handels of the barre.

e The spoufe w<sup>h</sup> shulde be appointed of Christ, shal not finde him if she thinke to aqoint him w<sup>h</sup> her good works. f These are y false teachers, w<sup>h</sup> wounde y conscience w<sup>h</sup> their traditiōs. g She asketh of them which are godlie (or almuche as y law & salutiō shulde come out of Zion & Ierusalem) that they wolde direct her to Christ. h Thus say they of Ierusalem. i She describeth Christ to be of perfite beautie, & comeliness.

6 I opened to my welbeloued: but my welbeloued was gone, & past mine heart was gone when he did speake: I sought him, but I colde not finde him: I called him, but he answered me not.

7 The <sup>f</sup> watchemen that went about the cite, founde me: they smote me & wounded me: the watchemen of the walles toke away my vaile from me.

8 I charge you, <sup>s</sup> ð daughters of Ierusalém, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 <sup>h</sup> O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another loue, that thou doest so charge vs?

10 My welbeloued is white and ruddy, the chiefest of ten thousand.

11 His <sup>i</sup> head is as fine golde, his lockes curled, & blacke as a rauen.

12 His eyes are like dooues vpon the riuers of waters, which are washt with milke, & remaine by the full vessels.

13 His chekes are as a bed of spices, and as swete flowres, & his lippes like lilies dropping downe pure myrrhe.

14 His hands as rings of golde set with the chrysolite his bellie like white yuorie covered with saphirs.

k Hearing of y excellencie of Christ, y faithful desire to knowe how to finde him.

15 His leggs are as pillers of marble, set vpon sockets of fine golde: his countenance as Lebanón, excellent as the cedres.

16 His mouth is as swete things, and he is wholly delectable: this is my welbeloued, & this is my loue, ð daughters of Ierusalém.

17 <sup>k</sup> O the fairest among womē, whether is thy welbeloued gone? whether is thy welbeloued turned aside, that we may seke him with thee?

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The praises of the Church. 8 She is but one and vndefiled.

1 My

**M**Y welbeloued is gone downe into this<sup>a</sup> garden to the beds of spices, to fede in the gardens, and to gather lilies.

<sup>a</sup> That is, is couerlanthere in earth among them.

**I** am my welbeloueds, and my welbeloued is mine, who fedeth among the lilies.

<sup>b</sup> Which was a faire & strong citie, & King. 24.17.

**T**hou art beautiful, my loue, as<sup>b</sup> Tirzáh, comelie as Ierusalém, terrible as an armie with banners.

<sup>c</sup> This declarereth the exceeding loue of Christ toward his Church. Chap. 4.1.

**T**urne away thine eyes fró me: for they ouercome me: \* thine heere is like a flocke of goats, which loke downe from Gileád.

**T**hy tette are like a flocke of shepe, which go vp from thè washing, which euerie one brig out twins, & none is baré amóg thé.

**T**hy temples are within thy lockes as a piece of a pomegranate.

<sup>d</sup> Meaning, & the giftes are infinite which Christ giueth to his Church or that his faithful are many in number.

**T**here are<sup>d</sup> thre score Quenes & fore score concubines, & of the damesels without number.

*But* my dooue is alone, & my vndefiled, she is the onelie daughter of her mother, and she is deare to her that bare her: the daughters haue sene her and counted her blessed: euen the Quenes and the concubines, and thei haue praised her.

<sup>e</sup> He sheweth what the beginning of the Church was smale, but y<sup>e</sup> grew vp to a great multitude

**W**ho is she that loketh forthe as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

<sup>f</sup> He wēt downe into y<sup>e</sup> Synagogue to se what frutes came of y<sup>e</sup> Lawe, & y<sup>e</sup> Prophets

**I** went downe to the<sup>f</sup> garden of nuttes, to se the frutes of the valley, to se if the vine budded, and if the pomegranates florished.

<sup>g</sup> I founde nothing but rebellion

**I** knewe nothing, my soule fet me<sup>h</sup> as the charrets of my noble people.

<sup>h</sup> I ran as swift as the nobles of my people in their charrets.

**R**eturne, returne, ô<sup>i</sup> Shulamite, returne: returne that we may beholde thee. What shal you se in the Shulamite, but as the cōpanie of an armie<sup>j</sup>

<sup>i</sup> O ye people of Ierusalém for Ierusalém was called Shalém, which significth peace

**R**eturne, returne, ô<sup>i</sup> Shulamite, returne: returne that we may beholde thee. What shal you se in the Shulamite, but as the cōpanie of an armie<sup>j</sup>

CHAP. VII.

**H**ow beautiful are thy<sup>a</sup> goings with shoes, ô princes daughter: the iointes of thy thighs are like iewels: the worke of the hand of a cunning workeman.

<sup>k</sup> He desireth the comelic be utie of the Church in euerie parte, & is to be vnder stand spiritual ly

**T**hy nauel is as a rounde cuppe that wansteth not lickour: thy belly is as an heape of wheat compassed about with lilies.

<sup>l</sup> He delighteth to comenere thee and to be in thy compnie

**T**hy two breastes are as two yong roes that are twinnes.

**T**hy necke is like a towre of yuorie: thine eyes are like y<sup>e</sup> fish pooles in Heshbón, by the gate of Bath-rabbim. thy nose is as the towre of Lebanón, that loketh toward Damascus.

**T**hine head vpon thee is as skarlet, and the bushe of thine head like purple: the King is tyed<sup>m</sup> in the<sup>n</sup> rafters.

**H**ow faire art thou, and how pleasant art thou, ô my loue, in pleasures!

**T**his thy stature is like a palme tree, and thy breastes like clusters.

**I** said, I wil go vp into the palme tre, I

wil take holde of her boughes: thy breastes shal now be like the clusters of the vine: and the saour of thy nose like apples,

**A**nd the rouse of thy mouth like good wine, which goeth straight to my welbeloued, & causeth the lippes of the ancient to speake.

**I** am my welbeloueds, and his desire is toward me.

<sup>d</sup> This y<sup>e</sup> spouse speaketh.

**C**ome, my welbeloued, let vs go forthe into the field: let vs remaine in y<sup>e</sup> villages.

**L**et vs get vp early to the vines, let vs se if the<sup>e</sup> vine florish, whether it hath budded the smale grape, or whether the pomegranates florish: there wil I giue thee my loue.

<sup>e</sup> If the people that are called to Christ, bring forth the ancient frute.

**T**he mádrakes haue giue a smel, & in our gates are all swete things, newe & olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

*The Church wil be taught by Christ. 3 She is uphelden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth frute to the spiritual Salomón, which is Iesus Christ.*

**O**H<sup>a</sup> that thou werest as my brother<sup>b</sup> suckt the breastes of my mother: I wolde finde thee without, I wolde kisse thee, then thei shulde not despise<sup>c</sup> thee.

<sup>a</sup> The Church called of the Gentiles, speaketh thus to y<sup>e</sup> Church of Ierusalém.

**I** wil lead thee & bring thee into my mothers house: there thou shalt teache me: & I wil cause thee to drinke spiced wine, & newe wine of the pomegranate.

**H**is left hand shal be vnder mine head, & his right hand shal embrace me.

<sup>b</sup> Read Chap. 2.6.1

**I** charge you, ô daughters of Ierusalém, that you stirre not vp, nor waken my loue, vntil she please.

<sup>c</sup> Read Chap. 3.5.

**(W**ho is this that commeth vp out of the wilderness, leaning vpon her welbeloued?) I raised thee vp vnder an apple tre: there thy mother conceiued thee: there she conceiued that bare thee.

**S**et me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the graue: the coles thereof are fy: the coles, & a vehement flame.

<sup>d</sup> The spouse desireth Christ to be ioynd in perpetual loue with him.

**M**uche water cā not quenche loue, nether can the floods drowne it: if a man shulde giue all the substāce of his house for loue, they wolde greatly contemne it.

**W**e haue a litte sister, and she hath no breastes: what shal we do for our sister whē she shalbe spoken for?

<sup>e</sup> The Iewish Church speaketh this of y<sup>e</sup> Church of the Gentiles

**I**f she be a walle, we wil buylde vpō her a siluer palace: and if she be a dore, we wil kepe her in with bordes of cedre.

**I** am a walle & my breastes are as towers: then was I in his eyes as one that findeth peace.

<sup>f</sup> If she be sure & fast, she is metē for the husband to dwell in

**S**alomón had a vine in Baal-hamón: he gaue the vineyard vnto keepers: euerie one bringeth for the frute thereof a thousand pieces of siluer.

<sup>g</sup> The Church promitteth hōe litte & constant

& .vi.

12 But my vineyard which is mine, is before me: to thee, ô Salomón, appertineth a thousand pieces of silver, & two thousand to them that kepe the frute thereof.

j Christ dwelleth in his Church whose voyce & faith is

13 O thou that dwellest in the gardens, the

companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, k flee away, and be like vnto the roe, or to the yong he art vpon the mountaines of spices.

k The Church desireth Christ that if he depart from the, y t that he wolde haue to he'pe them in their troubles

# ISAIAH.

## THE ARGUMENT.

God, according to his promes Deut. 18, 15. that he wolde neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interpret & declare the Law, and to applie particularly the doctrine, contained briefly therein, to the vtilitie & profite of those, to whome they thought it chiesly to appertine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to thre things, which were the grounde of their doctrine: First to the doctrine contained briefly in the twotables: secondely to the promises & threatenings of the Law: & thirdely, to the couenant of grace & reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regarde to the enemies, but to assure the Church of their sauegarde by the destruction of their enemies. And as touching the doctrine of reconciliation they haue more clearly intreated it then Moses, and set forthe more liuely Iesus Christ, in whome this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was moste diligent to set out the same, with moste vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. He declareth also many notable prophecies which he had receued of God, as touching the promes of the Messiahs, his office, and his kingdome. Also of the fauour of God toward his Church, the vocaton of the Gentiles, and their vnion with the Iewes. Which are as moste principal pointes conterned in this booke, and a gathering of his sermons that he preached. Which after certeine daies that they had stand vpon the Temple dore (for the maner of the Prophetes was to set vp the summe of their doctrine for certeine dayes that the people might the letter marke it, as Isa. 8, 1. & Habak. 2, 2.) the Priests toke it downe and reserued it among their registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his persone and time, he was of the Kings stocke: for Amoz his father was brother to Azariah King of Iudah, as the best writers agree, and prophesied more then 64 yeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophetes this one thing among other is to be obserued, that they speake of things to come as thogh they were now past, because of the certentie thereof, and that they colde not but come to passe, because God had ordeined them in his secret counsel, and so reueiled them to his Prophetes.